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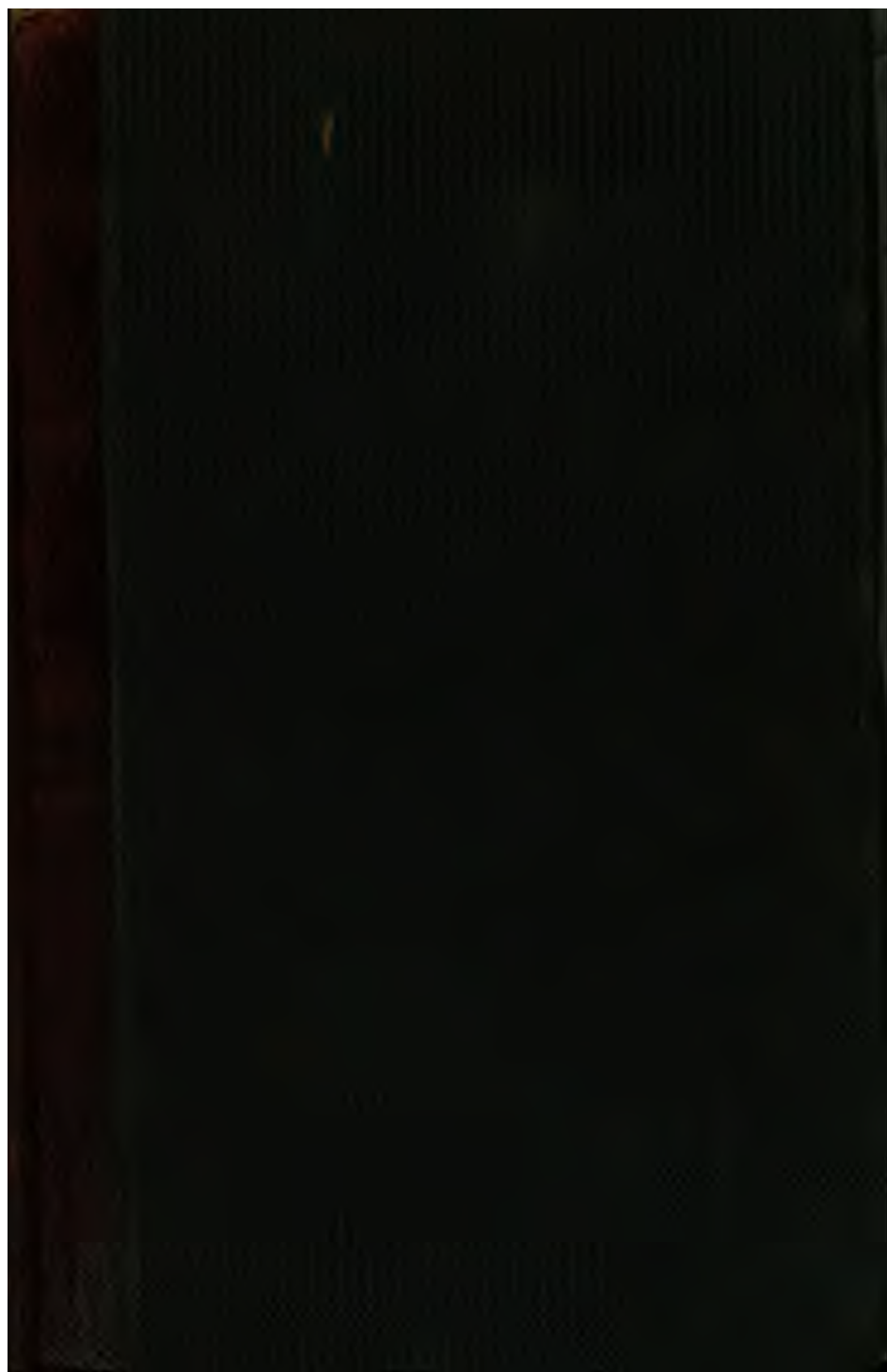
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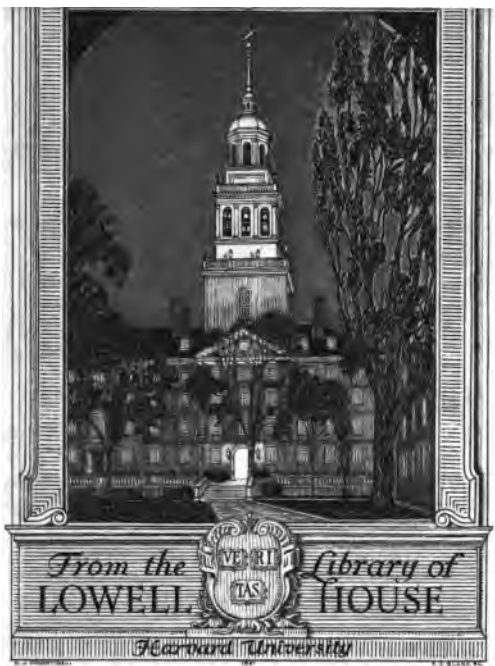
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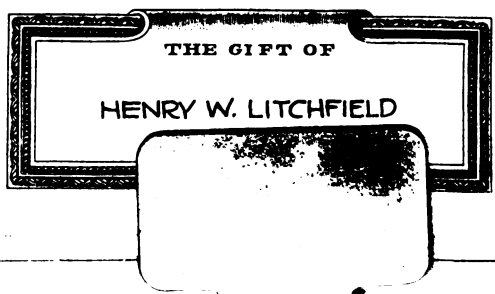
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THE HISTORY OF THE

REPUBLIC OF THE UNITED STATES OF AMERICA

FROM 1776 TO 1876

BY

JOHN P. FLETCHER



THE
ANABASIS
OF
XENOPHON;

CHIEFLY ACCORDING TO THE TEXT OF L. DINDORF,

WITH
NOTES:

FOR THE USE OF SCHOOLS AND COLLEGES.

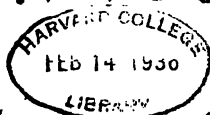
BY
JOHN J. OWEN, D.D., LL.D.,
FORMERLY PRINCIPAL OF THE CORNELIUS INSTITUTE, AND NOW PROFESSOR OF THE LATIN
AND GREEK LANGUAGES AND LITERATURE IN THE FREE ACADEMY IN
NEW YORK CITY.

REVISED EDITION.

NEW YORK:
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1862.

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THIS WORK

IS RESPECTFULLY INSCRIBED TO THE

REV. THEODORE D. WOOLSEY, D.D., LL.D.,

PRESIDENT OF YALE COLLEGE,

AS A TRIBUTE TO SINCERE PIETY, PROFOUND ERUDITION, AND AN

ENTHUSIASTIC DEVOTEDNESS TO THE INTERESTS OF

Greek Literature.

THE Map which accompanies this edition of the Anabasis, is copied substantially from that prefixed to "Travels in the Track of the Ten Thousand Greeks," by William F. Ainsworth, Surgeon to the late Euphrates Expedition, London, 1844. How well grounded are his claims for accuracy and fidelity, will appear from the following quotation from his preface to the above-mentioned work: "The present illustrator of the Anabasis has by accident enjoyed advantages possessed by no other person, of following at intervals the whole line of this celebrated Expedition, from the plain of Caystrus, and the Cilician Gates, through Syria down the Euphrates, to the field of Cunaxa, and of again travelling in the line of the still more memorable retreat across the plains of Babylonia and Media by Larissa and Mes-Pylæ, and thence through the well-defended passes of the Tigris and Kurdistan, to the cold elevated uplands of Armenia, which were the scene of so many disasters and so much suffering to the Greeks. Then again from Trebizond westward he has visited on various parts of the coast of Asia Minor, localities to which an interest is given by the notices of the Athenian historian, independent of their own importance as ancient sites and colonies; and where he has not been personally on that part of the route, as well as in the localities of the first assembling of the troops under Cyrus, the researches of W. J. Hamilton, Pococke, Arundel, and others, fully fill up the slight deficiencies which might otherwise occur. Indeed, out of a journey evaluated by the historian at three thousand four hundred and sixty-five miles altogether, there is not above six hundred miles that the illustrator has not personally explored."

P R E F A C E.

THIS edition of Xenophon's *Anabasis* is chiefly based upon the text of L. Dindorf's larger edition, 1825. Whenever it differs from that, the variation is usually found in the notes at the latter end of the volume. The following are the editions to which the editor has had access in the correction of the text and in the preparation of the notes. 1. Hutchinson's, Glasgow, 1825, a work so well known to students as to need no passing remark. 2. Schneider's. 3. Bornemann's, Leipzig, 1825, an excellent edition, especially as throwing light upon obscure and doubtful readings. 4. Dindorf's, Leipzig, 1825, in which the text has been made perhaps as perfect as in any edition extant. 5. Poppo's, Leipzig, valuable among other things for the Index of Greek words based on Zeune's, but enlarged and improved. 6. Krüger's, Halle, containing brief but very valuable notes. 7. Belfour's, London, 1830. 8. Long's, London, 1837, a beautiful edition, following the text of Dindorf, with the more important variations noted at the foot of the page.

References to the Grammar of E. A. Sophocles will be found at the bottom of each page of the text, as far as the end of the first book. To have continued them through the whole work, would have swelled the volume to an expensive size, and besides, they were principally designed to assist the student in acquiring habits of accuracy and research, by frequently introducing him to his grammar in the opening pages of his author, and not falsely to impress him with the idea that he is to make no references, solve no grammatical or

lexical difficulties, save such as are presented to his notice by the editor.

The Notes have been prepared with special reference to students in the earlier stages of their education, who cannot be expected to have at their command rare and expensive helps to elucidate the meaning of the author they are studying. Hence will be found explanations of idioms, unusual constructions, the use of moods, &c., which to a ripe scholar might seem superfluous, or which apparently might have been dismissed by a simple reference to some grammar or commentary, where the point is fully discussed and explained. But it may be asserted that, even when they have the means at their command, students seldom turn aside from the immediate duty of preparing themselves for recitation, to search out references and investigate idiomatic constructions. It will be seen, however, that after a given explanation has once been made, a similar word or construction, usually, is either passed by without comment, or simply referred to the note where the explanation has been previously given. In the preparation of the notes, much help has been derived from the labors of others, which I have aimed to acknowledge, although in some instances, through inadvertence or a desire of brevity, I may have omitted to do this.

The references to Buttmann's and Matthiæ's Grammars are quite copious, inasmuch as the editor believes that these works have now quite an extensive circulation, and are in the hands of almost every teacher of the language. Equally copious references were originally made to Thiersch's and Rost's Grammars, but were mostly suppressed from the belief that very few copies of those excellent works are in the private libraries of teachers and students.

The punctuation is essentially that of Dindorf, carefully revised, however, by a comparison of the punctuation of Bornemann, Krüger, and Poppo. It may appear to some that too many of the usual points have been omitted. If the editor has erred in this, it has been done with the approbation of some of the best classical scholars in this country, whom he

consulted in reference to the principles of punctuation, and with the example of eminent scholars abroad, whose recently published works have fewer points of punctuation than appeared in older editions.

As it regards the geography of the places spoken of in the *Anabasis*, the editor has taken pains to avail himself of the best helps within his reach, yet he is far from claiming to have done more than partial justice to this most important task of the commentator. The geography of Western Asia, especially of those countries through which the Retreat was in part conducted, is so imperfect, that there is great difficulty in locating many places with accuracy. The facilities of access to those regions however are now so great, that they will doubtless soon be explored and their geographical statistics more accurately defined, when, if it shall please the public to receive this my first offering to the cause of classical literature with kindness and favor, so as to call for a second edition, I shall endeavor to prefix a map, to assist the student in tracing both the *ἀνάβασις* and *κατάβασις* of the Greeks, and in locating the places referred to by the historian.

I should do injustice to my feelings, were I to forbear acknowledging my obligations to Professors Felton of Harvard University, Woolsey of Yale College, and Lewis and Johnson of the New York University, for many valuable suggestions in the plan of the work. Especially to Prof. Woolsey and Dr. Robinson am I indebted, for the freely proffered use of their choice and extensive libraries, which placed within my reach many books that were of great use in preparing this edition.

CORNELIUS INSTITUTE, May 2, 1843.

PREFACE TO THE REVISED EDITION.

THE first edition of this *Anabasis* was published in 1843. Since that time about 35,000 copies have been printed and sold. The stereotype plates having become somewhat worn by this great number of impressions, it has been deemed advisable to recast them in the Porsonian type, and in a style corresponding to the editor's more recent classical editions. The notes having been thoroughly revised and pruned of redundancies and all irrelevancies, are enriched by copious references to the grammars of Sophocles, Crosby, Kühner, and Hadley. In addition to the references to Sophocles's grammar at the foot of the page and extending through the first book, copious references to their respective grammars, for that same portion of the text, have been made expressly for this edition by S. H. Taylor, LL.D. of Phillips Academy, Andover, Mass., and Prof. Hadley of Yale College. The book is thus rendered invaluable to all who wish to become well grounded in the elements of the Greek language.

In order to promote uniformity, the same system of punctuation has been followed as in the other works of the editor, viz., to give to every oxytone standing before a punctuation-mark, whether in a Greek or English sentence, the acute accent.

NEW YORK FREE ACADEMY, August, 1861.

S U M M A R Y .



B O O K I .

CHAP.

- I. CYRUS the Younger is accused to his brother Artaxerxes of plotting against him, upon which he is apprehended, and obtains his liberty only at his mother's intercession. He returns to his satrapy, and secretly raises an army, part of which are Greeks, in order to make war against his brother.
- II. He sets out from Sardis, and marches through Lydia, Phrygia, and Lycaonia into Cappadocia, whence he enters Cilicia and finds it deserted by Syennesis, who is however at last induced by his wife to have an interview with Cyrus.
- III. The Greeks suspecting the real object of the enterprise, refuse to go any further; but by the prudence of Clearchus they consent to follow Cyrus, who says that the expedition is intended against Abrocomas.
- IV. The army passes the Pylæ Syriæ. Two of the Greek generals, Xenias and Pasion, having taken offence at Cyrus, desert the expedition. The magnanimity of Cyrus in not pursuing them, causes the army to follow him with great enthusiasm. They reach Thapsacus on the Euphrates, where Cyrus discloses the real design of the expedition; but the army, by fresh promises and the craft of Menon, are induced to cross the river.
- V. They pass through a desert country, having the Euphrates on their right. Many of the beasts of burden perish for want of fodder. While provisions are brought over from Carmande, a town on the opposite bank of the Euphrates, a quarrel arises between Clearchus and Menon, which is settled by a serious appeal from Cyrus.
- VI. Orontes, a relative of Cyrus, is apprehended when on the point of deserting to the king. He is tried and condemned to death.
- VII. Cyrus, supposing that the king would join battle the next day, reviews his army at midnight, and makes an encouraging speech to the

CHAP. Greeks. The next day, with his army in order of battle, he passes a trench dug by the king, after which, thinking that his brother had given up all intention of fighting, he proceeds less cautiously.

VIII. Suddenly and unexpectedly it is announced that the king's army is approaching in fine order, whereupon Cyrus and the Greek commanders hastily marshal their forces and prepare for battle. The Greeks, whose position is on the right wing, charge the enemy, and easily rout that part of the royal forces opposed to them. Cyrus, seeing the king in the centre, rashly attacks him and is slain.

IX. The eulogy of Cyrus.

X. The king takes and plunders the camp of Cyrus, but is repulsed from the Grecian camp. Joined by Tissaphernes, he proceeds against the main body of the Greeks, who again put his army to flight. The Greeks return to their camp.

BOOK II.

I. The Greeks hear with surprise and grief of the death of Cyrus. They offer the throne of Persia to Ariæus, who declines it, and expresses his intention of returning forthwith to Ionia. The king summons the Greeks to deliver up their arms. Finding them resolute and undismayed, the envoy, in the name of the king, offers them peace if they remain where they are, but threatens them with war in case they advance or retreat. They dismiss the messenger with a bold answer.

II. The Greeks join Ariæus, with whom they form a treaty, and take counsel in reference to their return. During the night following the first day's march, the army is seized with a panic, which Clearchus pleasantly allays.

III. The next morning the king proposes a truce, and sends guides to conduct the Greeks where they can obtain provisions. A treaty is here concluded between the two parties, the terms of which are, that the Persians shall faithfully conduct the Greeks to their own country, furnishing them with provisions, which the Greeks are to buy, or procure from the country through which they pass, without doing injury to it.

IV. Mutual suspicion, which ripens into enmity, arises between the Greeks and Persians. The armies pass the Median wall and cross the Tigris.

V. Having halted at the river Zabatus, Clearchus, in order to put an end to the suspicions, seeks an interview with Tissaphernes, at whose invitation he repairs the next day to the Persian camp, with four other generals and twenty captains. At a given signal, the generals are made

CHAP. prisoners, and the captains put to death. Arisus then comes to the Greek camp, and in the king's name demands the surrender of their arms. The Greeks return a reproachful answer.

VI. The character of the five generals.

BOOK III.

- I. The Greeks are in great dejection. Xenophon, awakened from his slumbers by a remarkable dream, arouses first the captains of Proxenus, and then the generals and captains of the other divisions. At his suggestion, they elect new commanders in place of those who had been seized by Tissaphernes.
- II. A new council is held, at which, after speeches made by Chrisophus, Cleanor, and Xenophon, the order of march is resolved upon, and his post assigned to each commander.
- III. As the Greeks are about to commence their march, Mithridates, under the guise of friendship, comes to them, but soon shows that he is an enemy, and they resolve for the future to enter into no negotiations with the Persian king. After the passage of the Zabatus, they are harassed by Mithridates, and suffer for the want of slingers and horsemen. By Xenophon's advice, men are enrolled for these services.
- IV. Mithridates again pursues the Greeks, but is easily repulsed. They reach the Tigris, after which they are attacked by Tissaphernes with a large army. The Greeks repulse him and then change their order of march. Passing over a mountainous country, they are harassed by the enemy, but getting possession of an eminence, commanding the one occupied by the Persians, they descend into the plain.
- V. Having arrived at a point where the Carduchian mountains press close upon the river, and being still harassed by the enemy, the generals hold a consultation, and resolve to march over the mountains.

BOOK IV.

- I. They enter the Carduchian territory, but suffer much from the wind and cold, and also from the assaults of the barbarians, by whom they are shut up in a valley.
- II. A prisoner is compelled to serve as a guide, who conducts a part of the army to an eminence, whence they disperse the barbarians, and thus enable the Greeks to leave the valley.
- III. They arrive at the river Centrites, which, by a series of skilful ma-

CHAP. *nœuvres*, they cross in safety, and disperse the Persians, who are drawn up on the opposite bank to oppose their passage.

IV. The Greeks enter Armenia, pass the sources of the Tigris, and reach the Teleboas. Here they make a treaty with Teribazus, the satrap of the province, whom they soon find to be insincere.

V. In their march through the country, they suffer intensely from the cold, and deep snow, as well as from the want of food. At length they reach some villages well stored with provisions, where they remain seven days.

VI. They set out from these villages with a guide, who, being struck by Chirisophus, deserts them. After wandering about for several days, they reach the river Phasis. Thence having marched two days, they arrive at a mountain occupied by the Phasiani, whom with much address and gallantry the Greeks dislodge.

VII. Entering the country of the Taochi, the Greeks storm a fort, in which they find a great number of cattle, upon which they subsist while passing through the country of the Chalybes. They cross the Harpasus, and march through the country of the Scythini to Gymnias, from which town a guide conducts them to Mount Teches, where they obtain a view of the sea.

VIII. The Greeks having descended the mountain, and made a treaty with the Macrones, ascend the Colchian mountains, and rout the enemy who are drawn up to oppose them. Thence they descend into well-furnished villages in the plain, and in two days reach Trapezus, a Grecian city on the Euxine Sea.

BOOK V.

I. Chirisophus is sent to obtain ships from Anaxibius, the Spartan admiral. Xenophon, in the mean while, takes other measures to procure ships, in case the mission of Chirisophus should prove unsuccessful, and sees that the roads are well prepared for the army, should it be obliged to proceed by land. Dexippus betrays the trust reposed in him and deserts the army.

II. The Greeks being in want of provisions, Xenophon leads a foraging expedition against the Drilæ. Destroying all their property in the fields, these people shut themselves up in their principal fort, which the Greeks, after meeting with a fierce resistance, take and burn. The next day they return to Trapezus.

III. Embarking the camp-followers, invalids, and baggage, in the ships, the army commences its march towards Greece by land. At Cerasus, they divide the money raised from the sale of captives. The tenth part

CHAP. is given to the generals to be kept for Apollo and Artemis of Ephesus. A short description of Scillus, the residence of Xenophon.

IV. The Mossynœcians prohibit the Greeks from passing through their territory. An alliance is formed with a part of the Mossynœcians hostile to those opposing the Greeks. With these allies the Greeks force their way into the chief city, which is destroyed. The barbarous manners of the Mossynœcians described.

V. The army passes through the country of the Chalybes, and arrive at Cotyora. Not being hospitably received, the Greeks subsist by plundering the Paphlagonians and the territory of Cotyora. Of this the people of Sinope, through their ambassadors, complain, but are satisfied by the reply of Xenophon.

VI. The Greeks are advised by these ambassadors to proceed by sea. The design of Xenophon to build a city in Pontus, is frustrated by the treachery of Silanus, to whom he had communicated it.

VII. Xenophon defends himself from the charge of intending to sail to the Phasis, and accuses certain of the soldiers, who some time previous had insulted the ambassadors from Cerasus.

VIII. The conduct and accounts of the generals being investigated, some are fined for delinquencies. Xenophon being accused of using severity towards the soldiers, admits the fact, but shows, in an eloquent speech, that he was justified in the circumstances.

BOOK VI.

I. The ambassadors of the Paphlagonians, coming to negotiate a peace, are treated with a sumptuous banquet. Peace is concluded with them, after which the Greeks sail to Sinope. Here the army determines to choose a commander-in-chief, and elect Xenophon, but he declines the appointment, the omens he offered being unpropitious. Chirisophus is then chosen.

II. The Greeks sail to Heraclea. At this place a dissension arises, which results in the division of the army into three parts, one composed of the Arcadians under their own leaders, the other two respectively under Chirisophus and Xenophon.

III. At the port of Calpe, the Arcadians disembark, and making a predatory incursion against the Bithynians, are in imminent danger of destruction, but are rescued by the timely arrival of Xenophon. They all return to Calpe and join Chirisophus.

IV. The army pass a decree, that it shall be a capital offence to propose another separation. Neon, contrary to the auguries, leads out two thousand men to forage, but is attacked by Pharnabazus, and retreats with

CHAR. the loss of five hundred men. He is brought back to the camp by Xenophon.

- V. The next day, Xenophon under favorable auspices leads out the troops, buries those who had been slain the day before, and puts to flight the enemy, who suddenly had shown themselves on a hill.
- VI. The army now finds plenty of booty, which they take in perfect security. Cleander, the Spartan harmostes of Byzantium, arrives, and by the intrigues of Dexippus is at first prejudiced against the Greeks, but is reconciled through the wise endeavors of Xenophon. The command of the army is offered to him, which he declines, the omens being unfavorable. The army reach Chrysopolis.

BOOK VII.

- I. At the instance of Pharnabazus, who wishes to get the Greeks out of his territories, Anaxibius, the Spartan admiral, invites the army, by a false promise of pay, to cross over to Byzantium. Having been treacherously excluded from the city by Anaxibius, the Greeks force their way in, but are appeased by Xenophon. Cæratades, a Theban, proposes himself to the army as their general, promising to conduct them into the Delta of Thrace, but soon resigns the office conferred upon him.
- II. Many of the soldiers now leave the army, while those who remain in Byzantium are sold as slaves by Aristarchus, the successor of Cleander. The Greeks wish to cross back into Asia, but are hindered by Aristarchus. Xenophon repairs to Seuthes, a Thracian chief, who had invited the army to enter his service, to learn upon what terms he wishes to engage their services.
- III. The Greeks accept the offers of Seuthes, and proceed to his quarters, where they are hospitably entertained.
- IV. They march against his enemies, whose villages they burn, but are attacked in their quarters by some fugitives, who had pretended submission, and thus spied out the situation of the camp. The barbarians are repulsed, and submit to Seuthes.
- V. Seuthes neglects to pay the army as he had promised, whereupon the Greeks cast the blame of the affair upon Xenophon.
- VI. Xenophon defends himself from certain charges and suspicions in respect to the pay withheld by Seuthes. He refuses to remain with Seuthes, preferring to accompany the army into Asia, whither it is about to proceed to engage in the war with Tissaphernes.
- VII. The absurdity of the charge of Medosades, a Thracian, against Xenophon, is shown by him, upon which the Lacedæmonian deputies refuse to

CHAP. conduct the Greeks into Asia until Seuthes has paid them. Xenophon at last prevails on Seuthes to pay the wages due to the army.

VIII. Xenophon himself receives no pay, and is so straitened as to be obliged to sell his horse to raise funds. He proceeds with the army to Pergamus, where he is hospitably received by Hellas the wife of Gongylus. By her advice he attacks the castle of Asidates. At first he is unsuccessful, but on the following day he takes Asidates prisoner, with his wife, children, and all his riches. He receives a large share of the booty, and delivers the army to Thimbron, to be incorporated with the forces levied against Tissaphernes.

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Xenophon.

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III. The Greeks
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IV. They were
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V. S.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Α.

224

CAP. I.

1. ΔΑΡΕΙΟΥ¹ καὶ Παρυσάτιδος γίνονται παῖδες δύο,² πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος³ δὲ Κύρος. Ἐπεὶ εἰς ἡσθάνει Δαρείος καὶ ὑπώπτευε τελευτῇ τοῦ βίου, ἐβούλετο⁴ τὸν παῖδα ἀμφοτέρω παρῆναι. + 2. Ὁ μὲν οὖν πρεσβύτερος⁵ παρὼν⁶ ἐτύγχανε. Κύρον δὲ μετὰπέμπεται ἀπὸ τῆς ἀρχῆς⁷ ἧς αὐτὸν σατράπην ἐποίησε,⁸ καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε⁹ πάντων ὅσοι εἰς Καστωλοῦ πεδίον ἀδροῖζονται. Ἀναβαίνει(ον) ὁ Κύρος λαβὼν Τισσαφέρην ὡς φίλον· καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη¹⁰ τριακοσίους, ἄρχοντα¹¹ δὲ αὐτῶν Ξέναν Παρράσιον.

3. Ἐπεὶ δὲ ἐτελεύτησε Δαρείος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλευόντα¹² αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κύρον ὡς ἀποκτενῶντα¹³ ἢ δὲ μήτηρ ἐξαιτησαμένη¹⁴ αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. ὃς ὥς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθείς, βουλευόμενος¹⁵ μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ' ἡμὶ δύνῃσι¹⁶ ἀντ' ἐκείνου. + Παρύσατις μὲν δὴ ἡ μήτηρ

§ 157. N. 3. — ¹§ 63. 1. — ²Root? — ³§ 63. 2. — ⁴§ 146. — ⁵Account for the circumflex accent (§ 34. 2). — ⁶§ 185. — 26. 1. — ⁷§ 189. — ⁸§ 213. 2. — ⁹§ 225. 5. — ¹⁰What is this equivalent to (§ 209. 2.)? — ¹¹§§ 214. a.; 236. N. 3.

ὑπῆρχε τῷ Κύρῳ,¹ φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξη. (5. "Οἷτις δ' ὑφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν πάντας οὕτω διατιθεῖς ἀπεπέμπετο ὥςθ' ἑαυτῷ² μᾶλλον φίλους εἶναι ἢ βασιλεῖ. + Καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων³ ἐπεμελεῖτο ὥς πολεμεῖν τε ἱκανοὶ εἴησαν καὶ εὐνοϊκῶς ἔχοιεν⁴ αὐτῷ. 6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἠθροίζεν ὥς⁵ μάλιστα (ἐδύνατο ἐπικρυνττόμενος, ὅπως ὅτι⁶ ἀπαρασκευότατον λάβοι βασιλέα. *Ωδε οὖν ἐποιεῖτο τὴν συλλογὴν. + Ὅπόσας εἶχε φυλακὰς⁷ ἐν ταῖς πόλεσι παρήγγειλε τοῖς φρουράρχοις⁸ ἐκάστοις (λαμβάνειν⁹ ἄνδρας Πελοποννησίους ὅτι¹⁰ πλείστους καὶ βελτίστους, ὥς ἐπιβουλεύοντος Τισσαφέρνους¹⁰ ταῖς πόλεσι. + Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους¹¹ τὸ ἀρχαῖον ἐκ βασιλέως δεδομέναι, τότε δ' ἀφεστήκεσαν πρὸς Κύρον πᾶσαι πλὴν Μιλήτου. (7. Ἐν Μιλήτῳ δὲ Τισσαφέρνῃς προαισθόμενος τὰ αὐτὰ¹² ταῦτα βουλευομένους, ἀποστήναι πρὸς Κύρον, τοὺς μὲν αὐτῶν ἀπέκτεινε¹³ τοὺς δ' ἐξέβαλεν. + Ὁ δὲ Κύρος ὑπολαβὼν τοὺς φεύγοντας (συλλέξας¹⁴ στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν¹⁵ καὶ κατὰ θάλατταν καὶ ἐπεφάτο κατὰγειν τοὺς ἐκπεπτωκότας. Καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν¹⁶ στράτευμα. (8. Πρὸς δὲ βασιλέα πέμπων ἡξίου ἀδελφὸς ὢν αὐτοῦ δοθῆναι¹⁷ οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα. ὥστε βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβουλῆς¹⁸ οὐκ ἠσθάνετο,¹⁹ Τισσαφέρνει δὲ ἐνύμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν. ὥστε οὐδὲν ἤχθετο²⁰ αὐτῶν πολεμούντων. καὶ γὰρ ὁ Κύρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων²¹

¹ Why in the Dat? — ² §§ 21; 15. 2. — ³ § 202. 1. — ⁴ § 192. 1. — ⁵ § 214. 1. — ⁶ § 159. 5. — ⁷ § 175. 2. — ⁸ Component parts? — ⁹ §§ 101. 1; 14. 1. — ¹⁰ What does this gen. abs. denote (§ 226)? — ¹¹ Synt.? — ¹² § 160. 5. — ¹³ §§ 133. K; 110. 2. — ¹⁴ §§ 110. 1; 14. 3; 13. 3. — ¹⁵ Account for the circumflex. — ¹⁶ § 222. 2. — ¹⁷ Why does the ult. here take the acute accent (§ 37. 2)? — ¹⁸ § 192. 1. — ¹⁹ Account for the ' subs. — ²⁰ Theme? Used here in a lit. or trop. sense? — ²¹ § 47. 5.

ὧν ὁ Τισσαφέρης ἐτύγχανεν¹ ἔχων. x 9. Ἄλλο δὲ στρατεύμα αὐτῷ συνελέγετο ἐν Χερρόνήσῳ τῇ² καταντιπέρας Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος ἡγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικούς.³ Ὁ δὲ λαβὼν τὸ χρυσίον στρατεύμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων καὶ ἐπολέμει ἐκ Χερρόνήσου ὁρμώμενος τοῖς Θραξὶ τοῖς⁴ ὑπὲρ Ἑλλήσποντον οἰκοῦσι καὶ ὠφέλει τοὺς Ἕλληνας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἐκούσαι. Τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν⁵ αὐτῷ τὸ στρατεύμα. †10. Ἀρστίππος δὲ ὁ Θετταλὸς ξένος ὧν ἐτύγχανεν⁶ αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἰκοῖ⁷ ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ⁸ αὐτὸν εἰς δισχιλλοὺς ξένους καὶ τριῶν μῆνων⁹ μισθόν, ὡς οὕτω περιγενόμενος¹⁰ ἂν τῶν ἀντιστασιωτῶν.¹⁰ Ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλλοὺς καὶ ἕξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ¹¹ μὴ πρόσθεν καταλύσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευσῇται. Οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στρατεύμα. †11. Πρόξενον δὲ τὸν Βοιωτίον ξένον ὄντα αὐτῷ¹² ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι,¹³ ὡς εἰς Πεισιδᾶς βουλόμενος¹⁴ στρατεύεσθαι,¹⁴ ὡς πράγματα παρεχόντων τῶν Πεισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνεται δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιοῦ, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας¹⁵ εἰλθεῖν ὅτι πλείστους, ὡς πολεμήσων¹⁶ Τισσαφέρνει σὺν τοῖς φυγάσι¹⁷ τῶν Μιλησίων. Καὶ ἐποίουν¹⁸ οὕτως οὗτοι.

¹ §§ 101. 1; 14. 2; 225. 8. — ² § 169. 2. — ³ Value of the daric? See Note. — ⁴ § 169. 2. — ⁵ § 225. 8. — ⁶ Why not *properispon.* (§ 31. 1)? — ⁷ Accens. of thing following this verb? — ⁸ What does this genitive denote (§ 188. N. 1)? — ⁹ § 225. 4. — ¹⁰ § 198. 2. — ¹¹ § 200. 3. — ¹² § 201. 3. — ¹³ Why *paroxystone* (§ 35. 2)? — ¹⁴ Why *proparoxystone* (§§ 35. 1; 31. 1)? — ¹⁵ §§ 183. A; 101. 1; 14. 1. — ¹⁶ §§ 107; 225. 4. — ¹⁷ §§ 39. 1; 13. 8. — ¹⁸ Why the imperf.?

CAP. II.

1. Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο¹ ὡς Πεισίδας βουλόμενος ἐκβαλεῖν παντάσιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν τὸ ἐνταῦθα στράτευμα, καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἤκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς τοὺς οἰκοὶ ἀποπέμψαι² πρὸς ἑαυτὸν δ' εἶχε στράτευμα· καὶ Ξενία τῷ Ἀρκάδι, δς αὐτῷ³ προεστήκει τοῦ ἐν ταῖς πόλεσι⁴ ξενικοῦ, ἤκειν παραγγέλλει λαβόντα τοὺς ἄνδρας πλὴν ὅπόσοι⁵ ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. × 2. Ἐκάλεσε⁶ δὲ καὶ τοὺς Μίλητον πολιορκούντας, καὶ τοὺς φυγάδας⁷ ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος⁸ αὐτοῖς, εἰ καλῶς καταπράξειεν⁹ ἐφ'¹⁰ ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς κατάγοι οἴκαδε.¹¹ Οἱ δὲ ἡδέως ἐπέιδοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὄπλα παρήσαν εἰς Σάρδεις. ✕ 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο¹² εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους. Πρόξενος δὲ παρὴν ἔχων ὀπλίτας¹³ μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σωκράντος δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ ὁ Μεγαρεὺς εἰς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων.¹⁴ + 4. Οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μελίζοντα ἡγησάμενος¹⁵ εἶναι ἢ ὡς ἐπὶ Πεισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα ἢ ἐδύνατο τάχιστα, ἱππέας ἔχων ὡς πεν-

¹ Why the imperf.? — ² Why *parozytone* (§ 35. 2)? — ³ Synt. (§ 201. 1. 2)? — ⁴ Dat. plur. how formed? — ⁵ Pronoun adj. of what kind? — ⁶ § 107. N. 2. — ⁷ Nom. how formed? — ⁸ § 133. γ. — ⁹ § 118. 4. — ¹⁰ How does ἐφ' become ἐφ' (§§ 21; 15. 2)? — ¹¹ § 184. 3. — ¹² Tense-root? Connecting vowel? Termin.? — ¹³ § 139. — ¹⁴ Synt.? — ¹⁵ § 210.

τακοσίους. 5. Καὶ βασιλεὺς μὲν δὴ ἐπεὶ ἤκουσε παρὰ Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.¹

Κύρος δὲ ἔχων οὐδ' εἰρηκα ὥρματο² ἀπὸ Σάρδεων· καὶ ἐξελαύνει³ διὰ τῆς Λυδίας σταδμοὺς τρεῖς παρασώγγας εἰκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. ⁴Τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὴν ἐξευγμένη⁵ πλοίοις ἑπτὰ.
 * 6. Τοῦτον διαβάς⁶ ἐξελαύνει διὰ Φρυγίας σταδμὸν ἓνα παρασώγγας ὀκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. ⁷Ἐνταῦθα ἔμεινεν ἡμέρας ἑπτὰ· καὶ ἦκε Μένων ὁ Θετταλὸς ὀπλίτας ἔχων χιλήους καὶ πελταστὰς πεντακοσίους, Δόλοπας⁸ καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. 7. Ἐν τεύθειν ἐξελαύνει σταδμοὺς τρεῖς παρασώγγας εἰκοσιν εἰς Κελαινὰς τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ⁹Ἐνταῦθα Κύρῳ βασιλεία ἦν⁹ καὶ παράδεισος μέγας ἀγρίων θηρίων¹⁰ πλήρης, ¹¹ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, ὁπότε γυμνάσαι¹² βούλοιτο ἑαυτὸν¹³ τε καὶ τοὺς ἵππους.¹⁴ Διὰ μέσου δὲ τοῦ παραδείσου ρεῖ¹⁵ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν¹⁶ ἐκ τῶν βασιλείων· ρεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. 8. Ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς¹⁷ τοῦ Μαρσίου ποταμοῦ¹⁸ ὑπὸ τῇ ἀκροπόλει· ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὖρὸς ἐστὶν εἰκοσι καὶ πέντε ποδῶν.¹⁹ ²⁰Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι²¹ Μαρσύαν, νικήσας ἐρλζοντά²² οἱ περὶ σοφίας καὶ τὸ δέρμα κρεμάσαι²³ ἐν τῷ ἄντρῳ ὅθεν²⁴ αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας. 9. Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττηθεὶς²⁵ τῇ μάχῃ²⁶ ἀπεχώρει, λέγεται οἰκοδομῆσαι²⁷ ταῦτά τε τὰ βασιλεία καὶ

¹ §§ 146; 231. — ² § 172. 4. — ³ In what tenses are pure verbs contracted? — ⁴ § 17. 1. — ⁵ § 91. 2. — ⁶ Particip. how formed? — ⁷ § 48. 1. — ⁸ Why the sing.? — ⁹ Synt. ? — ¹⁰ What has become of the ζ of the pres. ? — ¹¹ Why the acute accent (§ 37. 3)? — ¹² § 4. 2. — ¹³ Why unaccented? — ¹⁴ § 34. 2. — ¹⁵ § 14. 3. — ¹⁶ §§ 190; 48. c. Copula and grammatical predicate of this clause? — ¹⁷ §§ 110. 2; 31. 1; 30. 4. — ¹⁸ Why two accents? — ¹⁹ § 107. N. 3. — ²⁰ §§ 134. 2; 76. 1. — ²¹ Dif. between *depon. pass.* and *depon. mid.* ? — ²² § 144. 1.

τὴν Κελαινῶν ἀκρόπολιν.¹ ἤ Ἐνταῦθα ἔμεινε Κῆρος ἡμέρας² τριακοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς ἔχων ὀπλίτας χιλίους καὶ πελταστὰς Θρᾷκας ὀκτακοσίους καὶ τοξότας Κρήτας διακοσίους. Ἀμα δὲ καὶ Σωσίας παρὴν ὁ Συρακούσιος ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκὰς ἔχων ὀπλίτας χιλίους. Καὶ ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους.

10. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα ἔθηκε·³ τὰ δὲ ἄλλα ἦσαν στλεγγίδες χρυσαί·⁴ ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δώδεκα εἰς Κεραμῶν ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσιάᾳ χώρᾳ. 11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας τριάκοντα εἰς Καῦστρου πεδῖον, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφέλιτο μισθὸς πλεον ἢ τριῶν μηνῶν,⁵ καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν.⁶ Ὁ δὲ ἐλπίδας⁷ λέγων⁸ διῆγε καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον ἔχοντα μὴ ἀποδιδόναι.⁹

12. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συνενέσιος γυνὴ¹⁰ τοῦ Κιλικῶν βασιλέως παρὰ Κύρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. Τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. Εἶχε¹¹ δὲ ἡ Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδιούς· ἐλέγετο δὲ καὶ συγγενέσθαι¹² Κύρον τῇ Κίλισσῃ. 13. Ἐντεῦθεν δ' ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἶνῳ κεράσας¹³ αὐτὴν. 14. Ἐντεῦθεν

¹ Comp. parts ? — ² Synt. ? — ³ § 110. N. 1. — ⁴ Why perispom. ? — ⁵ § 34. N. 3. a. Synt. ? — ⁶ Account for the i subs. — ⁷ Nom. how formed ? — ⁸ § 225. 8. — ⁹ §§ 121 ; 35. 2. — ¹⁰ § 56. — ¹¹ § 93. 2. — ¹² § 14. 2. — ¹³ § 133. K.

ἐξελαύνει σταθμούς δύο παρασύγγας δέκα εἰς Τυριαῖον, πόλιν οἰκουμένην· ἐνταῦθα ἔμεινεν¹ ἡμέρας τρεῖς. Καὶ λέγεται δεηθῆναι² ἡ Κίλισσα Κύρου³ ἐπιδείξαι⁴ τὸ στράτευμα αὐτῇ. Βουλόμενος οὖν ἐπιδείξαι ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. 15. Ἐκέλευσε δὲ τοὺς Ἕλληνας, ὡς νόμος⁵ αὐτοῖς⁶ εἰς μάχην, οὕτω ταχθῆναι⁷ καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ.⁸ Ἐτάχθησαν οὖν ἐπὶ τεττάρων.⁹ εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. 16. Ἐθεώρει οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλαυνον τεταγμένοι κατ' ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ' ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. Εἶχον δὲ πάντες κράνη χαλκᾶ¹⁰ καὶ χιτῶνας¹¹ φοινικοὺς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαθαρμένους.¹² 17. Ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος, πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι¹³ τὰ ὅπλα καὶ ἐπιχωρῆσαι¹⁴ ὅλην τὴν φάλαγγα. Οἱ δὲ ταῦτα προεῖπον¹⁵ τοῖς στρατιώταις·¹⁶ καὶ ἐπεὶ ἐσάλπηγξε,¹⁷ προβαλλόμενοι τὰ ὅπλα ἐπήρσαν.¹⁸ Ἐκ δὲ τούτου θάπτον προΐοντων σὺν κραυγῇ ὑπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. 18. Τῶν δὲ βαρβάρων¹⁹ φόβος πολὺς καὶ ἄλλοις καὶ ἡ τε Κίλισσα ἔφυγεν²⁰ ἐκ τῆς ἄρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς²¹ καταλιπόντες τὰ ὄνια ἔφευγον· οἱ δὲ Ἕλληνες σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἦλθον. Ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα²² καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κύρος δὲ ἤσθη²³ τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

¹ Account for *ι* in the penult? — ² § 133. Δ. — ³ § 200. 3. — ⁴ §§ 101. 1; 121. — ⁵ § 151. 4. — ⁶ § 201. 3. — ⁷ § 101. 1. Why is not the subject of the infin. here expressed? — ⁸ What does this gen. denote? — ⁹ Dialect (§ 10)? — ¹⁰ § 58. 5. — ¹¹ Nom. how formed (§ 47. 3)? — ¹² § 111. 3. — ¹³ Why *has* this verb one λ here and two in the pres.? — ¹⁴ Why *properispomenon*? — ¹⁵ § 133. E. — ¹⁶ § 201. 1. — ¹⁷ Account for ζ. — ¹⁸ Account for *ι* subs. — ¹⁹ Is this gen. *subjective* or *objective* (§ 187. N. 1)? — ²⁰ § 102. (υ). — ²¹ § 34. 2. — ²² § 139. — ²³ Account for σ.

χ 19. Ἐντεῦθεν ἐξελαύνει σταθμούς τρεῖς παρασάγγας εἰκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμούς πέντε παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν οὖσαν. 20. Ἐντεῦθεν Κύρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην¹ ὁδόν.² καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ αὐτὸν Μένωνα. Κύρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμούς τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάαν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κύρος ἀπέκτεινεν³ ἄνδρα Πέρσην Μεγαφέρνην, φοινικιστὴν βασιλείου, καὶ ἕτερόν⁴ τινα⁵ τῶν ἀπάρχων δυνάστην, αἰτιασάμενος⁶ ἐπιβουλεύειν⁷ αὐτῷ. χ 21. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν⁸ στρατεύματι, εἴ τις ἐκώλυεν. χ Ἐλέγετο⁹ δὲ καὶ Σύννεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· δι' δὲ ἔμεινε ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραίᾳ ἤκεν ἄγγελος λέγων ὅτι λελοιπὸς εἶη¹⁰ Σύννεσις τὰ ἄκρα, ἐπεὶ ἦσθετο¹¹ τό τε Μένωνος στρατεύμα¹² ὅτι ἤδη ἐν Κιλικίᾳ ἦν εἶσω τῶν ὀρέων,¹³ καὶ ὅτι τριήρεις ἤκουε περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα¹⁴ τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. 22. Κύρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος¹⁵ καὶ εἶδε τὰς σκηνὰς οὓς οἱ Κίλικες ἐφύλαττον.¹⁶ Ἐντεῦθεν δὲ κατέβαιναν εἰς πεδίον μέγα καὶ καλόν, ἐπὶ ῥύτον,¹⁷ καὶ δένδρων¹⁸ παντοδαπῶν¹⁹ ἔμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μέλιτην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὀχρὸν καὶ ὑψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν.

¹ § 65. — ² Synt. — ³ § 133. K. — ⁴ What kind of adj.? — ⁵ Why no accented? — ⁶ § 194. N. 2. — ⁷ § 222. 6. — ⁸ Subj.? — ⁹ What would this be unaccented? — ¹⁰ §§ 213. 2; 89. 1. — ¹¹ What kind of dep. verb (§ 210)? — ¹² § 192. N. 3. — ¹³ Synt.? — ¹⁴ § 225. 7. — ¹⁵ What does this gen. abs. denote? — ¹⁶ Why the imperf.? — ¹⁷ §§ 7. 2; 142. -τος. — ¹⁸ If the ult. is to be accented, why *perispom.*?

23. Καταβάς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμούς τέτταρας παρασώγγας πέντε καὶ εἴκοσιν εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἦσαν τὰ Σευενέσιος βασιλεία τοῦ Κιλικῶν βασιλέως· διὰ μέσης δὲ τῆς πόλεως ρεῖ ποταμὸς Κύδνος ὄνομα, εὖρος¹ δύο πλέθρων. χ 24. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Σευενέσιος εἰς χωρίον ὄχυρόν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεία ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς. 25. Ἐπύαξα δὲ ἡ Σευενέσιος γυνὴ προτέρα Κύρου πέντε ἡμέρας εἰς Ταρσοὺς ἀφίκετο. Ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῶν² εἰς τὸ πεδῖον δύο λόχοι τοῦ³ Μένωνος στρατεύματος ἀπώλαντο· οἱ⁴ μὲν ἔφασαν⁵ ἀρπάζοντάς τι κατακοπήναι⁶ ὑπὸ τῶν Κιλικῶν, οἱ δὲ ὑπολειφθέντας καὶ οὐ δυναμένους εὐρεῖν τὸ ἄλλο στρατεύμα οὐδὲ τὰς ὁδοὺς εἶτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται. 26. Οἱ δ' ἄλλοι ἐπειδὴ ἤκον, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασιλεία τὰ⁷ ἐν αὐτῇ. Κύρος δὲ ἐπεὶ εἰσῆλθεν εἰς τὴν πόλιν, μετεπέμπετο⁸ τὸν Σέννεσιν πρὸς ἑαυτὸν· ὁ δὲ οὔτε πρότερον οὐδενί⁹ πω κρείττονι¹⁰ ἑαυτοῦ¹¹ εἰς χεῖρας ἐλθεῖν ἔφη, οὔτε τότε Κύρῳ ἵεναι ἤθελε, πρὶν ἢ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε. + 27. Μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις¹² Σέννεσις μὲν ἔδωκε¹³ Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος δ' ἐκείνῳ δῶρα ἃ νομίζεται¹⁴ παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτόν χρυσοῦν¹⁵ καὶ ψέλλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀφαρπάζεσθαι·¹⁶ τὰ δὲ ἡρπασμένα¹⁷ ἀνδράποδα, ἣν πού ἐντυγχάνωσιν, ἀπολαμβάνειν.

¹ § 182. — ² § 169. 2. — ³ § 169. 1. — ⁴ § 113. — ⁵ § 166. 2. a. — ⁶ Root? — ⁷ Why properisponemon? — ⁸ What does this imperf. denote? — ⁹ § 201. 5. — ¹⁰ § 64. 3. Note; 65. — ¹¹ § 198. 1. — ¹² Synt.? — ¹³ § 110. N. 1. — ¹⁴ § 151. 1. — ¹⁵ § 58. 5. — ¹⁶ § 179. — ¹⁷ Account for σ in the antepe-nult.

CAP. III.

1. Ἐνταῦθα ἔμεινε Κύρος καὶ ἡ στρατιὰ ἡμέρας¹ εἴκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἵεναι τοῦ πρόσω· ὑπώπτευν, γὰρ ἤδη ἐπὶ βασιλέα ἵεναι· μισθωθῆναι δὲ οὐκ ἐπὶ τοῦτ᾽ ἔφασαν. Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο² ἵεναι· οἱ δὲ αὐτόν τε ἔβαλλον³ καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προΐεναι. 2. Κλέαρχος δὲ τότε μὲν μικρὸν⁴ ἐξέφυγε⁵ τοῦ μὴ καταπετρωθῆναι, ὕστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν⁶ ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν· καὶ πρῶτον μὲν ἐδάκρυε,⁷ πολλὸν χρόνον ἐστώς·⁸ οἱ δὲ ὀρώντες ἐθαύμαζον,⁹ καὶ ἐσιώπων· εἴτα δὲ ἔλεξε τοιαύδε.⁹

3. Ἄνδρες στρατιῶται,⁹ μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν. Ἐμοὶ¹⁰ γὰρ Κύρος ξένος ἐγένετο καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησέ καὶ μυρίους ἔδωκε δαρεικοὺς· οὐδ' ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον¹¹ κατεδέμην ἐμοὶ ἄλλ' οὐδὲ κατηδυπάθησα, ἄλλ' εἰς ὑμᾶς ἔδ᾽ ἀπάνων. 4. Καὶ πρῶτον μὲν πρὸς τοὺς Θρᾷκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρόνησου αὐτοὺς ἐξελαύνων βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικούντας Ἑλλήνας¹² τὴν γῆν.¹² Ἐπειδὴ¹³ δὲ Κύρος ἐκάλει, λαβὼν ὑμᾶς ἐπορεύομην, ἵνα εἴ τι δέοιτο ὠφελοῖν αὐτὸν ἀνδρῶν¹⁴ ὧν¹⁵ εὖ ἔπαθον ὑπ' ἐκείνου. 5. Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἡ ὑμᾶς προδόντα τῇ Κύρου φιλῷ¹⁶ χρῆσθαι ἢ πρὸς ἐκείνον ψευσάμενον μεθ' ὑμῶν ἵεναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅ τι ἂν δέη πείσομαι.¹⁷ Καὶ οὐ-

¹ § 186. 2. — ² § 211. N. 12. — ³ What does this imperf. denote? — ⁴ § 135. 2. — ⁵ § 230. 3. — ⁶ § 94. 1. — ⁷ § 133. — ⁸ § 76. 1. — ⁹ § 156. N. 5. — ¹⁰ Synt. ? — ¹¹ Ellipsis of what word with ἴδιον? — ¹² § 184. 1. — ¹³ Moods which follow ἐπειδὴ (§ 217)? — ¹⁴ Does ἀνδρῶν have here its prim. or second. signif. ? — ¹⁵ Antecedent of ὧν? Why the gen. (see N.)? — ¹⁶ § 206. N. 2. — ¹⁷ Root (§ 133. Π.)?

ποτε ἔρει οὐδεὶς ὥς ἐγὼ Ἕλληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἕλληνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην. 6. Ἀλλὰ ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέετε πείθεσθαι οὐδὲ ἔπεισθαι, ἐγὼ σὺν ὑμῖν ἔψομαι καὶ ὅ τι ἂν δέῃ πείσομαι. Νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ὦ, ὑμῶν¹ δ' ἔρημος ὣν οὐκ ἂν ἱκανὸς εἶναι οἶμαι οὐτ' ἂν φίλον ὠφελῆσαι² οὐτ' ἂν ἐχθρὸν ἀλέξασθαι. Ὡς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς οὕτω τὴν γνώμην ἔχετε. 7. Ταῦτα εἶπεν· οἱ δὲ στρατιῶται οἳ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες ὅτι οὐ φαίη³ παρὰ βασιλέα πορεύεσθαι ἐπήνεσαν·⁴ παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. 8. Κύρος δὲ τούτοις⁵ ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο⁶ τὸν Κλεάρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρα δὲ τῶν στρατιωτῶν⁷ πέμπων αὐτῷ ἄγγελον ἔλεγε θάρρειν ὥς καταστησομένων τούτων⁸ εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι. 9. Μετὰ δὲ ταῦτα συναγαγὼν τοὺς 9⁹ ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων¹⁰ τὸν βουλόμενον, ἔλεξε τοιάδε.

Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμῖς ἐκείνου¹¹ ἔτι στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκείνος ἔτι ἡμῖν μισθοδότης. 10. Ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ¹² οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυνόμενος ὅτι σύνοδα ἑμαυτῷ πάντα ἐψευσμένος¹³ αὐτόν· ἔπειτα δὲ καὶ δεδιὼς¹⁴ μὴ λαβὼν με δίκην ἐπιθῇ ὧν νομίζει ὑπ' ἐμοῦ ἡδικοῖσθαι. 11. Ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν¹⁵ καθεύδειν οὐδ' ἀμελεῖν ἡμῶν¹⁶ αὐτῶν, ἀλλὰ βουλευέσθαι ὅ τι χρὴ ποιεῖν ἐκ τούτων. 12. Καὶ ἔως τε μένομεν αὐτοῦ σκεπτέον μοι

¹ § 203. 3. — ² § 222. 6. — ³ § 213. 2. — ⁴ Account for the i subs. —

⁵ Synt. ? — ⁶ Why the imperf. ? — ⁷ § 187. 2. — ⁸ § 226. a. — ⁹ Does this gen. abs. denote time or cause ? — ¹⁰ § 91. 2. — ¹¹ § 133. Δ. — ¹² Synt. ? — ¹³ § 193.

δοκεῖ εἶναι ὅπως ἀσφαλέστατα μενούμεν· εἴτε ἤδη δοκεῖ ἀπιέναι, ὅπως ὡς ἀσφαλέστατα² ἄπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε³ στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδέν. 12. Ὁ δὲ ἀνὴρ πολλοῦ⁴ μὲν ἄξιος φίλος ᾧ ἂν φίλος ᾖ, χαλεπώτατος⁵ δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾖ. Ἐτι δὲ δύναμιν ἔχει καὶ πεζὴν καὶ ἵππικὴν⁶ καὶ ναυτικὴν ἡγπάντες ὁμοίως ὀρώμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκούμεν μοι αὐτοῦ καθῆσθαι· ὥστε ὦρα λέγειν⁷ ὅ τι⁸ τις γυγνώσκει ἄριστον⁹ εἶναι. Ταῦτα εἰπὼν ἐπαύσατο.

† 13. Ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέγοντες ἃ ἐγίνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες¹⁰ ὅλα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης¹¹ καὶ μένειν καὶ ἀπιέναι. 14. Εἰς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγὸς μὲν ἐλῆσθαι¹² ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι.¹³ (ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι·) καὶ συσκευάζεσθαι.¹⁴ ἐλθόντας δὲ Κύρον αἰτεῖν πλοῖα,¹⁵ ὡς ἀποπλείειν.¹⁶ ἂν δὲ μὴ διδῷ ταῦτα, ἡγεμόνα αἰτεῖν Κύρον ὅστις διὰ φιλίας τῆς χώρας ἀπάξει. Ἐὰν δὲ μὴδὲ ἡγεμόνα διδῷ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληφόμενους¹⁷ τὰ ἄκρα, ὅπως μὴ φθάσωσι¹⁸ μήτε Κύρος μήτε οἱ Κίλικες καταλαβόντες,¹⁹ ὃν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. Οὗτος²⁰ μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον· † 15. Ὡς μὲν στρατηγήσουντα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον.²¹ ὡς δὲ τῷ ἀνδρὶ²² ὃν ἂν ἔλθοι πείσομαι²³ ἢ δυνατόν μάλιστα, ἵνα εἰδῇτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων. 16. Μετὰ τούτου ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν

¹ § 153. a. — ² Compare this adj. (§ 63, 4). — ³ § 229. 1. — ⁴ § 200. N. 2. — ⁵ Why *ωτατος* and not *οτατος*? — ⁶ § 142. — ⁷ § 222. 2. — ⁸ § 75. 2. — ⁹ Compare. — ¹⁰ § 123. — ¹¹ § 197. 2. — ¹² Root? — ¹³ § 143. — ¹⁴ Theme? — ¹⁵ § 184. 1. — ¹⁶ § 214. 1. — ¹⁷ Composition? Synt. (§ 225. 5)? — ¹⁸ Why subjunct. (§§ 212. 1; 214. 1)? — ¹⁹ § 225. 8. — ²⁰ § 163. 1. — ²¹ § 206. 4. — ²² § 56. Synt.? — ²³ § 133. II.

τοῦ τὰ πλοῖα αἰτεῖν¹ κελεύοντος, ὥσπερ² πάλιν τὸν στόλον Κύρου μὴ ποιουμένου, ἐπιδεικνύς δὲ ὡς εὐηθες εἶη³ ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λυμαινόμεθα τὴν πρᾶξιν. Εἰ δέ τι καὶ τῷ ἡγεμόνι⁴ πιστεύσομεν ᾧ⁵ ἂν Κύρος διδῷ, τί⁶ κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταλαμβάνειν; 17. Ἐγὼ γὰρ ὀκνοῖην⁷ μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ,⁸ φοβοίμην⁹ δ' ἂν τῷ ἡγεμόνι ᾧ δοίη ἔπescθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ οἶόν¹⁰ τε ἔσται ἐξελθεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπιὼν Κύρου λαθεῖν αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἐστιν. 18. Ἄλλ' ἔγωγε¹¹ φημι ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κύρον οἵτινες¹² ἐπιτήδαιοι σὺν Κλεάρχῳ ἐρωτᾶν¹³ ἐκείνον, τί¹⁴ βούλεται ἡμῖν χρήσθαι· καὶ ἂν μὲν ἢ πρᾶξις ἢ παραπλησία οἴαμην¹⁵ καὶ πρόσθεν ἐχρήτα τοῖς ξένοις,¹⁶ ἔπescθαι καὶ ἡμᾶς καὶ μὴ κακίους¹⁷ εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· 19. ἂν δὲ μέλζω¹⁸ ἢ πρᾶξις τῆς πρόσθεν φαίνεται καὶ ἐπιπονωτέρα καὶ ἐπικινδυνωτέρα, ἀξιούν ἢ πείσαντα¹⁹ ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς φίλαν ἀφίεναι· οὕτω γὰρ καὶ ἐπόμενοι²⁰ ἂν φίλοι αὐτῷ καὶ πρῶτοι μοι ἐποίμεθα καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπιοίμεν· ὃ τι δ' ἂν πρὸς ταῦτα λέγῃ²¹ ἀπαγγεῖλαι²² δεῦρο· ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλευέσθαι. 20. Ἔδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν, οἱ ἡρώτων Κύρον τὰ δόξαντα τῇ στρατιᾷ. καὶ ὁ δ' ἀπεκρίνατο ὅτι ἀκούει Ἀβροκόμαν ἐχθρὸν ἄνδρα²³ ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταδμούς· πρὸς τούτον οὖν ἔφη βούλεσθαι ἐλθεῖν· καὶ²⁴ μὲν ἢ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ, ἣν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα.

¹ § 179. a. — ² § 226. a. — ³ Subject? — ⁴ Synt. ? — ⁵ Why the dat. ? — ⁶ What does the accent show this to be? — ⁷ §§ 117. c.; 215. 1. — ⁸ Why subjunct. ? — ⁹ Why optat. ? — ¹⁰ § 157. d. — ¹¹ § 68. N. 3. — ¹² Decline. — ¹³ Accus. of thing (§ 184. 1) ? — ¹⁴ § 182. — ¹⁵ § 171. 1. — ¹⁶ § 206. N. 2. — ¹⁷ How formed (§ 64. 3) ? — ¹⁸ Root? Tense how formed? — ¹⁹ § 225. 6. — ²⁰ Upon what verb does this subjunct. depend? — ²¹ § 110. 2. — ²² § 156. N. 5. — ²³ § 20. N. 1.

21. Ἀκούσαντες δὲ ταῦτα οἱ αἰρετοὶ¹ ἀναγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία² μὲν ἦν ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει³ ἔπεσθαι. Προσαιοῦσι δὲ μισθόν· ὁ Κύρος ὑπισχνέται ἡμιόλιον πᾶσι δῶσειν οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ μηνὸς⁴ τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδ' ἐνταῦθ' ἤκουσεν οὐδεὶς ἐν γε τῷ φανερώ.⁵

CAP. IV.

1. Ἐντεῦθεν ἐξελαύνει σταδμοὺς δύο παρασάγγας δέκα ἐπὶ τὸν Σύρον ποταμόν, οὗ ἦν τὸ εὖρος τρία πλέθρα. Ἐντεῦθεν ἐξελαύνει σταδμόν ἕνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμόν, οὗ τὸ εὖρος στάδιον. * Ἐντεῦθεν ἐξελαύνει σταδμοὺς δύο παρασάγγας πεντεκαίδεκα εἰς Ἴσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην,⁶ μεγάλην⁷ καὶ εὐδαίμονα. 2. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν' αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος⁸ Πυθαγόρας Λακεδαιμόνιος. Ἠγεῖτο δ' αὐτῶν Ταμὼς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς¹⁰ ἐτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρην φίλην¹¹ ἦν, καὶ συνεπολέμει⁹ Κύρῳ πρὸς αὐτόν. 3. Παρῇν¹² δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετ' ἀπεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατήγει, παρὰ Κύρῳ. Αἱ δὲ νῆες¹³ ὥρμουν παρὰ τὴν Κύρου σκηνήν. Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ὑποστάντες ἦλθον παρὰ Κύρον τετρακόσιοι ὀπλίται καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

4. Ἐντεῦθεν ἐξελαύνει σταδμόν ἕνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα

¹ § 142. — ² § 139. Theme? — ³ Subj. (§ 153. a)? — ⁴ Synt.? — ⁵ Theme? — ⁶ § 62. — ⁷ Significations of *παρὰ* when followed by the gen., dat. and accus.? — ⁸ § 144. 2. — ⁹ § 189. — ¹⁰ Decline. — ¹¹ Why fem. gend.? — ¹² Followed by what case? — ¹³ Dialect?

δύο τείχη,¹ καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας Σύνενοις εἶχε καὶ Κιλικῶν φυλακή, τὸ δ' ἔξω τὸ² πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακή φυλάττειν. Διὰ μέσου δὲ ῥεῖ τῶν ποταμῶν Κέρσος ὄνομα,³ εὖρος πλέθρου. Ἄπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν⁴ βία· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεῖν⁵ δ' ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεσαν⁶ πύλαι. § 5. Ταύτης ἕνεκα τῆς παρόδου Κύρος τὰς ναῖς μετεπέμψατο,⁷ ὅπως ὀπλίτας ἀποβιβάσειεν⁸ εἰς τὴν θάλασσαν καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾤετο ποιήσειν ὁ Κύρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτο ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κίρον ἐν Κιλικίᾳ ὄντα,⁹ ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλαυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας¹⁰ στρατιᾶς.

6. Ἐντεῦθεν ἐξελαίνει διὰ Συρίας σταδμὸν ἓνα παρασάγγας πέντε εἰς Μυριάνδρον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὥρμου ἀνιόδι¹¹ ὁλκάδες πολλαί. 7. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες¹² εἰς πλοῖον καὶ τὰ πλείστου ἀξία ἐνθάδε μένουσιν ἀπέπλευσαν,¹³ ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας, ὡς ἀπίοντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα, εἶα¹⁴ Κύρος τὸν Κλέαρχον ἔχειν. Ἐπεὶ δ' οὖν ἦσαν ἀφανεῖς,¹⁵ διῆλθε λόγος ὅτι διώκοι αὐτοὺς Κίρος τριήρεσι.¹⁶ καὶ οἱ μὲν εὗχοντο ὡς δολίους ὄντας αὐτοὺς ληφθῆναι,¹⁷ οἱ δ' ᾤκτειρον¹⁸ εἰ ἀλώσοιντο.¹⁹

+ 8. Κύρος δὲ συγκαλέσας²⁰ τοὺς στρατηγοὺς εἶπεν· Ἀπο-

¹ When are nouns of the third declens. contracted? — ² § 169. 2. — ³ § 182. — ⁴ Subj. ? — ⁵ § 134. 2. — ⁶ § 91. b. N. 3. — ⁷ Why mid. voice? — ⁸ Why optat. ? — ⁹ § 225. 7. — ¹⁰ § 79. 5. — ¹¹ § 134. 1. — ¹² Root ? — ¹³ Why πλεν here and πλε in the pres. ? — ¹⁴ Augment ? — ¹⁵ Why perispom. ? — ¹⁶ Synt. ? — ¹⁷ § 133. Δ. — ¹⁸ Account for : subs. — ¹⁹ Root ? — ²⁰ Account for γ.

λελοιπάσιν· ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν ὅτι οὔτε ἀποδεδράκασιν.⁹ οἶδα γὰρ ὅπῃ οἴχονται· οὔτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις ὥστε ἐλεῖν· τὸ ἐκείνων πλοῖον. Ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω· οὐδὲ ἐρεῖ οὐδεὶς ὡς ἐγὼ ἔως μὲν ἂν παρῇ⁵ τις χρώμαι, ἐπειδὰν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. Ἀλλὰ ἰόντων,⁶ εἰδότες ὅτι κακίους εἰσὶ⁷ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας⁸ ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων⁹ στερήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν¹⁰ ἕνεκα περὶ ἐμὲ ἀρετῆς. 9. Καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀδυμότερος ἦν πρὸς τὴν ἀνάβασιν,¹¹ ἀκούοντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προδυμότερον συνεπορεύοντο.

Μετὰ ταῦτα Κύρος ἐξελαύνει σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πρᾶέων,¹² οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν¹³ οὐκ εἶον, οὐδὲ τὰς περιστεράς. Αἱ δὲ κῶμαι ἐν αἷς ἐσκήνουν¹⁴ Παρυσάτιδος¹⁵ ἦσαν εἰς ζώνην δεδομέναι. 10. Ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγὰς τοῦ Δαράδακος ποταμοῦ,¹⁶ οὗ τὸ εὖρος πλέθρου. Ἐνταῦθα ἦσαν τὰ Βελέστυος βασιλεια τοῦ Συρίας¹⁷ ἄρξαντος, καὶ παράδεισος πάννυ μὲγας καὶ καλός, ἔχων πάντα ὅσα¹⁸ ὦραι φύουσιν. Κύρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασιλεια κατέκαυσεν.

† 11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, ὄντα τὸ εὖρος τετάρων σταδίων· καὶ πόλις αὐτόθι ᾠκεῖτο μεγάλη καὶ εὐδαίμων Θάψακος ὀνόματι.¹⁹ Ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κύρος μεταπεμφάμενος τοὺς στρατηγούς τῶν Ἑλλήνων

⁹ § 99. — ² § 133. Δ. How does δράω become διδράσκω? — ³ § 223. 1. Root? — ⁴ § 183. — ⁵ § 217. 2. — ⁶ § 117. 4. — ⁷ Dif. between εἰσι and εἰσι? — ⁸ § 56. — ⁹ §§ 200. 3; 177. 3. — ¹⁰ § 161. 1. — ¹¹ § 139. — ¹² § 62. Decline. — ¹³ § 222. 3. — ¹⁴ Theme? — ¹⁵ § 190. — ¹⁶ Why *perisptom.*? — ¹⁷ Synt.? — ¹⁸ A pronom. adj. of what kind? — ¹⁹ § 206. 2.

ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπεῖθαι ἐπεσθαι. 12. Οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς· ¹πάσαι ταῦτα εἰδότες· ²κρύπτειν,· καὶ οὐκ ἔφασαν ἰέναι,· ³ἐὰν μὴ τις αὐτοῖς χρήματα διδῷ,· ὥσπερ καὶ τοῖς προτέροις μετὰ Κύρου ἀναβάσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς· Κύρου. 13. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο· ⁴ἄνδρϊ ἐκάστῳ· ⁵δώσειν πέντε ἀργυρίου μνᾶς,· ἐπὶ ¹⁰εἰς Βαβυλῶνα ἥκωσι, καὶ τὸν μισθὸν ἐντελὴ μέχρις ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν πάλιν. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπέσθη. Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων ¹¹καὶ ἔλεξε τάδε.¹²

+ 14. Ἄνδρες, ἐὰν ἐμοὶ πεισθῇτε, οὔτε κινδυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων πλεόν προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. Τί οὖν κελεύω ποιῆσαι; Νῦν δέ τι Κύρος ἐπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημὶ ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι· ¹³ὅ τι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ. 15. Ἦν μὲν γὰρ ψηφίσωνται ¹⁴ἐπεσθαι, ὑμεῖς δόξετε αἵτιοι εἶναι ἄρξαντες τοῦ διαβαίνειν ¹⁵καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν εἴσεται Κύρος καὶ ἀποδώσει· (ἐπίσταται δ' εἴ τις καὶ ἄλλος·) ἦν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἀπιμεν μὲν ἅπαντες εἰς τοῦμπαλιν, ὑμῖν δ' ὡς μόνοις πειδομένοις πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας· καὶ ἄλλου οὔτινος ἂν δέησθε οἶδα ὅτι ὡς φίλου τεύξεσθε Κύρου.¹⁶ 16. Ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν πρὶν τοὺς ἄλλους

¹ § 160. 4. — ² § 133. E. — ³ § 101. 1. Accusative of person (§ 184. 1)? — ⁴ § 222. b. — ⁵ Why subjunct.? — ⁶ What does this gen. abs. denote? — ⁷ § 133. T. — ⁸ § 76. 2. — ⁹ Why circumflexed (§ 43. 5)? — ¹⁰ Composition? — ¹¹ Synt.? — ¹² § 74. — ¹³ § 223. 1. — ¹⁴ § 143. Theme? — ¹⁵ § 189. — ¹⁶ § 197. 2.

ἀποκρίνασθαι. Κύρος δ' ἐπεὶ ἦσθετο¹ διαβεβηκότας,² ἦσθη³ τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει,⁴ ἢ μηκέτι με Κύρον νομίζετε. 17. Οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι⁵ μεγάλας ὄντες εὔχοντο αὐτὸν εὐτυχῆσαι. Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς. Ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν· καὶ τῶν διαβαινόντων⁶ τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω⁷ τῶν μασδῶν⁸ ὑπὸ τοῦ ποταμοῦ. 18. Οἱ δὲ Θαψακηνοὶ ἔλεγον ὅτι οὐ πῶποδ'⁹ οὗτος¹⁰ ὁ ποταμὸς διαβατὸς¹¹ γένοιτο περὶ εἰ μὴ τότε, ἀλλὰ πλοίοις ἂν τότε Ἀβροκόμας προῖων¹² κατέκασεν, ἵνα μὴ Κύρος διαβῇ. Ἐδόκει¹³ δὴ δεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασιλεύουσιν.

19. Ἐντεῖθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα παρασάγγας πεντήκοντα, καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμόν. Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεστὰι σίτου καὶ οἴνου. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.¹⁴

CAP. V.

1. Ἐντεῖθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε παρασάγγας τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίου ἅπαν ὁμαλὸν ὥσπερ θάλαττα, ἀψινυθίου δὲ πλήρες¹⁵ εἰ δέ τι καὶ ἄλλο ἐνὴν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη ὥσπερ ἀρώματα· δένδρον δ' οὐδὲν ἐνὴν. 2. Θηρία δὲ παντοῖα,¹⁶ πλείστοι μὲν ὄνοι ἄγριοι, οὐκ ὀλγαι¹⁶ δὲ στρουθοὶ αἱ μεγάλοι· ἐνήσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ

¹ Account for : subs. — ² § 225. 7. — ³ Root? — ⁴ Subj. — ⁵ How formed? — ⁶ §§ 225. 1; 188. 1. — ⁷ § 65. — ⁸ § 198. 1. — ⁹ §§ 21; 15. 2. Composition? — ¹⁰ § 163. 1. — ¹¹ § 142. — ¹² § 95. 1. — ¹³ Theme? — ¹⁴ Decline. —

¹⁵ Why *properisopomenon* (§§ 142; 80. 4)? — ¹⁶ § 64. N.

Θηρία οἱ ἵππεῖς ἐνίοτε ἐδίωκον.¹ Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες² ἂν ἔστασαν.³ πολὺ γὰρ τῶν ἵππων θάττον ἔτρεχον· καὶ πάλιν ἐπεὶ πλησιάζοι⁴ ὁ ἵππος ταῦτόν ἐποίουν,⁵ καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶν⁶ διαδεχόμενοι τοῖς ἵπποις.⁷ Τὰ δὲ κρέα τῶν ἀλισκομένων⁸ ἦν παραπλήσια τοῖς ἐλαφείοις, ὑπαλώτερα δέ. 3. Στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἱππέων⁹ ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπεσπάτο φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξι¹⁰ ἄρσασα,¹¹ ὥσπερ ἰστίῳ χρωμένη. Τὰς δὲ ὠτίδας ἂν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν, πέτονται¹² γὰρ βραχύ, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι. Τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν.

4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν Μασκᾶν ποταμόν, τὸ εὖρος πλεθριαῖον.¹³ Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα¹⁴ δὲ αὐτῇ Κορσωτή· περιεῖρετο¹⁵ δὲ αὐτὴ ὑπὸ τοῦ Μασκᾶ κύκλῳ. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.¹⁶ 5. Ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ δέκα παρασάγγας ἐιενήκουτα τὸν Εὐφράτην ποταμόν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο¹⁷ ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα¹⁸ ἡ χώρα· τοὶ δὲ ἐνοικούντες ὄνους ἀλέτας παρὰ τὸν ποταμόν ὀρύττοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἤγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες σῖτον ἔζων. 6. Τὸ δὲ στράτευμα ὁ σίτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ¹⁹ ἐν τῷ Κύρου βαρβαρικῷ, τὴν καπίθην²⁰ ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων.²¹ ὁ δὲ σίγλος δύναιται²² ἐπτα ὀβολοὺς καὶ ἡμιοβόλιον Ἀττικοίς· ἡ δὲ καπίθην δύο χοίνικας²³ Ἀττικᾷ ἐχώρει.²⁴ Κρέα οὖν ἐσθιόντες οἱ στρα-

¹ What does this imperf. denote? — ² § 133. T. — ³ §§ 211. N. 6; 215. 1.

— ⁴ Theme? — ⁵ § 211. N. 10. — ⁶ § 117. c. — ⁷ Synt.? — ⁸ Signif. of perf. act. (§ 207. N. 2)? — ⁹ § 188. 1. — ¹⁰ Nom. how formed? — ¹¹ § 110. N. 5. — ¹² Dep. pass. or dep. mid.? — ¹³ § 142. — ¹⁴ §§ 150. 4; 149. 2. — ¹⁵ §§ 96. 1; 7. 2. — ¹⁶ Why mid. voice? — ¹⁷ Root? Logical subject (§ 149. 2)? — ¹⁸ §§ 59. N. 5; 13. 8; 14. 4. — ¹⁹ Why *perisptom.*? — ²⁰ § 200. 4. — ²¹ § 210. N. 1. — ²² Theme?

τιώται διεγίγνοντο. 7. Ἦν δὲ τούτων τῶν σταδμῶν¹ οὗς πάνυ μακροὺς ἤλαινεν, ὅποτε ἢ πρὸς ὕδωρ² βούλοιτο διατελέσαι ἢ πρὸς χιλόν. Καὶ δὴ ποτε στενοχωρίας³ καὶ πηλοῦ φανέντος ταῖς ἀμάξαις δυσπορεύτου⁴ ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις καὶ ἔταξε⁵ Γλοῦν καὶ Πύργητα λαβόντας τοῦ βαρβαρικοῦ στρατοῦ⁶ συνεκβιβάζειν⁷ τὰς ἀμάξας. 8. Ἐπεὶ δὲ ἐδόκουν αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς ἀμάξας. Ἐνθα δὴ μέρος τι⁸ τῆς εὐταξίας ἦν θεάσασθαι. Ῥίψαντες⁹ γὰρ τοὺς πορφυροῦς κάνδυς¹⁰ ὅπου ἔτυχεν ἕκαστος ἐσθηκῶς,¹¹ ἔντο ὥσπερ ἂν δράμοι τις περὶ νίκης, καὶ μάλα κατὰ πρानοὺς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλλας ἀναξυρίδας, ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλλια περὶ ταῖς χερσίν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θάττον¹² ἢ ὥς τις ἂν φέτο μετεώρους ἐξεκόμισαν τὰς ἀμάξας. 9. Τὸ δὲ σύμπαν δῆλος ἦν Κύρος σπεύδων πᾶσαν τὴν ὁδὸν¹³ καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινὸς ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσῳ μὲν ἂν θάττον ἔλθοι, τοσοῦτῳ ἀπαρασκευαστοτέρῳ¹⁴ βασιλεῖ μάχεσθαι, ὅσῳ δὲ σχολαιότερον, τοσοῦτῳ πλεον συναγείρεσθαι βασιλεῖ στράτευμα. ✕ Καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι¹⁵ τὸν νοῦν ἢ βασιλέως ἀρχὴ πλήθει¹⁶ μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπῖσθαι¹⁷ τὰς δυνάμεις ἀσθενῆς, εἴ τις διὰ ταχέων τὸν πόλεμον ποιοῖτο.

10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ¹⁸ κατὰ τοὺς ἐρήμους σταδμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη. Ἐκ ταύτης οἱ στρατιῶται ἡγόραζον¹⁹ τὰ ἐπιτήδεια, σχεδιαῖς διαβαίνοντες ὧδε. Διφθέρας ἅς εἶχον σκεπά-

¹ Synt. ? — ² § 56. — ³ Composition ? — ⁴ § 142. — ⁵ Tense-root ? — ⁶ § 191. — ⁷ § 101. 1. Force of σὺν and ἐκ in this word ? — ⁸ § 37. b. — ⁹ § 4. 2. — ¹⁰ Why not *perisptom.* in accus. plur. like *ιχθῆς* (§ 47. 5) ? — ¹¹ § 225. 8. — ¹² §§ 10; 135. 1. Compare. — ¹³ § 182. — ¹⁴ Theme ? — ¹⁵ § 225. 1. — ¹⁶ § 206. 2. — ¹⁷ § 222. 2. — ¹⁸ § 187. 4. — ¹⁹ Theme ? § 143.

σματα¹ ἐπίμπλασαν² χόρτου³ κούφου, εἶτα συνήγον καὶ συνέσπων, ὡς μὴ ἄπτεσθαι τῆς κάρφης⁴ τὸ ὕδωρ.⁵ Ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἶνόν τε ἐκ τῆς βαλάνου πεπονημένον⁶ τῆς ἀπὸ τοῦ φοίνικος⁷ καὶ σίτον⁸ μελήνης.⁹ τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον.

11. Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλέαρχου, ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν¹⁰ τοῦ Μένωνος πληγὰς ἐνέβαλεν· ὁ¹⁰ δ' ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχαλέπαινον καὶ ὠργίζοντο¹¹ ἰσχυρῶς τῷ Κλέαρχῳ. 12. Τῇ δ' αὐτῇ ἡμέρᾳ Κλέαρχος ἐλθὼν ἐπὶ τὴν διάβασιν¹² τοῦ ποταμοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν ἀφιππεύει¹³ ἐπὶ τὴν αὐτοῦ σκηπὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· (Κύρος δ' οὐπω ἦκεν, ἀλλ' ἔτι προσήλαυνε·) τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις ὡς εἶδε τὸν Κλέαρχον διελαύνοντα, ἴησι τῇ ἀξίνῃ. Καὶ οὗτος μὲν αὐτοῦ¹⁴ ἡμαρτεν,¹⁵ ἄλλος δὲ λίθῳ καὶ ἄλλος, εἶτα πολλοί, κραυγῆς γενομένης.¹⁶

†13. Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐδὺς παραγγέλλει εἰς τὰ ὅπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μέναι¹⁷ τὰς ἀσπίδας πρὸς τὰ γόνατα¹⁸ θέντας· αὐτὸς δὲ λαβὼν τοὺς Θυράκας καὶ τοὺς ἱππέας οἱ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους¹⁹ ἢ τετταράκοντα, τούτων δ' οἱ πλείστοι Θυράκες, ἤλαυνεν ἐπὶ τοὺς Μένωνος,²⁰ ὥστε ἐκείνους ἐκπεπλήχθαι²¹ καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὅπλα. Οἱ δὲ καὶ ἔστασαν²² ἀπορούντες τῷ πράγματι. 14. Ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος προσιῶν²³ καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐδὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔδετο

¹ § 139. — ² § 133. Π. — ³ § 200. 3. — ⁴ § 192. 1. — ⁵ Why does *v* take the rough breathing? — ⁶ Account for *η* in the antepen. — ⁷ Nom. how formed? — ⁸ What relation does this gen. denote? — ⁹ § 168. 1. — ¹⁰ § 166. 2. — ¹¹ Theme? — ¹² What do verbal nouns ending in *sis* denote? — ¹³ § 211. N. 1. — ¹⁴ § 197. 2. — ¹⁵ Root? — ¹⁶ What does this gen. abs. denote? — ¹⁷ Why *properispon*.? — ¹⁸ § 56. — ¹⁹ Compare and decline. — ²⁰ Relation denoted? — ²¹ How is *πλησ* formed from *πλᾶν* (§ 133. Π)? Account for *χ* in the penult. — ²² Why the imperf.? — ²³ § 225. 8.

τὰ ὄπλα, καὶ ἔδειτο τοῦ Κλέαρχου μὴ ποιεῖν ταῦτα. Ὁ δὲ ἐχαλέπαινεν ὅτι αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι¹ πρῶτος λέγοι τὸ αὐτοῦ πάθος· ἐκέλευε τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι.² 15. Ἐν τούτῳ δὲ ἐπῆει καὶ Κύρος καὶ ἐπύθετο³ τὸ πρᾶγμα, εὐδὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς παροῦσι⁴ τῶν πιστῶν⁵ ἤκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. 16. Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε⁶ ὃ τι ποιεῖτε. Εἰ γάρ τινα⁷ ἀλλήλοισι μάχην συνάψετε νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόνευσθαι⁸ καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὗτοι οὗς ὁρᾶτε βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν⁹ παρὰ βασιλεῖ ὄντων. 17. Ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ πανσάμενοι¹⁰ ἀμφότεροι κατὰ χώραν ἔδεντο τὰ ὄπλα.

CAP. VI.

E

1. Ἐντεῦθεν προϊόντων¹¹ ἐφαίνετο¹² ἵχνη ἵππων καὶ κό· πρὸς εἰκάζετο δὲ εἶναι ὁ στίβος ὡς δισχιλίων¹³ ἵππων.⁹ Οὗτοι προϊόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δὲ Πέρσης ἀνὴρ, γένει¹⁴ τε προσήκων βασιλεῖ καὶ τὰ πολεμικὰ¹⁵ λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν¹⁶ ἐπιβουλεύει Κύρῳ καὶ πρόσθεν πολεμήσας. 2. Καταλλαγείς δὲ οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίῃ¹⁷ ἵππείας χιλίους, ὅτι τοὺς προκατακαίοντας ἵππείας ἢ κατακαίνοι ἂν ἐνεδρεύσας ἢ ζώντας πολλοὺς αὐτῶν ἔλοι καὶ κωλύσειε¹⁸ τοῦ καίειν¹⁹ ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας²⁰ τὸ Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκού-

¹ Synt. ? — ² Relation denoted ? — ³ Root ? — ⁴ What is this participle preceded by the article, equivalent to ? — ⁵ § 188. 1. — ⁶ §§ 183 ; 129. 2. — ⁷ Why not accented ? — ⁸ § 211. N. 3. — ⁹ Synt. ? — ¹⁰ Why mid. voice ? — ¹¹ §§ 39 ; 226. — ¹² Why sing. ? — ¹³ § 79. 1. — ¹⁴ § 206. 2. — ¹⁵ Deriv. ? Synt. ? — ¹⁶ § 188. 1. — ¹⁷ § 215. 1. — ¹⁸ § 118. 4. — ¹⁹ §§ 222. 2 ; 197. 2. — ²⁰ § 133. E.

σαντι ταῦτα ἔδοκει ὠφέλιμα¹ εἶναι· καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.

3. Ὁ δὲ Ὀρόντης νομίσας ἐτοιμούς αὐτῷ εἶναι τοὺς ἰππέας γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἤξοι ἔχων ἰππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι² τοῖς ἑαυτοῦ ἰππεῦσιν³ ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχεσθαι. Ἐνῆν δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν⁴ φιλίας ὑπομνήματα καὶ πίστews. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ ὡς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δείκνυσιν. 4. Ἀναγνοὺς⁵ δὲ αὐτὴν ὁ Κύρος συλλαμβάνει⁶ Ὀρόντην, καὶ συγκαλεῖ⁷ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτὰ· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ δέσσαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἔδοκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δ' ἐξήλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον⁸ ἦν. Ἐφῆ δὲ Κύρον ἄρχειν τοῦ λόγου⁹ ὧδε·

6. Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ὃ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω¹⁰ περὶ Ὀρόντου τουτουί.¹¹ Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατήρ ἔδωκεν ὑπήκοον ἐμοὶ εἶναι.¹² Ἐπεὶ δὲ ταχθεῖς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι τοίτῳ τοῦ πρὸς ἐμὲ πολέμου¹³ παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. 7. Μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα,¹⁴ ἔστιν ὃ τι¹⁵ σε ἡδίκησα;¹⁶ Ὁ δὲ ἀπεκρίνατο, ὅτι¹⁷ οὐ. Πάλιν δὲ ὁ Κύρος ἡρώτα· Οὐκοῦν¹⁸ ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος

¹ § 142. — ² Root? — ³ Why *properispon.*? — ⁴ § 169. 1. — ⁵ §§ 133. Γ; 48. 1; 13. 8; 14. 4. — ⁶ §§ 14. 3; 211. N. — ⁷ § 14. 2. — ⁸ §§ 142; 4. 2. — ⁹ § 197. 2. — ¹⁰ § 214. 1. — ¹¹ § 77. 1. — ¹² § 222. 5. — ¹³ Synt. ? — ¹⁴ § 43. a. — ¹⁵ Why *δ τι* and not *ἄτι*? Synt. (§ 182)? — ¹⁶ Theme? — ¹⁷ § 213. 1. — ¹⁸ § 17. 3.

ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίεις¹ τὴν ἐμὴν χώραν ὃ τι ἐδύνω ;² Ἐφη ὁ Ὀρόντης. Οὐκοῦν, ἔφη ὁ Κῦρος, ὅπότε αὐτῷ ἔγνως³ τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα⁴ καὶ πείσας ἐμέ, πιστὰ πάλιν ἐδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ ; Καὶ ταῦθ' ὡμολόγει ὁ Ὀρόντης. 8. Τί οὖν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων⁵ μοι φανερός γέγονας ; Εἰπόντος δὲ τοῦ Ὀρόντου ὅτι οὐδὲν ἀδικηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν· Ὁμολογεῖς οὖν περὶ ἐμέ ἄδικος⁶ γεγενῆσθαι ; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης. Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος· Ἔτι οὖν ἂν γένοιτο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός ; Ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοὶ γ' ἂν ἔτι ποτὲ δόξαιμι.

† 9. Πρὸς ταῦτα ὁ Κῦρος εἶπε τοῖς παρούσιν· Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σύ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην ὃ τι σοι δοκεῖ. Κλέαρχος δὲ εἶπε τάδε Συμβουλευέω ἐγὼ τὸν ἄνδρα τούτον¹⁰ ἐκποδῶν¹¹ ποιείσθαι ὡς τάχιστα, ὡς μηκέτι δέη τούτου φυλάττεσθαι, ἀλλὰ σχολῇ ἢ ἡμῖν τὸ κατὰ τούτον εἶναι¹² τοὺς ἐθελοντάς φίλους τούτους εὖ ποιεῖν. 10. Ταύτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσδέσθαι. Μετὰ ταῦτα κελεύοντος Κύρου ἐλάβοντο τῆς ζώνης¹³ τὸν Ὀρόντην ἐπὶ θανάτῳ, ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς¹⁴· εἴτα δὲ ἐξήγον αὐτὸν οἷς προσετάχθη. Ἐπεὶ δὲ εἶδον αὐτὸν οὔπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν,¹⁵ καίπερ εἰδότες ὅτι ἐπὶ θανάτῳ ἄγοιτο.¹⁶ 11. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσηνέχθη τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων¹⁷ μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην οὔτε τεθνηκότα¹⁸ οὐδεὶς εἶδε πώποτε, οὐδ' ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἰκαζον δ' ἄλλοι ἄλλως· τάφος δ' οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

¹ § 184. N. 2. — ² § 123. — ³ § 126. 1. What connect. vowel is dropped (§ 116)? — ⁴ § 115. 3. — ⁵ Account for θ. — ⁶ § 225. 7. — ⁷ § 182. — Account of thing (§ 184. 1) following this verb? — ⁸ § 224. — ⁹ § 170. 2. — ¹⁰ § 185. 3. — ¹¹ § 223. 2. 9. — ¹² § 192. 2. — ¹³ Account for γ in the antepen. — ¹⁴ Theme? — ¹⁵ § 213. 2. — ¹⁶ Why *paroxytone*? — ¹⁷ § 133. θ.

CAP. VII.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμούς τρεῖς παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας.¹ ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἑω ἤξειν βασιλέα σὺν τῷ στρατεύματι μαχομένον.² καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως³ ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε.

+2. Μετὰ δὲ τὴν εξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ⁴ ἦκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κύρος δὲ συγκαλέσας⁵ τοὺς στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων συνεβουλευέτο⁶· τε πῶς ἂν τὴν μάχην ποιοίτο, καὶ αὐτὸς παρήνει⁷ θάρρύνων τοιάδε. 3. Ὡς ἄνδρες Ἕλληνες, οὐκ ἀνδρώπων⁸ ἀπορῶν βαρβάρων συμμάχους ἡμᾶς ἄγω, ἀλλὰ νομίζω ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὅπως οὖν ἔσσεσθε⁹ ἄνδρες ἄξιοι τῆς ἐλευθερίας¹⁰ ἧς¹⁰ κέκτησθε καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω.¹¹ Εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν¹² ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίῳ. 4. Ὅπως δὲ καὶ εἰδῆτε εἰς οἶον¹³ ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω. Τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ¹⁴ πολλῇ ἐπιάσιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα¹⁵ καὶ αἰσχύνεσθαι μοι δοκῶ οἶους ἡμῖν γνῶσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ὑμῶν δὲ ἀνδρῶν¹⁶ ὄντων καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν¹⁷ τὸν μὲν οἵκαδε βουλούμενον ἀπιέναι τοῖς οἴκοι¹⁸ ζηλωτὸν ποιήσω ἀπελθεῖν· πολλοὺς δ' οἶμαι ποιήσειν τὰ¹⁹ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι.

5. Ἐνκαυθα Γαυλίτης παρὼν φυγὰς Σάμιος, πιστὸς δὲ

¹ Nom. how formed? — ² § 225. 5. — ³ § 47. 3-ās. — ⁴ Synt.? — ⁵ Why ε in the penult, contrary to gen. rule (§ 107)? — ⁶ Why two accents? — ⁷ Account for the ι subscr. — ⁸ § 214. N. 3. — ⁹ § 200. N. 2. — ¹⁰ Synt.? — ¹¹ Theme? — ¹² § 159-ia. — ¹³ Pronom. adj. of what kind? — ¹⁴ § 182. — ¹⁵ §§ 56; 84. q. — ¹⁶ § 188. 1. — ¹⁷ § 134-oi — ¹⁸ § 168. 2.

Κύρῳ, εἶπε· Καὶ μὴν, ὦ Κύρε, λέγουσί τινες ὅτι πολλὰ ὑπισχῆναι νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος· ἂν δ' εὖ γένηται τι, οὐ μεμνήσθαι¹ σέ² φασιν· ἐνιοὶ δὲ οὐδ' εἰ μεμνῶ³ τε καὶ βούλοιο δύνασθαι ἂν ἀποδοῦναι ὅσα⁴ ὑπισχῆναι.⁵ 6. Ἀκούσας ταῦτα ἔλεξεν ὁ Κύρος· Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἡ πατρώα πρὸς μὲν μεσημβρίαν μέχρῃς οὐ⁶ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι· πρὸς δὲ ἄρκτον μέχρῃς οὐ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων ἅπαντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. 7. Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὡστε οὐ τοῦτο δέδοικα⁷ μὴ⁸ οὐκ ἔχω ὃ τι δῶ ἐκάστω τῶν φίλων, ἂν εὖ γένηται,⁹ ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ. Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστω χρυσοῦν δώσω. 8. Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺν προθυμότεροι καὶ τοῖς ἄλλοις ἐξηγγελλον. Εἰσῆσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινές,¹⁰ ἀξιούντες εἰδέναι τί σφισιν ἔσται, ἐὰν κρατήσωσιν. Ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε. 9. Παρακελεύοντο δ' αὐτῷ πάντες ὅσοι περ διελέγοντο μὴ μάχεσθαι, ἀλλ' ὅπισθεν ἑαυτῶν¹¹ τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὠδέ πως ἤρετο Κύρον· Οἶει γάρ σοι μαχεῖσθαι, ὦ Κύρε, τὸν ἀδελφόν; Νῆ¹² Δί', ἔφη ὁ Κύρος, εἴπερ γε Δαρείου καὶ Περσῶν ἐστὶ παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτα ἐγὼ λήψομαι.

10. Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς¹³ ἐγένετο τῶν μὲν Ἑλλήνων ἑκατὶς μυρία καὶ τετρακοσία· πελτασταὶ δὲ δισχιλίοι καὶ πεντακόσιοι· τῶν δὲ μετὰ Κύρον βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἄμφι τὰ εἴκοσι. 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι δὲ ἦσαν ἑξα-

¹ Would this word have received two accents had it been *paroxytone*? —

² § 37. a. — ³ Account for the : subs. — ⁴ §§ 172. 4; 76. Demons. 1. — ⁵ §§ 199; 175. N. — ⁶ § 112. 1; 133. Δ. — ⁷ § 214. a.; 230. N. 4. — ⁸ § 152. a. — ⁹ Why does this enclitic retain its accent? — ¹⁰ Synt. ? — ¹¹ § 183. — ¹² Subj. or pred. ?

κισχίλιοι ἰππεῖς, ὧν Ἀρταγέρσης ἦρχεν· οὗτοι δὲ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. †12. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβύκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐννεήκοντα μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας γὰρ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων. 13. Ταῦτα δὲ ἡγγελλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην, οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων, ταῦτα ἡγγελλον. 14. Ἐντεῦθεν δὲ Κῦρος ἐξελαίνει σταδμὸν ἓνα παρασάγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι¹ παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ὥς² γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταδμὸν τοῦτον τάφρος ἦν ὀρυκτὴ³ βαθεῖα, τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς. 15. Παρετέτατο⁴ δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδίας τείχους. Ἐνθα δὲ εἰσὶν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσai·⁵ εἰσὶ⁶ δὲ τέτταρες, τὸ μὲν εὖρος πλεδριαῖαι,⁷ βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγά·⁸ εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι⁹ δὲ ἐκάστη παρασάγγην, γέφυραι δὲ ἔπεισιν. 16. Ἦν δὲ παρ' αὐτὸν τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ¹¹ καὶ τῆς τάφρου ὥς εἴκοσι ποδῶν τὸ εὖρος. Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπεὶδὴ πυνδάνεται Κῦρον προσελαύνοντα.¹² †17. Ταύτην δὲ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρήλθε καὶ ἐγένοντο εἰσω τῆς τάφρου. Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ¹³ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνδρώπων ἵχνη πολλά. 18. Ἐνταῦθα Κῦρος Σιλανὸν καλέσας τὸν Ἀμβρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεικοὺς τρισχι-

¹ Synt. ? — ² § 206. 5. — ³ Why the imperf. ? — ⁴ § 142. Theme ? — ⁵ Root ? — ⁶ When does ρ take the rough breathing ? — ⁷ What does the accent show this to be ? — ⁸ What kind of adj. ? — ⁹ Composition ? — ¹⁰ § 151. 2. — ¹¹ Synt. ? — ¹² §§ 225. 7 H. ; 799. 3. — ¹³ § 204.

λίους, ὅτι τῇ ἑνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θνόμενος εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν.¹ Κύρος δ' εἶπεν, Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης,² ὑπισχνούμαι σοι δέκα τάλαντα. Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρήλθον αἱ δέκα ἡμέραι. 19. Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στρατεύμα διαβαίνειν,³ ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κύρος ἐπορεύετο ἡμελημένος μᾶλλον. 20. Τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθήμενος⁴ τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὅπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγοντο καὶ ὑποζυγίων.

CAP. VIII.

1. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλησίον⁵ ἦν σταδμὸς ἔνθα ἔμελλε⁶ καταλύσειν, ἡνίκα Παταγύας ἀνὴρ Πέρσης⁷ τῶν ἀμφὶ Κύρου πιστῶν προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδροῦντι τῷ ἵππῳ· καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς⁸ καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται ὥς εἰς μάχην παρεσκευασμένος.⁹ 2. Ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουσι οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπτεσεῖσθαι. 3. Καὶ Κύρος τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ, καὶ ἀναβάς ἐπὶ τὸν ἵππον τὰ παλὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν¹¹ ἐξοπλιζεσθαι¹² καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκιστον. 4. Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος¹³ ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρὸξε-

¹ § 196. — ² Theme? How formed (§ 143)? — ³ §§ 222. 2; 197. 2. — ⁴ Synt.? — ⁵ How is κάθημαι formed from κατὰ and ἡμαι? — ⁶ § 135. 3. — ⁷ § 89. 2. — ⁸ § 156. N. 5. — ⁹ § 134. 5. — ¹⁰ Account for σ in the antepen. (§ 13. 7). — ¹¹ Why the imperf.? — ¹² Theme? — ¹³ §§ 47. 3; 188. 1.

νος δὲ ἐχόμενος· οἱ δ' ἄλλοι μετὰ τοῦτον. Μένων δὲ καὶ τὸ στράτευμα τὸ εὐωνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ.¹ 5. Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὑπαρχος καὶ τὸ ἄλλο βαρβαρικόν. 6. Κύρος δὲ καὶ ἵππεῖς μετ' αὐτοῦ ὅσον ἑξακόσιοι ὀπλισμένοι θώραξι² μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κράνεσι³ πάντες πλὴν Κύρου. Κύρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο. [Δέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς⁴ ἐν τῷ πολέμῳ διακινδυνεύειν.] 7. Οἱ δ' ἵπποι ἅπαντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια⁵ καὶ προστερνίδια εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

8. Καὶ ἤδη τε ἦν μέσον ἡμέρας⁶ καὶ οὐπω καταφανεῖς⁷ ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δέλῃ ἐγένετο, ἐφάνη κονιορτὸς⁸ ὥσπερ νεφέλη λευκή, χρόνῳ⁹ δὲ [οὐ] συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. "Οτε δὲ ἐγγύτερον ἐγγίνοντο, τάχα δὴ καὶ χαλκός τις ἤστράπτε,⁹ καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγγίνοντο. | 9. Καὶ ἦσαν ἵππεῖς¹⁰ μὲν λευκοθώρακες¹¹ ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων. Τισσαφέρνης ἐλέγετο τούτων ἄρχειν· ἐχόμενοι δὲ τούτων γεῖροφόροι· ἐχόμενοι δὲ ὀπλῖται σὺν ποδίρεσι ξυλῖναις¹² ὑσπίσιν.¹³ Αἰγύπτιοι δὲ οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἵππεῖς ἄλλοι τοξόται. Πάντες δὲ οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο. 10. Πρὸ δ' αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δρεπανηφόρα¹⁴ καλούμενα.¹⁵ εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν¹⁶ ὅτῳ ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλόντων¹⁷ καὶ διακοφόντων. 11. "Ο

¹ § 142. (-ικος). — ² Nom. how formed? — ³ § 51. 1. — ⁴ Synt. ? — ⁵ § 141. (-ῖον). — ⁶ § 188. 1. — ⁷ Root? — ⁸ Theme? — ⁹ What does this imperf. denote? — ¹⁰ § 47. 4. b. — ¹¹ Composition? — ¹² § 142. — ¹³ How formed? — ¹⁴ Theme? — ¹⁵ What is the gram. and log. subj. of this proposition? — ¹⁶ § 223. 1. — ¹⁷ § 226. a. Why *paroxylone* and not *properisromenon*?

μέντοι Κύρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι,¹ ἐψεύσθη τοῦτο· οὐ γὰρ κραυγὴ ἀλλὰ συγῇ ὡς ἀνυστὸν καὶ ἡσυγῇ² ἐν ἴσῳ καὶ βραδείᾳ προσήσαν. 12. Καὶ ἐν τούτῳ Κύρος παρελαύνων αὐτὸς σὺν Πιργρητὶ τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων,³ ὅτι ἐκεῖ βασιλεὺς εἴη·⁴ Κἂν⁵ τοῦτο, ἔφη, νικῶμεν, πάνθ⁶ ἡμῖν πεποίηται.⁷ 13. Ὅρων δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύρου⁸ ἔξω ὄντα⁹ τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· τοσοῦτον¹⁰ γὰρ πλήθει περιὴν βασιλεὺς ὥστε μέσον τὸ ἑαυτοῦ ἔχων¹¹ τοῦ Κύρου εὐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἠδελεν ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ¹² κυκλωθεῖν ἑκατέρωθεν·¹³ τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.¹⁴

* 14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προΐει·¹⁵ τὸ δ' Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κύρος παρελαύνων οὐ πᾶν πρὸς αὐτῷ τῷ στρατεύματι κατεθεάτο ἑκατέρωσε ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντήσαι ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καὶ τὰ σφύγια καλὰ.¹⁶ 16. Ταῦτα δὲ λέγων, θορύβου¹⁷ ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς¹⁸ ὁ θόρυβος εἴη. Ὁ δὲ Ξενοφῶν εἶπεν ὅτι τὸ σύνδημα παρέρχεται δεύτερον ἤδη. Καὶ ὅς¹⁹ ἐθαύμασε τίς παραγγέλλει καὶ ἤρετο ὅ τι εἴη τὸ σύνδημα. Ὁ δὲ ἀπεκρίνατο ὅτι ΖΕΤΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. 17. Ὁ δὲ Κύρος ἀκούσας, Ἀλλὰ δέχομαι τε, ἔφη,

¹ Subj. ? — ² § 182. — ³ § 135. 1. — ⁴ § 169. 2. — ⁵ Synt. ? — ⁶ Upon what verb does this optat. depend (§§ 212. 3; 213. 2)? — ⁷ What is this kind of contraction called? — ⁸ Account for &. — ⁹ § 211. N. 3. — ¹⁰ § 192. N. 3. — ¹¹ § 225. 7. — ¹² § 225. 6. — ¹³ §§ 214. a.; 230. N. 2. — ¹⁴ § 134. 2. — ¹⁵ §§ 152. a.; 214. 1. — ¹⁶ §§ 133; 124 (εἰμι). — ¹⁷ § 150. 4. — ¹⁸ § 164. — ¹⁹ §§ 171. b.; 172. 2. b.

καὶ τοῦτο ἔστω. Ταῦτα δὲ εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπή-
 λαννε· καὶ οὐκ ἔτι τρία ἢ τέτταρα στάδια¹ διειχέτην τὸ φά-
 λαγγε ἀπ' ἀλλήλων, ἥνικα ἐπαιάνιζον τε οἱ Ἕλληνες καὶ
 ἤρχοντο αὐτοῖσι ἰέναι² τοῖς πολεμίοις. 18. Ὡς δὲ πορευομέ-
 νων³ ἐξεκύμαινέ τι τῆς φύλαγγος, τὸ ἐπιλειπόμενον ἤρξατο
 δρόμῳ⁴ θεῖν· καὶ ἅμα ἐφθέγγαντο⁵ πάντες οἶόν περ τῷ Ἐνυ-
 αλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δέ τινες ὡς
 καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν φόβον ποιοῦντες
 τοῖς ἵπποις. 19. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι⁶ ἐκκλίνουσιν
 οἱ βάρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν
 κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ,
 ἀλλ' ἐν τάξει ἔπесθαι. 20. Τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν⁷
 δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ
 ἡνιόχων.⁸ Οἱ δέ, ἐπεὶ προῖδοιεν, δίσταντο· ἔστι δ' ὅστις⁹
 καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγεῖς.¹⁰ καὶ οὐδὲν
 μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν,¹¹ οὐδὲ ἄλλος δὲ τῶν Ἑλ-
 λήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν,¹² πλὴν ἐπὶ τῷ
 εὐωνύμῳ τοξευθῆναι τις ἐλέγετο.

21. Κύρος δὲ ὁρῶν τοὺς Ἕλληνας νικῶντας¹³ τὸ καθ' αὐ-
 τοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς
 βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὡς ἐξήχθη διώκειν· ἀλλὰ
 συνεσπειραμένην ἔχων τὴν τῶν σὺν αὐτῷ ἑξακοσίων ἱππέων
 τάξιν ἐπεμελεῖτο, ὅ τι ποιήσει βασιλεὺς. Καὶ γὰρ ἤδει αὐ-
 τὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. 22. Καὶ
 πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐ-
 τῶν¹⁴ ἡγοῦντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ¹⁵ εἶναι,
 ἣν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρή-
 ζοιεν, ἡμίσει¹⁶ ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα. 23.
 Καὶ βασιλεὺς δὴ τότε, μέσον ἔχων τῆς ἑαυτοῦ στρατιᾶς
 ὁμῶς ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. Ἐπεὶ δὲ

¹ Synt. ? — ² §§ 197. 2; 222. 2. — ³ What does this gen. abs. denote? —
⁴ § 206. 2. — ⁵ Root? Tense how formed? — ⁶ § 223. 3. — ⁷ § 166. 2. —
⁸ § 200. 3. — ⁹ § 172. N. 2. — ¹⁰ Why *πλεγ* in this tense, and *πλησ* in the
pres. ? — ¹¹ Why subject not expressed? — ¹² § 230. 1. — ¹³ § 225. 7. — ¹⁴
§ 63. 4. — ¹⁵ Decline.

οὐδείς αὐτῷ ἐμάχετο ἐκ τοῦ ἐναντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν. 24. Ἐνθα δὴ Κύρος δέσας¹ μὴ ὀπισθεν γενόμενος κατακόψῃ τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν.

25. Ὡς δὲ ἡ τροπὴ ἐγένετο διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὀρμήσαντες· πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν,² σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι.³ 26. Σὺν τούτοις δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνου στῆφος· καὶ εὐθὺς οὐκ ἠνέσχετο,⁴ ἀλλ' εἰπὼν, Τὸν ἄνδρα ὀρῶ, ἵετο⁵ ἐπ' αὐτὸν καὶ παίει⁶ κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὡς φησὶ Ἡ Κτησίας ὁ ἰατρός καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι. 27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὁπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῃ γὰρ ἦν· Κύρος δὲ αὐτὸς τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. 28. Ἀρταπάτης δὲ ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεράπων λέγεται, ἐπειδὴ πεπτωκὸς⁷ εἶδε Κύρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν⁸ αὐτῷ. 29. Καὶ οἱ μὲν φασὶ βασιλέα κελεύσαι τινα⁹ ἐπισφάξαι αὐτὸν Κύρῳ· οἱ δέ, ἑαυτὸν ἐπισφάξαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλλια καὶ τὰ ἄλλα ὥσπερ οἱ ἄριστοι τῶν Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίας τε καὶ πιστότητα.¹¹

¹ Tense how formed? — ² Root? Account for φ in the antepen. — ³ §§ 158. 1; 225. 1. — ⁴ § 95. N. 2. — ⁵ Why mid. voice? — ⁶ § 211. N. 1. — ⁷ Why is φησὶ here accented? — ⁸ Account for πτω in the root of the perf., and πτω in that of the present. — ⁹ § 105. 1. — ¹⁰ § 165. — ¹¹ §§ 139; 47. 3.

CAP. IX.

1. Κύρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων βασιλικώτατος τε καὶ ἄρχειν ἀξιώτατος, ὥς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι. 2. Πρῶτον μὲν γὰρ ἔτι παῖς ὢν ὅτε ἐπαιδεύετο¹ καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ,² πάντων πάντα κράτιστος³ ἐνομίζετο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἐνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν⁴ οὔτε ἀκούσαι οὔτ' ἰδεῖν ἐστι. 4. Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους·⁵ ὥστε εὐθὺς παῖδες ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. 5. Ἐνθα Κύρος αἰδημονέστατος⁶ μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις⁷ καὶ τῶν ἑαυτοῦ ὑποδεεστέρων⁸ μᾶλλον πειθεσθαι· ἔπειτα δὲ φιλιππότατος⁹ καὶ τοῖς ἵπποις ἄριστα χρήσθαι. Ἐκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως,¹⁰ φιλομαθέστατον εἶναι καὶ μελετηρότατον.¹¹ 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ¹² ἔπρεπε, καὶ φιλοδηρότατος¹³ ἦν καὶ πρὸς τὰ θηρία¹⁴ μέντοι φιλοκινδυνότατος. Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεψεν, ἀλλὰ συμπεσὼν κατεσπίασθαι ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν,¹⁵ ὢν καὶ τὰς ὠτειλὰς φανερὰς εἶχε, τέλος¹⁶ δὲ κατέκανε¹⁷ καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης¹⁸ Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς¹⁹ δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδίου ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτόν, ὅτι περὶ

¹ Theme? — ² How formed? — ³ Compare. — ⁴ § 192. N. 3. — ⁵ §§ 147; 143. — ⁶ §§ 142; 63. 4. — ⁷ § 63. 2. — ⁸ Synt.? — ⁹ Composition? — ¹⁰ § 139 (-sis). — ¹¹ § 142. — ¹² § 141 (-ion). — ¹³ Root? — ¹⁴ § 135. 1. — ¹⁵ § 133 (καί-ρω). — ¹⁶ § 135. N. 1.

πλείστον ποιοῖτο, εἴ τῳ σπείσαιοι¹ καὶ εἴ τῳ συνδοῖτο καὶ εἴ τῳ ὑποσχοιτό τι, μηδὲν ψεύδεσθαι. 8. Καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ² αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισασμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπουδὰς παθεῖν. 9. Τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκοῦσαι· Κύρον εἶλοντο³ ἂντι Τισσαφέρνους πλὴν Μιλησίων· οὗτοι δὲ ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο⁴ αὐτόν. 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε προοῖτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μέλους⁵ γένοιοντο, ἔτι δὲ καὶ κάκιον πράξειαν.⁶ 11. Φανερός δ' ἦν καὶ εἰ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν⁷ αὐτόν⁸ νικᾶν πεिरώμενος· καὶ εὐχὴν δὲ τινες αὐτοῦ ἐξέφερον ὡς εὐχοῖτο τοσοῦτον χρόνον ζῆν ἕστε νικῶν⁹ καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. 12. Καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ ἐν γὰρ ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι.

13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι ὡς τοὺς κακούργους¹⁰ καὶ ἀδίκους εἶα καταγαλᾶν, ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις¹¹ δ' ἦν ἰδεῖν παρὰ τὰς στιβομένας ὁδοὺς καὶ ποδῶν¹² καὶ χειρῶν καὶ ὀφθαλμῶν στερουμένους ἀνθρώπους· ὥστε ἐν τῇ Κύρου ἀρχῇ ἐγένετο¹³ καὶ Ἑλληνι¹⁴ καὶ βαρβάρῳ μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι ὅποι τις ἤθελεν, ἔχοντι ὃ τι προχώροι. 14. Τοὺς γὰρ μέντοι ἀγαθοὺς εἰς πόλεμον¹⁵ ὁμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πεισιίδας καὶ Μυσούς. Στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας οὐδ' ἑώρα¹⁶ ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἡς κατεστρέφετο χώρας,¹⁷ ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα. 15. ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστά-

¹ Root? — ² Synt.? — ³ § 59. 6. N. 5. — ⁴ What does this imperf. denote? — ⁵ Compare and decline (§§ 65; 64. 3). — ⁶ § 118. 4. — ⁷ Dialect? — ⁸ §§ 184. N. 2 (end); H. 544. a. — ⁹ § 117. c. — ¹⁰ Composition? — ¹¹ § 79. d. — ¹² Subj.? — ¹³ § 201. 3. — ¹⁴ §§ 182; 231. N. 1. — ¹⁵ § 93. 1. — ¹⁶ § 175. 1. b.

τους, τοὺς δὲ κακοὺς δούλους τούτων ἀξιοῦν εἶναι. *Τοιγαροῦν πολλὰ ἦν ἀφρονία αὐτῷ τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κύρον αἰσθήσεσθαι.*

16. *Εἰς γε μὴν δικαιοσύνην εἴ τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν¹ ἐκ τοῦ ὑδίκου φιλοκερδούντων.²*

17. *Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι³ ἀληθινῷ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκείνον ἐπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλέωτερον⁴ εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος.⁵ ἂ 18. Ἀλλὰ μὴν εἴ τίς γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσκειν,⁶ οὐδενὶ⁷ πώποτε ἀχάριστον εἶασε⁸ τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρεταὶ παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. 19. Εἰ δέ τινα ὀρήν δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου⁹ καὶ κατασκευάζοντά τε ἧς ἄρχοι χώρας¹⁰ καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλὰ ὑεὶ πλείω¹¹ προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν καὶ θάρραλέως ἐκτῶντο, καὶ ἂ¹² ἐπέπατο¹³ αὐτὸς τις, ἥκιστα Κύρον¹⁴ ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερώς πλουτοῦσιν¹⁵ ἐφαίνετο, ἀλλὰ πειρώμενος χρήσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι. 20. Φίλους γε μὴν ὅσους ποιήσαιο καὶ εὖνους γνοίῃ ὄντας¹⁶ καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ τι¹⁷ τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.¹⁸ 21. Καὶ γὰρ αὐτὸ τοῦτο, οὐπὲρ αὐτὸς ἕνεκα φίλων¹ ᾤετο δεῖσθαι, ὥς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου ὅτου¹⁹ ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.*

22. *Δῶρα δὲ πλείστα μέν, οἶμαι, εἰς γε ἀνὴρ ὢν ἐλάμβανε*

¹ Synt. ? — ² Theme ? — ³ § 206. 5. — ⁴ With what does this adj. agree ? Theme ? — ⁵ § 236. — ⁶ Dialect ? — ⁷ § 201. 5. — ⁸ What verbs form their augment by lengthening ε into ει ? — ⁹ § 135. 3. — ¹⁰ Why the gen. (§ 175. 1. b) ? — ¹¹ Compare and decline. — ¹² §§ 184. 1 ; 172. 4. — ¹³ § 183. II. — ¹⁴ § 158. 1 ; 225. 1. — ¹⁵ 225. 7. — ¹⁶ Antecedent ? — ¹⁷ Object of this verb ? — ¹⁸ § 200. 3.

λειον καθιῆν αὐτόν· τῶν γὰρ τὴν μάχην νικούντων καὶ τὸ ἄρχειν ἐστὶ. 5. Ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς ὁ Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. 6. Οἱ μὲν ὄχοντο, Κλέαρχος δὲ περιέμενε. Τὸ δὲ στράτευμα ἐπορίζετο σίτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βούς καὶ ὄνους· ξύλοις δ' ἐχρῶντο, μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος οὐ ἡ μάχῃ ἐγένετο, τοῖς τε οἰστοῖς πολλοῖς οὖσιν (οὐς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως), καὶ τοῖς γέρροις καὶ ταῖς ξυλλύταις ἀσπίσι ταῖς Αἰγυπτίαις· πολλὰ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χρώμενοι κρέα ἔψυντες ἥσθιον ἐκείνην τὴν ἡμέραν.

7. Καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ μὲν ἄλλοι βάρβαροι· ἦν δὲ αὐτῶν Φαλῖνος εἰς Ἕλληνα, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὦν καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ὑμῖν τάξεις τε καὶ ὀπλομαχίαν. 8. Οὗτοι δὲ προσελθόντες καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὅπλα ἰόντας ἐπὶ τὰς βασιλέως θύρας εὐρίσκεσθαι ἂν τι δύνωνται ἀγαθόν. 9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν ὅτι οὐ τῶν νικούντων εἶη τὰ ὅπλα παραδιδόναι· Ἄλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὃ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. Ἐκάλεσε γὰρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θυόμενος. 10. Ἐνθα δὲ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκάς, πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοῖεν· Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγώ, ἔφη, ὦ Φαλῖνε, θανμάζω πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα ἢ ὡς διὰ φίλιαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τί

ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. 11. Πρὸς ταῦτα Φαλῖνος εἶπε· Βασιλεὺς νικᾷν ἡγείται, ἐπεὶ Κύρον ἀπέκτονε. Τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρα καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλήθος ἀνδρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι ὑμῖν δύναισθ' ἂν ἀποκτεῖναι.

12. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπε· ὦ Φαλῖνε, νῦν ὥς σὺ ὁρᾷς ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο εἰ μὴ ὅπλα καὶ ἀρετὴ. Ὅπλα μὲν οὖν ἔχοντες οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα καὶ τῶν σωματῶν στερηθῶμεν. Μὴ οὖν οἶον τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα. 13. Ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶε ἂν τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλέως δυνάμεως. 14. Ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑπομαλακισμένους ὥς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ γ' ἂν πολλοῦ ἀξιοί γένοιοντο, εἰ βούλοιο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαιτ' ἂν αὐτῷ. 15. Ἐν τούτῳ Κλέαρχος ἦκε καὶ ἡρώτησεν εἰ ἤδη ἀποκεκριμένοι εἶεν. Φαλῖνος δ' ὑπολαβὼν εἶπεν· Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπὲ τί λέγεις. 16. Ὁ δ' εἶπεν· Ἐγὼ σε, ὦ Φαλῖνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες [οὗτοι]· σὺ τε γὰρ Ἕλληνας εἰ καὶ ἡμεῖς, τοσοῦτοι ὄντες ὅσους σὺ ὁρᾷς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι τί χρὴ ποιεῖν περὶ ὧν λέγεις. 17. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν ὃ τι σοι δοκεῖ κάλλιστον καὶ ἀριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον, ὅτι Φαλῖνός ποτε πεμφθεὶς παρὰ βασιλέως κελεύσων τοὺς Ἕλληνας τὰ ὅπλα παραδόναι συμβουλευομένοις συνεβούλευσεν αὐτοῖς τάδε. Οἶσθα δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι ἢ ἂν συμβουλεύσης. 18. Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν

παρὰ βασιλέως πρεσβεύοντα συμβουλευσάι μὴ παραδοῦναι τὰ ὄπλα, ὅπως εὐέλπιδες μᾶλλον εἴεν οἱ Ἕλληνες. Φαλῖνος δ' ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν ὧδε.

19. Ἐγώ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστὶ σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλευώ μὴ παραδίδόναι τὰ ὄπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς ἄκοντος βασιλέως, συμβουλευώ σώζεσθαι ὑμῖν ὅπη δυνατόν. 20. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὄπλα ἢ παραδόντες ἄλλῳ· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες τὰ ὄπλα ἢ ἄλλῳ παραδόντες. 21. Ὁ δὲ Φαλῖνος εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσεν βασιλεύς, ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προϊῶσι δὲ καὶ ἀπιούσι πόλεμος. Εἵπατε οὖν καὶ περὶ τούτου πότερα μενεῖτε καὶ σπονδαὶ εἰσιν ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. 22. Κλέαρχος δ' ἔλεξεν· Ἀπάγγελλε τοῖνυν καὶ περὶ τούτου ὅτι καὶ ἡμῖν ταῦτα δοκεῖ ἄπερ καὶ βασιλεῖ. Τί οὖν ταῦτ' ἐστίν; ἔφη ὁ Φαλῖνος. Ἀπεκρίνατο Κλέαρχος· Ἦν μὲν μένωμεν, σπονδαὶ· ἀπιούσι δὲ καὶ προϊῶσι πόλεμος. 23. Ὁ δὲ πάλιν ἠρώτησε· Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτα πάλιν ἀπεκρίνατο· Σπονδαὶ μὲν μένουσιν, ἀπιούσι δὲ ἢ προϊῶσι πόλεμος. Ὅ τι δὲ ποιήσοι οὐ διεσήμανε.

CAP. II.

1. Φαλῖνος μὲν δὴ ὄχρετο καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀρταίου ἦκον, Προκλῆς καὶ Χειρίσοφος· Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀρταίῳ· οὗτοι δ' ἔλεγον ὅτι πολλοὺς φαίη Ἀρταῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἡκεῖν ἤδη κελεύει τῆς νυκτός· εἰ δὲ μή, αὐτὸς πρῶτ' ἀπιέναι φησίν. 2. Ὁ δὲ Κλέαρχος εἶπεν· Ἀλλ' οὕτω χρὴ ποιεῖν, ἔαν μὲν ἡκω-

μεν, ὥσπερ λέγετε· εἰ δὲ μή, πράττετε ὅποιον ἂν τι ὑμῖν οἴσθε μάλιστα συμφέρειν. Ὁ τι δὲ ποιήσοι οὐδὲ τούτοις εἶπε. 3. Μετὰ δὲ ταῦτα, ἥδη ἡλίου δύνοντος, συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς ἔλεξε τοιαύδε· Ἐμοί, ὦ ἄνδρες, θυομένῳ ἵεναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ἱερά. Καὶ εἰκότως ἄρα οὐκ ἐγίγνετο. Ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τύγρης ποταμὸς ἐστὶ ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δ' ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἷόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἵεναι δὲ παρὰ τοὺς Κύρου φίλους πάνυ καλὰ ἡμῖν τὰ ἱερά ἦν. 4. Ὡδὲ οὖν χρή ποιεῖν· ἀπιδύνας δειπνεῖν ὃ τί τις ἔχει· ἐπειδὰν δὲ σημήνῃ τῷ κέρατι ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὄπλα ἔξω. 5. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπήλθον καὶ ἐποιοῦν οὕτω· καὶ τὸ λοιπὸν ὁ μὲν ἤρχεν, οἱ δ' ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλ' ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δὲ ἄλλοι ἄπειροι ἦσαν. 6. Ἀριθμὸς δὲ τῆς ὁδοῦ ἦν ἡλδον ἕξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἐννεήκοντα, παρασάγγαι πέντε καὶ τριακόνα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τριακόσιοι.

7. Ἐντεῦθεν δὴ, ἐπεὶ σκότος ἐγένετο, Μιλτοκύδης μὲν ὁ Θράξ, ἔχων τοὺς τε ἵππας τοὺς μετ' αὐτοῦ εἰς τετταράκοντα, καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους, ἠντομόλησε πρὸς βασιλέα. 8. Κλέαρχος δὲ τοῖς ἄλλοις ἡγεῖτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο· καὶ ἀφικνούνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαῖον καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα συνήλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὥμοσαν οἷ τε Ἑλληνες καὶ ὁ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἡγήσεσθαι ἀδόλως. 9. Ταῦτα δ' ὥμοσαν,

σφάζαντες ταύρον καὶ λύκον καὶ κάπρον καὶ κριὸν εἰς ἀσπίδα, βάπτοντες οἱ μὲν Ἕλληνες ξίφος, οἱ δὲ βάρβαροι λόγχην. 10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· Ἄγε δὴ, ὦ Ἀριαῖε, ἐπεὶ περὶ αὐτὸς ἡμῖν στόλος ἐστὶ καὶ ὑμῖν, εἰπὲ τίνα γνώμην ἔχεις περὶ τῆς πορείας· πότερον ἄπτεμεν ἤνπερ ἤλθομεν ἢ ἄλλην τινα ἐννεονηκέναι δοκεῖς ὁδὸν κρείττω; 11. Ὁ δ' εἶπεν· Ἦν μὲν ἤλθομεν ἀπιόντες πάντες ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. Ἑπτακαίδεκα γὰρ σταδίων τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἶχομεν λαμβάνειν· ἔνθα δ' εἴτι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. Νῦν δ' ἐπινοῦμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. 12. Πορευτέον δ' ἡμῖν τοὺς πρώτους σταδμούς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα ὡς πλεῖστον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἄπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. Ὀλίγῳ μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον οὐ δύνησεται ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ταύτην, ἔφη, τὴν γνώμην ἔχω ἔγωγε.

13. Ἦν δ' αὖτε ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας. Καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν. 14. Ἐτι δὲ ἀμφὶ δείλῃν ἔδοξαν πολεμίους ὄρᾱν ἱππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔδεον, καὶ Ἀριαῖος, (ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέτρωτο,) καταβάς ἔθωρακίζετο καὶ οἱ σὺν αὐτῷ. 15. Ἐν ᾧ δὲ ὠπλίζοντο ἤκον λέγοντες οἱ προπεμφθέντες σκοποὶ ὅτι οὐχ ἱππεῖς εἰσιν, ἀλλὰ ὑποζύγια νέμοιτο. Καὶ εὐθὺς ἔγνωσαν πάντες ὅτι ἐγγὺς που ἐστρατοπεδεύετο βασιλεὺς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμαις οὐ πρόσω. 16. Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· (ᾗδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἥδη δὲ καὶ ὀψέ ἦν·) οὐ

μεντοι οὐδ' ἀπέκλινε, φυλαττόμενος μὴ δοκοίη φεύγειν· ἀλλ' εὐθύωρον ἄγων ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτω κόμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκίων ξύλα. 17. Οἱ μὲν οὖν πρῶτοι ὅμως τρόπῳ τινὶ ἐστρατοπεδεύσαντο, οἱ δ' ὕστεροι σκοταῖοι προσιώντες ὡς ἐτύγγανον ἕκαστοι ἠυλίζοντο, καὶ κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. 18. Δῆλον δὲ τοῦτο τῇ ὑστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτι οὐδὲν ἐφάνη οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξεπλάγη δέ, ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος· ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑστεραίᾳ ἔπραττε. 19. Προϊούσης μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἑλλήσι φόβος ἐμπίπτει, καὶ Δόρυβος καὶ Δούπος ἦν οἶον εἰκὸς φόβου ἐμπεσόντος γίγνεσθαι. 20. Κλέαρχος δὲ Τολμίδην Ἥλειον, δι' ἐτύγγανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε συγῆν κατακηρύξαντα ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὅς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μὴνύσῃ, ὅτι λήψεται μισθὸν τάλαντον ἀργυρίου. 21. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη καὶ οἱ ἄρχοντες σώοι. Ἀμα δὲ ὄρδρῳ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἑλληνας ἥπερ εἶχον ὅτε ἦν ἡ μάχη.

CAP. III.

1. Ὁ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τῷδε δῆλον ἦν· τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὄπλα παραδίδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. 2. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐξήτουν τοὺς ἄρχοντας. Ἐπεὶ δ' ἀπήγγειλαν οἱ προφύλακες, Κλέαρχος τυχὼν τότε τὰς τάξεις ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν ἄχρις ἂν σχολάσῃ. 3. Ἐπεὶ δὲ κατέστησε τὸ στράτευμα ὥστε

πρὸς τῆς Ἑλλάδος ἀπάσης. 19. Ταῦτα δὲ γνοὺς ἡτούμην βασιλέα, λέγων αὐτῷ ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κύρον τε ἐπιστρατεύοντα πρῶτος ἡγγεῖλα καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμην· καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο ἐπεὶ Κύρον ἀπέκτεινε. Καὶ τοὺς ξὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. 20. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευσασθαι· ἔρεσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα τίνος ἔνεκεν ἐστρατεύσατε ἐπ' αὐτόν. Καὶ συμβουλευῶ ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ἢ ἕαν τι δύνηται ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι.

21. Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλευόντο· καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὥς βασιλεῖ πολεμήσοντας οὐτ' ἐπορευόμεθα ἐπὶ βασιλέα· ἀλλὰ πολλὰς προφάσεις Κύρος εὗρισκεν, ὥς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρασκευάστους λάβοι καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. 22. Ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. 23. Ἐπεὶ δὲ Κύρος τέθνηκεν, οὔτε βασιλεῖ ἀντιποιοῦμεθα τῆς ἀρχῆς οὐτ' ἔστιν ὅτου ἔνεκα βουλοίμεθ' ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν· οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἵκαδε, εἴ τις ἡμᾶς μὴ λυποίῃ· ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· ἔαν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχῃ, καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες. Ὁ μὲν οὕτως εἶπεν.

24. Ἀκούσας δὲ ὁ Τιτσαφέρνης ἔφη· Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω αἱ σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκων ἔλεγεν ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλέως δοθῆναι αὐτῷ σώζειν τοὺς Ἕλληνας, ὥστε περ πάντων πολλῶν ἀντιλεγόντων ὥς οὐκ ἄξιον εἶναι βασιλεῖ

ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους· 26. Τέλος δ' εἶπε· Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν ἢ μὴν φίλιαν παρέξειν ὑμῖν τὴν χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα, ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ ἦ πρῆσθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. 27. Ὑμᾶς δ' αὖ ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύεσθαι ὥς διὰ φιλίας ἀσινῶς, σῖτα καὶ ποτὰ λαμβάνοντας, ὅπότε μὴ ἀγορὰν παρέχωμεν· ἦν δὲ παρέχωμεν ἀγορὰν, ὠνούμενους ἔξειν τὰ ἐπιτήδεια. 28. Ταῦτα ἔδοξε· καὶ ὥμοσαν καὶ δεξιὰς ἔδωσαν Τισσαφέρνης καὶ ὁ τῆς βασιλείας γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. 29. Μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε· Νῦν μὲν δὴ ἄπειμι ὥς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι ἢ δέομαι, ἥξω συσκευασάμενος ὥς ἀπάξω ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἐμαντοῦ ἀρχήν.

CAP. IV.

1. Μετὰ ταῦτα περιέμενον Τισσαφέρην οἳ τε Ἕλληνες καὶ Ἀριαῖοι, ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι, ἡμέρας πλείους ἢ εἴκοσιν. Ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκεῖνῳ Περσῶν τινες, παραθαρρύνοντές τε καὶ δεξιὰς ἔνιοι παρὰ βασιλέως φέροντες μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλον μηδενὸς τῶν παροικομένων. 2. Τούτων δὲ γιγνομένων ἐνδηλοὶ ἦσαν οἱ περὶ τὸν Ἀριαῖον ἡττον προσέχοντες τοῖς Ἕλλησι τὸν νοῦν· ὥστε καὶ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκεν, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς. 3. Τί μένομεν; ἢ οὐκ ἐπιστάμεθα ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος ᾗ ἐπὶ βασιλέα μέγαν στρατεύειν; Καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπειδὰν δὲ πάλιν ἀλίσθῃ αὐτῷ ἡ στρατιά, οὐκ

ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. 4. Ἴσως δέ που ἡ ἀποσκάπτει τι ἢ ἀποτευχίζει, ὥς ἄπορος ᾗ ἡ ὁδός. Οὐ γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι ὥς ἡμεῖς, τοσοῦδε ὄντες, ἐνικῶμεν τὴν βασιλέως δύναμιν ἐπὶ ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες ἀπήλθομεν.

5. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν. Ἐγὼ ἐνδυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δὲ ὅτι εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. Ἐπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδ' ὁπόθεν ἐπισιτιούμεθα· αὖθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιοῦντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείπεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν ἔσονται. 6. Ποταμὸς δὲ εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἔστι διαβατέος, οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι κωλόντων πολεμίων. Οὐ μὲν δὴ, ἂν μάχεσθαι γε δέη, ἵππεῖς εἰσὶν ἡμῖν σύμμαχοι· τῶν δὲ πολεμίων ἵππεῖς εἰσὶν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ μὴν οὐδένα οἷον τε σωθῆναι. 7. Ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ σύμμαχα, εἶπερ προδυμείται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμόσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησί τε καὶ βαρβάροις. Τοιαῦτα πολλὰ ἔλεγεν.

8. Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν, ὥς εἰς οἶκον ἀπιών, καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ. 9. Ἐντεῦθεν δὲ ἤδη Τισσαφέρνους ἡγουμένου καὶ ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος, τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα, ἅμα Τισσαφέρνει καὶ Ὀρόντῃ καὶ ξυνηστρατοπεδεύετο σὺν ἐκείνοις. 10. Οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἑαυτῶν ἐχώρου ἡγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασῶγην καὶ μείον· ἐφυλάττοντο δὲ ἀμφοτέροι ὥσπερ πολέμιους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρείχεν. 11.

Ἐνίοτε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρείχε.

12. Διελθόντες δὲ τρεῖς σταδμούς ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τείχος, καὶ παρήλθον εἰσω αὐτοῦ. Ἦν δὲ ὀικοδομημένον πλίνθοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δὲ ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπείχε δὲ Βαβυλῶνος οὐ πολὺ. 13. Ἐντεῦθεν δ' ἐπορεύθησαν σταδμούς δύο παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἐξευγμένην πλοίας ἐπτά· (αὗται δὲ ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέτμητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοί, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας·) καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος ἢ ὄνομα Σιτάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίους πεντεκαίδεκα. 14. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνωσαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων· οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα οὐ μέντοι καταφανεῖς ἦσαν. 15. Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὀπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἄνθρωπός τις ἠρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον. Μένωνα δὲ οὐκ ἐξήτει, καὶ ταῦτα παρὰ Ἀριαίου ὧν τοῦ Μένωνος ξένου. 16. Ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι Αὐτός εἰμι δν ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε· Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοξος, πιστοὶ ὄντες Κύρῳ, καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. 17. Καὶ παρὰ τὴν γεφύραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὥς διανοεῖται αὐτὴν λῦσαι Τισσαφέρης τῆς νυκτὸς, ἥνπερ δύνηται, ὥς μὴ διαβῇτε, ἀλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ ποταμοῦ καὶ τῆς διώρυχος. 18. Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον καὶ φράζουσιν ἃ λέγει. Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο.

19. Νεανίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν ὡς οὐκ ἀκόλουθα εἶη τὸ ἐπιωθήσεσθαι καὶ λύσειν τὴν γέφυραν. Δῆλον γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; οὐδὲ γὰρ ἂν πολλαὶ γέφυραι ὥσιν ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν. 20. Ἐὰν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι ὅποι φύγωσιν· οὐδὲ μὴν βοηθῆσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρας.

21. Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον πόση τις εἴη χώρα ἢ ἐν μέσῳ τοῦ Τύγρητος καὶ τῆς διώρυχος. Ὁ δὲ εἶπεν ὅτι πολλή καὶ κῶμαι ἔνισσι καὶ πόλεις πολλαὶ καὶ μεγάλαι. 22. Τότε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμφθαιεν, ὁκνοῦντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μένοιεν ἐν τῇ νήσῳ, ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τύγρητα, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτιθήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς οὐσῆς καὶ τῶν ἐργασομένων ἐνόντων· εἶτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν. 23. Μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμῶς φυλακὴν ἐπεμψαν. Καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὡς οἱ φυλάττοντες ἀπήγγελλον. 24. Ἐπειδὴ δὲ ἔως ἐγένετο, διέβαινον τὴν γέφυραν, ἐξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ, ὡς οἶόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρους Ἑλλήνων ὡς διαβαινόντων μέλλοιεν ἐπιωθήσεσθαι. Ἀλλὰ ταῦτα μὲν ψευδὴ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν εἰ διαβαίνοιεν τὸν ποταμόν· ἐπεὶ δὲ εἶδεν, ᾤχετο ἀπελαύνων.

25. Ἀπὸ δὲ τοῦ Τύγρητος ἐπορεύθησαν σταθμοὺς τέτταρας παρασώγγας εἰκοσὶν ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου ἐπὴν δὲ γέφυρα. Καὶ ἐνταῦθα ᾤκειτο πόλις μεγάλη, ἣ ὄνομα Ὡπις· πρὸς ἣν ἀπήντησε τοῖς Ἕλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἑκβατάνων στρατιᾶν πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ.

καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα παρερχομένους τοὺς Ἑλληνας ἐθεώρει. 26. Ὁ δὲ Κλέαρχος ἡγείτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. Ὅσον δ' [ἀν] χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσεις, τοσούτου ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἑλλησι δόξαι πάμπολυ εἶναι καὶ τὸν Πέρσῃν ἐκπεπλήχθαι θεωροῦντα. 27. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἐρήμους ἐξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κώμας τῆς Κύρου καὶ βασιλέως μητρός. Ταύτας Τισσαφέρνης Κύρῳ ἐπεγγελῶν διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων. Ἐνὴν δὲ σίτος πολὺς καὶ πρόβατα καὶ ἄλλα χρήματα. 28. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμὸν ἐν ἁριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ὤκειτο μεγάλη καὶ εὐδαίμων ὄνομα Καιναί, ἐξ ἧς οἱ βάρβαροι διῆγον ἐπὶ σχεδίαῖς διφθερίναις ἄρτους, τυρούς, οἶνον.

CAP. V.

Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζάβατον ποταμόν, τὸ εὖρος τεττάρων πλέθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς. Ἐν δὲ ταύταις ὑποψίαι μὲν ἦσαν, φανερά δ' οὐδεμία ἐφαίνετο ἐπιβουλὴ. 2. Ἐδοξεν οὖν τῷ Κλεάρχῳ συγγενέσθαι τῷ Τισσαφέρνει καί, εἴ πως δύναίτο, παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψε τινα ἐροῦντα ὅτι συγγενέσθαι αὐτῷ χρήζοι. Ὁ δὲ ἐτόίμως ἐκέλευσεν ἡκεῖν. 3. Ἐπειδὴ δὲ συνήλθον, λέγει ὁ Κλέαρχος τάδε· Ἐγώ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσῃν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὥρῳ ὡς πολεμίους ἡμᾶς· καὶ ἡμεῖς ὀρώντες ταῦτα ἀντιφυλαττόμεθα. 4. Ἐπεὶ δὲ σκοπῶν οὐδὲν δύναμαι οὔτε σὲ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγώ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὐδέν,

ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως εἰ δυναίμεθα ἐξέλκομεν ἀλλήλων τὴν ἀπιστίαν. 5. Καὶ γὰρ οἶδα ἤδη ἀνδρώπους, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἀλλήλους, φθᾶσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὕτε μέλλοντας οὐτ' αὖ βουλομένους τοιοῦτον οὐδέν. 6. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι, ἤκω καὶ διδάσκειν σε βούλομαι ὥς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς. 7. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ὅρκοι ἡμᾶς κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκώς, τοῦτον ἐγὼ οὐποτ' ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὐτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι, οὐτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ, οὐδ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίῃ. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. 8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὅρκων οὕτω γινώσκω, παρ' οἷς ἡμεῖς τὴν φιλίαν συνδέμενοι κατεδέμεθα· τῶν δὲ ἀνδρωπίνων σὲ ἔγωγε ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. 9. Σὺν μὲν γὰρ σοὶ πᾶσα μὲν ἡμῖν ὁδὸς εἴπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν δ' ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἢ ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα πᾶς δὲ ποταμὸς δύσπορος, πᾶς δ' ὄχλος φοβερός· φοβερώτατον δ' ἐρημία· μεστή γὰρ πολλῆς ἀπορίας ἐστίν. 10. Εἰ δὲ δὴ καὶ μανέντες σὲ κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἐφεδρον ἀγωνιζοίμεθα; Ὅσων δὲ δὴ καὶ οἶων ἂν ἐλπίδων ἐμαυτὸν στερηῇσαιμι, εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. 11. Ἐγὼ γὰρ Κύρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν ὃν βούλοιτο. Σὲ δὲ νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἣ Κύρος πολεμῖα ἐχρήτο, σοὶ ταύτην σύμμαχον οὔσαν. 12. Τούτων δὲ τοιούτων ὄντων, τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι; Ἀλλὰ μὴν, (ἐρῶ γὰρ καὶ ταῦτα ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι.) 13. οἶδα

μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὗς νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πεισίδας· ἀκούω δὲ καὶ ἄλλα ἔφη πολλά τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δέ, οἷς μάλιστα ὑμᾶς νῦν γινώσκω τεθυμωμένους, οὐχ ὁρῶ, ποία δυνάμει συμμαχῶ χρησάμενοι μᾶλλον ἂν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης. 14. Ἀλλὰ μὲν ἔν γε τοῖς περίξ οἰκοῦσι σύ, εἰ μὲν βούλοιό τῳ φίλος εἶναι, ὥς μέγιστος ἂν εἴης, εἰ δὲ τίς σε λυποίῃ, ὥς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρέτας, οἷ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. 15. Ἐμοὶ μὲν δὴ ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θάυμαστον εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν ὥστε καὶ ἡδιστ' ἂν ἀκούσαιμι τοῦνομα τίς ἐστίν οὕτω δεινὸς λέγειν ὥστε σε πείσαι λέγων ὥς ἡμεῖς σοὶ ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείβετο·

16. Ἀλλ' ἡδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γινώσκων εἴ τι ἐμοὶ κακὸν βουλευόεις, ἅμα ἂν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. Ὡς δ' ἂν μάθῃς ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. 17. Εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως, ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; 18. Ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; Οὐ τοσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν ὁράτε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἄπορα ὑμῖν παρέχειν; τοσούτοι δὲ εἰσι ποταμοί, ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι ὁπόσοις ἂν ὑμῶν βουλόμεθα μάχεσθαι; Εἰσὶ δ' αὐτῶν οὗς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. 19. Εἰ δὲ ἐν πᾶσι τούτοις ἡττῶμεθα, ἀλλὰ τό γέ τοι πῦρ τοῦ καρποῦ κρεῖττον ἐστίν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, φ' ὑμεῖς οὐδ' εἰ πάνυ ἀγαθοὶ εἴητε μάχεσθαι

ἀν δύναισθε. 20. Πῶς ἂν οὖν ἔχοντες τοσούτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτου ἂν τὸν τρόπον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος δὲ πρὸς ἀνθρώπων αἰσχροῦς; 21. Παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμυχάνων καὶ ἀνάγκη ἔχομένων, καὶ τούτων πονηρῶν, οὔτινες ἐθέλουσι δι' ἐπιτοκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. Οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἡλίθιοι οὔτε ἀλόγιστοι ἐσμέν. 22. Ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι οὐκ ἐπὶ τούτῳ ἤλθομεν; Εἰ ἴσθι ὅτι ὁ ἐμὸς ἔρως τούτου αἴτιος τοῦ τοῖς Ἑλλήσιν ἐμὲ πιστὸν γενέσθαι καὶ ᾧ Κύρος ἀνέβη ξενικῇ διὰ μισθοδοσίας πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. 23. Ὅσα δέ μοι ὑμεῖς χρήσιμοι ἔσεσθε, τὰ μὲν καὶ σὺ εἶπες, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἑτεροῦς εὐπετῶς ἔχοι.

24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῇ λέγειν, καὶ εἶπεν· Οὐκοῦν, ἔφη, οὔτινες τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων πειρῶνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς, ἄξιοί εἰσι τὰ ἔσχατα παθεῖν; 25. Καὶ ἐγὼ μὲν γε ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οἷ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεί, λέξω τοὺς πρὸς ἐμὲ λέγοντας ὥς σὺ ἐπιβουλευεῖς ἐμοί τε καὶ τῇ σὺν ἐμοί στρατιᾷ. 26. Ἐγὼ δ', ἔφη ὁ Κλέαρχος, ἄξω πάντας· καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω. 27. Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποίησατο· τῇ δ' ὑστεραίᾳ Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δηλὸς τε ἦν πάννυ φιλικῶς οἰόμενος διακεῖσθαι τῷ Τισσαφέρνει, καὶ ἃ ἔλεγεν ἐκεῖνος ἀπήγγελλεν· ἔφη τε χρῆναι ἰέναι παρὰ Τισσαφέρνην οὓς ἐκέλευσε, καὶ οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὥς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλήσιν ὄντας τιμωρηθῆναι. 28. Ἐπώπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεννημένον Τισσαφέρνει μετὰ Ἀριαίου καὶ στασιά-

ζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν φίλος ἢ Τισσαφέρνει. 29. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς παραλυποῦντας ἐκποδῶν εἶναι. Τῶν δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ μὴ ἰέναι πάντας τοὺς λοχαγούς καὶ στρατηγούς, μηδὲ πιστεύειν Τισσαφέρνει. 30. Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο πέντε μὲν στρατηγούς ἰέναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

31. Ἐπεὶ δ' ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιωτίας, Μένων Θετταλός, Ἀγίας Ἀρκύς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. 32. Οὐ πολλῷ δ' ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἱ τε ἔνδον συλλαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἱππέων, διὰ τοῦ πεδίου ἐλαύνοντες, ᾧτινι ἐντυγχάνοιεν Ἑλληνι ἢ δούλῳ ἢ ἐλευθέρῳ, πάντας ἔκτεινον. 33. Οἱ δὲ Ἕλληνες τὴν τε ἱππασίαν αὐτῶν ἐθαύμαζον, ἐκ τοῦ στρατοπέδου ὀρώντες, καὶ ὃ τι ἐποιοῦν ἡμφιγίνουσι, πρὶν Νικάρχος Ἀρκὰς ἦκε φεύγων, τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. 34. Ἐκ τοῦτου δὴ οἱ Ἕλληνες ἔδεον ἐπὶ τὰ ὄπλα πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἤξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. Οἱ δὲ πάντες μὲν οὐκ ἦλδον, Ἀριαῖος δὲ καὶ Ἀρτάοχος καὶ Μιδριδάτης, οἱ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἐρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὀρεῖν καὶ γιγνώσκειν· συνηκολούδουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. 36. Οὗτοι ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἴη τῶν Ἑλλήνων ἢ στρατηγὸς ἢ λοχαγός, ἵνα ἀπαγγείλωσι τὰ παρὰ βασιλέως. 37. Μετὰ ταῦτα ἐξήλδον φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφὼν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου· Χειρίσοφος δ' ἐτύγχανεν ἀπὼν ἐν κώμῃ τινὶ σὺν ἄλλοις ἐπισιτιζόμενος. 38. Ἐπεὶ δ' ἔστησαν εἰς

ἐπήκοον, εἶπεν Ἀριαῖος τάδε· Κλέαρχος μὲν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιorkῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέτυκε. Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν· ὑμᾶς δὲ βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· ἑαυτοῦ γὰρ εἶναι φησίν, ἐπείπερ Κύρου ἦσαν τοῦ ἐκείνου δούλου.

39. Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, (ἔλεγε δὲ Κλεάωρ ὁ Ὀρχομένιος)· ὦ κάκιστε ἀνθρώπων, Ἀριαῖε, καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτε ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἄδεω τάτῃ τε καὶ πανουργοτάτῃ τοὺς τε ἄνδρας αὐτοὺς οἷς ὤμνυτε ὡς ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες σὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε; 40. Ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερός ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντῃ καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις. 41. Ἐπὶ τούτοις δὲ Ξενοφῶν τάδε εἶπε· Κλέαρχος μὲν τοίνυν, εἰ παρὰ τοὺς ὅρκους ἔλue τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιorkοῦντας· Πρόξενος δὲ καὶ Μένων ἐπείπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλεύειν. Πρὸς ταῦτα οἱ βάρβαροὶ πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπήλθον οὐδὲν ἀποκρινάμενοι.

CAP. VI.

1. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνέχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν· εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως, 2. Καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους παρέμεινεν· ἐπεὶ δ' εἰρήνῃ ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θρᾶκες ἀδι-

κοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν Ἐφόρων ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρόνησου καὶ Πειρίνδου Θραξίν. 3. Ἐπεὶ δὲ μεταγρόντες πῶς οἱ Ἐφοροὶ ἤδη ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὄχχεται πλέων εἰς Ἑλλάσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν ὡς ἀπειθῶν. Ἦδη δὲ φυγὰς ὧν ἔρχεται πρὸς Κύρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κύρον ἄλλη γέγραπται· δίδωσι δ' αὐτῷ Κύρος μυρίους δαρεικοὺς· 5. ὁ δὲ λαβὼν, οὐκ ἐπὶ ῥαθυμίαν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα ἐπολέμει τοῖς Θραξί· καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἤγεν αὐτούς· καὶ πολεμῶν διεγένετο, μέχρι Κύρος ἐδεήθη τοῦ στρατεύματος· τότε δ' ἀπῆλθεν ὡς σὺν ἐκείνῳ αὐ πολεμήσων.

6. Ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἐξὸν μὲν εἰρήνην ἄγειν ἀνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν· ἐξὸν δὲ ῥαθυμεῖν, βούλεται πονεῖν ὥστε πολεμεῖν· ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως, αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν. Ἐκεῖνος δὲ ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τινα ἡδονὴν ἤθελε δαπανᾶν εἰς πόλεμον. Οὕτω μὲν φιλοπόλεμος ἦν. 7. Πολεμικὸς δὲ αὐ ταύτῃ ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοῖς πολεμίοις, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὠμολόγουν. 8. Καὶ ἀρχικὸς δὲ ἐλέγετο εἶναι ὡς δυνατὸν ἐκ τοῦ τοιοῦτου τρόπου οἶον καὶ ἐκεῖνος εἶχεν. Ἰκανὸς μὲν γὰρ ὥς τις καὶ ἄλλος φροντίζειν ἦν ὅπως ἔξει ἡ στρατιὰ αὐτοῦ τὰ ἐπιτήδεια καὶ παρασκευάζειν ταῦτα· ἰκανὸς δὲ καὶ ἐμποιεῖσαι τοῖς παρούσιν ὡς πειστέον εἴη Κλεάρχῳ. 9. Τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι. Καὶ γὰρ ὀρᾶν στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς· ἐκόλαζέ τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμῃ δὲ ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγείτο ὀφελος εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ ἀπροφασί-

στως ἰέναι πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἦθελον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἤρουντο οἱ στρατιῶται. Καὶ γὰρ τὸ στυνγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρρώμενον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαίνετο. 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο καὶ ἐξείῃ πρὸς ἄλλους ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλὰ ἀεὶ χαλεπὸς ἦν καὶ ὤμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὖν φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἷτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δέισθαι ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρεῖησαν αὐτῷ, σφόδρα πειθομένοις ἐχρήτο. 14. Ἐπειδὴ δὲ καὶ ἤρξαντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιούonta εἶναι τοὺς σὺν αὐτῷ στρατιώτας τὸ τε γὰρ πρὸς τοὺς πολεμίους θάρραλώς ἔχειν παρὴν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβείσθαι αὐτοὺς εὐτάκτους ἐποίει. 15. Τοιοῦτος μὲν δὴ ἀρχων ἦν· ἀρχεσθαι δ' ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δέ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντηκοντα ἔτη.

16. Πρόξενος δὲ ὁ Βοιωτίας εὐδὺς μὲν μειράκιον ὦν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίνῳ. 17. Ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς νομίσας ἤδη εἶναι καὶ ἀρχεῖν καὶ φίλος ὦν τοῖς πρώτοις μὴ ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά. 18. Τοσούτων δ' ἐπιθυμῶν σφόδρα ἔνδον αὐτὸν καὶ τοῦτο εἶχεν ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἀνευ δὲ τούτων μὴ. 19. Ἀρχεῖν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκείνων· καὶ φοβούμενος μᾶλλον ἦν φανερόν τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ

στρατιώται τὸ ἀπιστεῖν ἐκείνῳ. 20. Ὡς τοι δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε ἀγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δ' ἀδικοὶ ἐπεβούλευον ὡς εὐμεταχειρίστῳ ὄντι. Ὅτε δὲ ἀπέθνησκειν, ἦν ἐτῶν ὡς τριάκοντα.

21. Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι· ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τ' ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην. 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοίη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιόρκεν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν· τὸ δὲ ἀπλοῦν καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. 23. Στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαίῃ φίλος εἶναι, τούτῳ ἐνδηλος ἐγίγνετο ἐπιβουλεύων. Καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν ἀεὶ διελέγετο. 24. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἰδέναι ῥᾶστον ὃν ἀφύλακτα λαμβάνειν. 25. Καὶ ὅσους μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὡς εὖ ὥπλισμένους ἐφοβεῖτο· τοῖς δ' ὁσίοις καὶ ἀλήθειαν ἀσκούσιν ὡς ἀνάνδροις ἐπειρᾶτο χρῆσθαι. 26. Ὡς περ δὲ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ, οὕτω Μένων ἡγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλῆσασθαι ψευδῇ, τῷ φίλους διαγαλᾶν· τὸν δὲ μὴ πανούργον τῶν ἀπαιδευτῶν ἀεὶ ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλία, διαβάλλων τοὺς πρῶτους, τούτους ᾤετο δεῖν κτήσασθαι. 27. Τὸ δὲ πειδομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμνηχανᾶτο. Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἤξιον ἐπιδεικνύμενος ὅτι πλείστα δύναιτο καὶ ἐθέλοι ἂν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίσταται, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. 28. Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι· ἃ δὲ πάντες ἴσασι, τὰδ' ἐστὶ. Παρὰ Ἀριστίππῳ μὲν ἔτι ὥραϊος ὧν στρατηγεῖν διε-

πράξατο τῶν ξένων· Ἀριαίφ δὲ βαρβάρῳ ὄντι, ὅτι μειρακί-
οις καλοῖς ἦδετο, οἰκειότατος ἔτι ὠραίος ὦν ἐγένετο· αὐτὸς δὲ
παιδικὰ εἶχε Θαρύπαν, ἀγένηιος ὦν γενειῶντα. 29. Ἀπο-
δυησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ βασι-
λέα σὺν Κύρῳ, ταῦτὰ πεποιηκῶς οὐκ ἀπέθανε· μετὰ δὲ τὸν
τῶν ἄλλων θάνατον στρατηγῶν, τιμωρηθεὶς ὑπὸ βασιλέως
ἀπέθανεν, οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ
ἀποτμηθέντες τὰς κεφαλάς, ὥσπερ τάχιστος θάνατος δοκεῖ
εἶναι, ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς
τελευτῆς τυχεῖν.

30. Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιὸς καὶ τοῦτῳ
ἀπεθανέτην. Τούτων δὲ οὐδεὶς οὐδ' ὥς ἐν πολέμῳ κακῶν
κατεγέλα οὐτ' ἐς φιλίαν αὐτοὺς ἐμέμφετο· ἥστην τε ἄμφω
ἅμφι τετταράκοντα ἔτη ἀπὸ γενεᾶς.

ΞΕΝΟΦΩΝΤΟΣ

ΚΤΡΟΤ ΑΝΑΒΑΣΕΩΣ Γ.

CAP. I.

1. ὍΣΑ μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἑλλήνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐγένετο, ἀπiónτων τῶν Ἑλλήνων σὺν Τισσαφέρνει, ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ οἷ τε στρατηγοὶ συνειλημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἑλληνες, ἐνδυμούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δ' αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις πολέμιοι ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπείχον δὲ τῆς Ἑλλάδος πλέον ἢ μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διείργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προὔδεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι ἦσαν οὐδὲ ἵππέα οὐδένα σύμμαχον ἔχοντες· ὥστ' εὐδηλον ἦν ὅτι νικῶντες μὲν οὐδ' ἂν ἓνα κατακαίνουεν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειφθεῖη. 3. Ταῦτα ἐννοούμενοι καὶ ἀθύμως ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἤλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθευδεῖν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παιδων, οὓς οὔποτε ἐνόμιζον ἔτι ὄψεσθαι. Οὕτω μὲν δὴ διακειμένοι πάντες ἀνεπαύοντο.

4. Ἦν δὲ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε

στρατηγός, οὔτε λοχαγός οὔτε στρατιώτης ὧν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἰκοδεῦν, ξένος ὧν ἀρχαῖος· ὑπισχνέτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον Κύρῳ ποιήσειν· ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. 5. Ὁ μὲν τοι Ξενοφῶν, ἀναγνοὺς τὴν ἐπιστολὴν, ἀνακοινούται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. Καὶ ὁ Σωκράτης, ὑποπτεύσας μὴ τι πρὸς τῆς πόλεως οἱ ὑπαίτιον εἶη Κύρῳ φίλον γενέσθαι, (ὅτι ἐδόκει ὁ Κύρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμήσαι,) συμβουλευέει τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι τῷ Θεῷ περὶ τῆς πορείας. 6. Ἐλθὼν δὲ ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλω τίνι ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα ἔλθοι τὴν ὁδὸν ἣν ἐπινοεῖ καὶ καλῶς πράξας σωθεῖν. Καὶ ἀνείλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. 7. Ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. Ὁ δ' ἀκούσας ἡτιάτο αὐτὸν ὅτι οὐ τοῦτο πρῶτον ἠρώτα, πότερον λῶν εἶη αὐτῷ πορευέσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίνας ἱέον εἶναι τοῦτο ἐπυνθάνετο, ὅπως ἂν κάλλιστα πορευθεῖν. Ἐπεὶ μέντοι οὕτως ἦρου, ταῦτ', ἔφη, χρὴ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν. 8. Ὁ μὲν δὴ Ξενοφῶν οὕτω θυσάμενος οἷς ἀνείλεν ὁ θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κύρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν· καὶ συνεστάθη Κύρῳ. 9. Προθυμουμένου δὲ τοῦ Προξένου καὶ ὁ Κύρος συμπροϋθυμεῖτο μέναι αὐτόν· εἶπε δὲ ὅτι ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. Ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πεισιδάς.

10. Ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθεῖς οὐχ ὑπὸ τοῦ Προξένου· οὐ γὰρ ᾔδει τὴν ἐπὶ βασιλέα ὁρμὴν, οὐδ' ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἦδη ἐδόκει εἶναι ὅτι ὁ στόλος εἶη ἐπὶ βασιλέα. Φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκοντες ὁμως οἱ πολλοὶ δι' αἰσχύνῃν καὶ ἀλλήλων καὶ Κυροῦ συνηκολούθησαν· ὧν εἰς καὶ Ξενοφῶν ἦν. 11. Ἐπεὶ δ' ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ ἐδύνατο καθεύδειν· μικρὸν δὲ ὑπνου λαχὼν εἶδεν ὄναρ. Ἐδοξεν αὐτῷ βροντῆς

γενομένης σκηπτὸς πεσεῖν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν. 12. Περίφοβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ πῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὧν καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῇ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλω δ' ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλέως, ἀλλ' εἵργοιτο πάντοθεν ὑπὸ τινων ἀποριῶν.

13. Ὅποιόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. Γίγνεται γὰρ τάδε. Εὐθὺς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· τί κατάκειμαι; ἡ δὲ νύξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἤξειν. Εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδῶν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότερα παθόντας ὑβριζομένους ἀποθανεῖν; 14. Ὅπως δὲ ἀμυνόμεθα οὐδεὶς παρασκευάζεται οὐδ' ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. Ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἔλθειν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαυτὸν τοῖς πολεμίσι. 15. Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγούς. Ἐπεὶ δὲ συνῆλθον, ἔλεξεν· Ἐγώ, ὦ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι, ὥσπερ οἶμαι οὐδ' ὑμεῖς, οὔτε κατακεῖσθαι ἔτι, ὁρῶν ἐν οἷσι ἐσμέν. 16. Οἱ μὲν γὰρ δὴ πολέμιοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν καλῶς τὰ ἑαυτῶν παρεσκευάσθαι· ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμελεῖται ὅπως ὡς κάλλιστα ἀγωνιούμεθα. 17. Καὶ μὴν εἰ ὑψησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; ὃς καὶ τοῦ ὁμομητρίου καὶ ὁμοπατρὶου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δέ, οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δ' ἐπ' αὐτὸν ὡς δοῦλον ἀντὶ βασιλέως ποιήσοντες καὶ ἀποκτενοῦντες, εἰ δυναίμεθα, τί ἂν οἰόμεθα παθεῖν; 18. Ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι, ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος πᾶσιν

ἀνθρώποις φόβον παράσχοι τοῦ στρατεῦσαί ποτε ἐπ' αὐτόν; Ἄλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα, πάντα ποιητέον. 19. Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, οὐποτε ἐπανόμην ἡμᾶς μὲν οἰκτεῖρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὅσῃ μὲν χώραν καὶ οἶαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια, ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δέ, ἐσθῆτα δέ. 20. τὰ δ' αὖ τῶν στρατιωτῶν ὁπότε ἐνθυμοίμην, ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετεῖη, εἰ μὴ πριαίμεθα, ὅτου δὲ ὠνησόμεθα ἦδειν ἔτι ὀλίγους ἔχοντας, ἄλλως δέ πως πορῖζεσθαι τὰ ἐπιτήδεια ἢ ὠνουμένους ὅρκους ἤδη κατέχοντας ἡμᾶς. ταῦτ' οὖν λογιζόμενος, ἐνόησε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον. 21. Ἐπεὶ μέντοι ἐκείνοι ἔλυσαν τὰς σπονδὰς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. Ἐν μέσῳ γὰρ ἤδη κείται ταῦτα τὰ ἀγαθὰ ἄλλα, ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν. ἀγωνοδείται δ' οἱ θεοὶ εἰσιν, οἳ σὺν ἡμῖν, ὡς τὸ εἰκός, ἔσονται. 22. Οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς δέ, πολλὰ ὀρώντες ἀγαθὰ, στεγρῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὅρκους. ὥστε ἐξεῖναί μοι δοκεῖ ἵνα ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μεῖζονι ἢ τούτοις. 23. Ἐτι δὲ ἔχομεν σώματα ἰκανώτερα τούτων καὶ ψύχη καὶ θάληπῃ καὶ πόνους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἢ οἱ θεοὶ ὥσπερ τὸ πρόσθεν νίκην ἡμῖν διδῶσιν. 24. Ἄλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτα ἐνθυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμήσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν. Φύνητε τῶν λοχαγῶν ἄριστοι καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. 25. Κἀγὼ δέ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεσθαι ὑμῖν βούλομαι· εἰ δὲ ὑμεῖς τάττετέ με ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἑμαντοῦ τὰ κακά.

26. Ὁ μὲν ταῦτα ἔλεξεν, οἱ δὲ λοχαγοί, ἀκούσαντες ταῦτα ἡγεῖσθαι ἐκέλευον ἅπαντες. Πλὴν Ἀπολλωνίδης τις ἦν

βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν ὅτι φλυαροίη ὅστις λέγοι ἄλλως πῶς σωτηρίας ἂν τυχεῖν ἢ βασιλέα πείσας, εἰ δύναιτο· καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας. 27. Ὁ μὲν τοι Ξενοφῶν μεταξὺ ὑπολαβὼν ἔλεξεν ὧδε· Ὡς δαυμασιώτατε ἄνθρωπε, σύ γε οὐδ' ὁρῶν γιγνώσκεις οὐδ' ἀκούων μέμνησαι. Ἐν ταύτῳ γε μέντοι ἦσθα τούτοις ὅτε βασιλεύς, ἐπεὶ Κύρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε παραδίδόναι τὰ ὄπλα. 28. Ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξωπλισμένοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; 29. Ἐπεὶ δ' αὖ στρατηγοὶ καὶ λοχαγοί, ὥσπερ δὴ σύ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὀπλῶν ἦλθον πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι, κεντούμενοι, ὑβριζόμενοι, οὐδ' ἀποθανεῖν οἱ τλήμονες δύνανται; καὶ μάλ' οἶμαι ἐρῶντες τούτου· ἂν σύ πάντα εἰδὼς τοὺς μὲν ἀμύνεσθαι κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας. 30. Ἐμοὶ δέ, ὦ ἄνδρες, δοκεῖ τὸν ἄνθρωπον τούτον μήτε προσέσθαι εἰς ταῦτό ἡμῖν αὐτοῖς ἀφελομένους τε τὴν λοχαγίαν σκευὴ ἀναθέντας ὥς τοιούτῳ χρῆσθαι. Οὗτος γὰρ καὶ τὴν πατρίδα κατασιχνύει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλληνας ὧν τοιοῦτός ἐστιν.

31. Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδὲν οὔτε τῆς Ἑλλάδος παντάπασιν· ἐπεὶ ἐγὼ αὐτὸν εἶδον ὥσπερ Λυδὸν ἀμφοτέρα τὰ ὄτα τετρυντημένον. 32. Καὶ εἶχεν οὕτως. Τούτου μὲν οὖν ἀπήλασαν· οἱ δ' ἄλλοι παρὰ τὰς τάξεις ἰόντες ὅπου μὲν στρατηγὸς σῶος εἶη τὸν στρατηγὸν παρεκάλουν· ὁπότεν δὲ οἴχοιτο τὸν ὑποστρατηγόν· ὅπου δ' αὖ λοχαγὸς σῶος εἶη τὸν λοχαγόν. 33. Ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ πρόσθεν τῶν ὀπλῶν ἐκαδέζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. Ὅτε δὲ ταῦτα ἦν σχεδὸν μέσαν ἦσαν νύκτες. 34. Ἐνταῦθα Ἰερώνυμος Ἡλείος πρεσβύτατος ὧν τῶν Προξένου λοχαγῶν ἤρχετο λέγειν ὧδε· Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοί,

ὁρώσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσάμεθα εἴ τι δυναίμεθα ἀγαθόν. Λέξον δ', ἔφη, καὶ σύ, ὦ Ξενοφών, ἅπερ καὶ πρὸς ἡμᾶς.

35. Ἐκ τούτου λέγει τάδε Ξενοφών· Ἄλλα ταῦτα μὲν δὴ πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρνης οὗς μὲν ἐδυνήθησαν συνειλήφασιν ἡμῶν· τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν, ὥς ἡν δύνωνται ἀπολέσωσιν. Ἡμῖν δέ γ' οἶμαι πάντα ποιητέα ὥς μήποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον ἡν δυνώμεθα ἐκεῖνοι ἐφ' ἡμῖν. 36. Εὖ τοίνυν ἐπίστασθε ὅτι ὑμεῖς τοσοῦτοι ὄντες ὅσοι νῦν συνελήλυθατε μέγιστον ἔχετε καιρόν. Οἱ γὰρ στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς ἀποβλέπουσι· κἂν μὲν ὑμᾶς ὁρώσιν ἀδυμούντας, πάντες κακοὶ ἔσονται· ἡν δὲ ὑμεῖς αὐτοὶ τε παρασκευαζόμενοι φανεροὶ ᾗτε ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλήτε, εὖ ἴστε ὅτι ἔψονται ὑμῖν καὶ πειράσσονται μιμεῖσθαι. 37. Ἴσως δέ τοι καὶ δίκαιον ἔστιν ὑμᾶς διαφέρειν τι τούτων. Ἵμεῖς γάρ ἐστε στρατηγοί, ὑμεῖς ταξιαρχοὶ καὶ λοχαγοί· καὶ ὅτε εἰρήνη ᾗν ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμος ἔστιν, ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλῆθους εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν, ἡν που δέη. 38. Καὶ νῦν πρῶτον μὲν οἶομαι ἂν ὑμᾶς μέγα ὀνῆσαι τὸ στράτευμα, εἰ ἐπιμεληθῆητε ὅπως ἀντὶ τῶν ἀπολωλῶτων ὥς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικατασταθῶσιν. Ἄνευ γὰρ ἄρχοντων οὐδὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, ὥς μὲν συνελόντι εἰπέην, οὐδαμοῦ· ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. Ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν. 39. Ἐπειδὴν δὲ καταστήσῃσθε τοὺς ἄρχοντας ὅσους δεῖ, ἡν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαρβύνητε, οἶμαι ἂν ὑμᾶς πάννυ ἐν καιρῷ ποιῆσαι. 40. Νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε ὥς ἀδύμως μὲν ἦλθον ἐπὶ τὰ ὄπλα, ἀδύμως δὲ πρὸς τὰς φυλακὰς· ὥστε οὕτω γε ἐχόντων οὐκ οἶδα ὅ τι ἂν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι τι εἴτε καὶ ἡμέρας. 41. Ἦν δέ τις αὐτῶν

τρέψη τὰς γνώμας, ὥς μὴ τοῦτο μόνον ἐννοῶνται τί πείσονται ἀλλὰ καὶ τι ποιήσουσι, πολλὸν εὐθυμότεροι ἔσονται. 42. Ἐπίστασθε γὰρ δήπου ὅτι οὔτε πληθὺς ἐστὶν οὔτε ἰσχυρὸς ἡ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα· ἀλλ' ὅποτεροι ἀνὴρ σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐβρώμενέστεροι ἴωσιν ἐπὶ τοὺς πολεμίους, τούτους ὥς ἐπὶ τὸ πολλὸν οἱ ἐναντίοι οἱ δέχονται. 43. Ἐντε-δύμημαι δ' ἐγωγε, ὦ ἄνδρες, καὶ τοῦτο ὅτι ὅπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχυρῶς ὥς ἐπὶ τὸ πολλὸν ἀποθνήσκουσιν· ὅπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασι πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους ὁρῶ μᾶλλον πῶς εἰς τὸ γῆρας ἀφικνουμένους, καί, ἕως ἀν ζῶσιν, εὐδαιμονέστερον διάγοντας. 44. Ἄ καὶ ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ ἐσμέν, αὐτοὺς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρακαλεῖν. Ὁ μὲν ταῦτ' εἰπὼν ἐπαύσατο.

45. Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος· Ἄλλα πρόσθεν μὲν, ὦ Ξενοφῶν, τοσοῦτον μόνον σε ἐγὼ γινώσκον ὅσον ἤκουον Ἀθηναῖον εἶναι· νῦν δὲ καὶ ἐπαινῶ σε, ἐφ' οἷς λέγεις τε καὶ πράττεῖς καὶ βουλοίμην ἀνὴρ ὅτι πλείστους εἶναι τοιούτους· κοινὸν γὰρ ἀνὴρ εἶη τὸ ἀγαθόν. 46. Καὶ νῦν, ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἦκετε εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτα ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας· παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κύρυξ. 47. Καὶ ἅμα ταῦτα εἰπὼν ἀνέστη, ὥς μὴ μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα. Ἐκ τούτου ἡρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίῳν Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανδικλῆς Ἀχαιός, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκάς, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαιός, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

CAP. II.

1. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε καὶ εἰς τὸ μέσον ἦκον οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς προφύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. Ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνήλθον, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν ὧδε· 2. Ὡς ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὅποτε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν· πρὸς δ' ἔτι καὶ οἱ ἄμφι Ἀριαῖον οἱ πρόσθεν σύμμαχοι ὄντες προδεδώκασιν ἡμᾶς. 3. Ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς τε ἐλθεῖν καὶ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι ὅπως ἦν μὲν δυνάμεθα καλῶς νικῶντες σωζόμεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποδινήσκωμεν, ὑποχείριοι δὲ μήποτε γενόμεθα ζῶντες τοῖς πολεμίοις. Οἶομαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσκειαν.

4. Ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε· Ἀλλ' ὁρᾶτε μὲν, ὦ ἄνδρες, τὴν βασιλέως ἐπιτοκίαν καὶ ἀσέβειαν· ὁρᾶτε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἶη τῆς Ἑλλάδος καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία Ξένιον ἠδέσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. 5. Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κύρον τὸν τεδμηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστάς ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειράται. 6. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο· ἡμᾶς δὲ δεῖ ταῦτα ὀρώντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνάμεθα κράτιστα τοῦτο ὃ τι ἂν δοκῇ τοῖς θεοῖς πάσχειν.

7. Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλε-

μον ὡς ἐδύνατο κάλλιστα· νομίζων, εἴτε νίκην δίδοιεν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικᾶν πρόπειν· εἴτε τελευτᾶν δέοι, ὁρῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου δὲ ἤρχετο ὧδε·

8. Τὴν μὲν τῶν βαρβάρων ἐπιτοκίαν τε καὶ ἀπιστίαν λέγει Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς οἶμαι. Εἰ μὲν οὖν βουλεύομεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὀρώντας καὶ τοὺς στρατηγούς, οἱ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, ὅλα πεπόνθασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιδειναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλὰ ἡμῖν καὶ καλὰ ἐλπίδες εἰσὶ σωτηρίας. 9. Τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυται τις· ἀκούσαντες δὲ οἱ στρατιῶται πάντες μιᾷ ὁρμῇ προσεκύνησαν τὸν θεόν. Καὶ Ξενοφῶν εἶπε· Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ Σωτήρος ἐφάνη, εὐξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα· συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. Καὶ ὅτῃ δοκεῖ ταῦτ', ἔφη, ἀνατεινάτω τὴν χεῖρα. Καὶ ἀνέτειναν ἅπαντες. Ἐκ τούτου εὐξάντο καὶ ἐπαιώνισαν. Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε·

10. Ἐτύγχανον λέγων, ὅτι πολλὰ καὶ καλὰ ἐλπίδες ἡμῖν εἰεν σωτηρίας. Πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους, οἱ δὲ πολέμιοι ἐπιωρκήκασι τε καὶ τὰς σπονδὰς καὶ τοὺς ὄρκους λελύκασιν. Οὕτω δ' ἐχόντων εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεούς, ἡμῖν δὲ συμμάχους, ὅπερ ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς καὶ ἐν δεινοῖς ὥσι, σώζειν εὐπετῶς, ὅταν βούλωνται. 11. Ἐπειτα δέ, (ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδῆτε ὡς ἀγαθοῖς τε ὑμῖν προσήκει εἶναι σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάντων δεινῶν οἱ ἀγαθοί·) ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιούντων αὖθις τὰς Ἀθήνας, ὑποστήναι αὐτοῖς Ἀθηναῖοι τολμήσαντες, ἐνί-

κησαν αὐτούς. 12. Καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὀπόσους ἂν κατακάνοιεν τῶν πολεμίων τοσαύτας χιμαῖρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ' ἐν-
αὐτὸν πεντακοσίας θύειν· καὶ ἔτι καὶ νῦν ὑποθύουσιν. 13.
Ἐπειτα ὅτε Ξέρξης ὕστερον ἀγγείρας τὴν ἀναρίθμητον στρα-
τιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι
πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ κατὰ
θάλατταν. Ὡν ἔστι μὲν τεκμήρια ὁρᾶν τὰ τρόπαια, μέγι-
στον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων ἐν αἷς ὑμεῖς ἐγέ-
νεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπότην ἀλλὰ
τοὺς θεοὺς προσκυνεῖτε. Τοιούτων μὲν ἔστε προγόνων. 14.
Οὐ μὲν δὴ τοῦτό γε ἐρῶ ὥς ὑμεῖς καταισχύnete αὐτούς· ἀλλ'
οὐπω πολλαὶ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τούτοις τοῖς ἐκεί-
νων ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν ἐνικάτε σὺν τοῖς
θεοῖς. 15. Καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄν-
δρες ἦτε ἀγαθοί· νῦν δ' ὅποτε περὶ τῆς ὑμετέρας σωτηρίας
ὁ ἀγὼν ἔστι πολὺν δήπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ
προθυμοτέρους εἶναι. 16. Ἀλλὰ μὴν καὶ θαρράλεωτέρους
νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. Τότε μὲν γὰρ ἀπει-
ροὶ ὄντες αὐτῶν τό τε πληθὺς ἀμετρον ὀρώντες, ὅμως ἐτολ-
μήσατε σὺν τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δ',
ὅποτε καὶ πείραν ἤδη ἔχετε αὐτῶν ὅτι θέλουσι καὶ πολλα-
πλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει τού-
τους φοβεῖσθαι; 17. Μηδὲ μέντοι τοῦτο μείον δόξητε
ἔχειν εἰ οἱ Κυρεῖοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν ἀφε-
στήκασιν· ἔτι γὰρ οὗτοι κακίωνές εἰσι τῶν ὑφ' ἡμῶν ἡττη-
μένων· ἔφηνον γοῦν πρὸς ἐκείνους καταλπόντες ἡμᾶς.
Τοὺς δὲ ἐθέλοντας φυγῆς ἄρχειν πολὺν κρεῖττον σὺν τοῖς
πολεμίοις ταπτομένους ἢ ἐν τῇ ὑμετέρᾳ τάξει ὁρᾶν. 18. Εἰ
δέ τις αὖ ὑμῶν ἀδυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεις, τοῖς δὲ
πολεμίοις πολλοὶ πάρεισιν, ἐνδυμήθητε ὅτι οἱ μύριοι ἵππεις
οὐδὲν ἄλλο ἢ μύριοι εἰσὶν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν
μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθα-
νεν· οἱ δ' ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ τι ἂν ἐν ταῖς μάχαις
ῥηθῇται. 19. Οὐκοῦν τῶν γε ἵππέων πολὺ ἡμεῖς ἐπ' ἀσφα-

λεστέρου ὀχήματος ἔσμέν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμανται φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν, ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παῖσομεν ἢν τις προσίῃ, πολὺ δ' ἔτι μᾶλλον ὅτου ἂν βουλώμεθα τευξόμεθα. Ἐνὶ μόνῳ προέχουσιν οἱ ἵππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν. 20. Εἰ δὲ δὴ τὰς μὲν μάχας θάρρειτε, ὅτι δ' οὐκέτι ἡμῖν Τισσαφέρνῃς ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον Τισσαφέρνῃν ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φανερός ἐστιν, ἢ ὃς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγείσθαι κελεύωμεν· οἱ εἴσονται ὅτι ἦν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς ἐαυτῶν ψυχὰς καὶ τὰ σώματα ἀμαρτάνουσι. 21. Τὰ δ' ἐπιτήδεια πότερον ὠνεῖσθαι κρεῖττον ἐκ τῆς ἀγορᾶς ἢς οὗτοι παρεῖχον μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἦν περ κρατῶμεν, μέτρῳ χρωμένους ὅπως ἂν ἕκαστος βούληται; 22. Εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρεῖττονα, τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι καὶ μεγάλως ἡγείσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. Πάντες μὲν γὰρ οἱ ποταμοί, ἦν καὶ πρόσω τῶν πηγῶν ἄποροι ὦσι, προϊῶσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται οὐδὲ τὸ γόνυ βρέχοντες. 23. Εἰ δὲ μήθ' οἱ ποταμοὶ διοίσουσιν ἡγεμῶν τε μηδεὶς ἡμῖν φανέεται, οὐδ' ὥς ἡμῖν γε ἀδυμητέον. Ἐπιστάμεθα γὰρ Μυσοῦς, ὃς οὐκ ἂν ἡμῶν φαίημεν βελτίους εἶναι, οἱ βασιλέως ἄκοντος ἐν τῇ βασιλέως χώρᾳ πολλὰς τε καὶ μεγάλας καὶ εὐδαίμονας πόλεις οἰκοῦσιν· ἐπιστάμεθα δὲ Πεισίδας ὡσαύτως· Λυκάονας δὲ καὶ αὐτοὶ εἶδομεν ὅτι, ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαβόντες τὴν τούτου χώραν καρποῦνται. 24. Καὶ ἡμᾶς δ' ἂν φαίην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἵκαδε ὠρμημένους, ἀλλὰ κατασκευάσθαι ὥς αὐτοῦ που οἰκήσοντας. Οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίῃ, πολλοὺς δ' ἂν ὀμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειέ γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλονται ἀπιέναι. Καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμενος ταῦτα ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρασκευαζο-

μένους. 25. Ἀλλὰ γὰρ δέδοικα μὴ ἂν ἅπαξ μάθωμεν ἀργοὶ
 ζῆν καὶ ἐν ἀφθόνοις βιοτεῖν, καὶ Μήδων δὲ καὶ Περσῶν
 καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μὴ
 ὥσπερ οἱ λωτοφάγοι ἐπιλαδόμεθα τῆς οἴκαδε ὁδοῦ. 26.
 Δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα
 καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδείξαι
 τοῖς Ἕλλησιν ὅτι ἐκόντες πένονται, ἐξὼν αὐτοῖς τοὺς νῦν οἴκοι
 ἀκλήρους πολιτεύοντας ἐνθάδε κομισαμένους πλουσίους ὄραν.
 Ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τὰγαδὰ δῆλον ὅτι τῶν
 κρατούντων ἐστί. 27. Τοῦτο δὴ δεῖ λέγειν πῶς ἂν πορευοί-
 μεθὰ τε ὡς ἀσφαλέστατα καί, εἰ μάχεσθαι δέοι, ὡς κράτιστα
 μαχοίμεθα. Πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατακαῦσαι
 τὰς ἀμάξας, ἃς ἔχομεν· ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ,
 ἀλλὰ πορευόμεθα ὅπη ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ
 τὰς σκηνὰς συγκατακαῦσαι. Αὗται γὰρ αὐτὸν ὄχλον μὲν παρέ-
 χουσιν ἄγειν, συνωφελοῦσι δὲ οὐδὲν οὔτε εἰς τὸ μάχεσθαι
 οὔτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν. 28. Ἔτι δὲ καὶ τῶν ἄλλων
 σκευῶν τὰ περιττὰ ἀπαλλάξωμεν πλὴν ὅσα πολέμου ἕνεκεν
 ἢ σίτων ἢ ποτῶν ἔχομεν· ἵνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς
 ὅπλοις ὦσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. Κρατουμένον
 μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἦν δὲ κρατῶμεν,
 καὶ τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν. 29.
 Λοιπὸν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. Ὅρατε
 γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν
 πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγοὺς ἡμῶν συνελθόν,
 νομίζοντες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειδομένων
 ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ· λαβόντες δὲ
 τοὺς ἄρχοντας ἀναρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέ-
 σθαι. 30. Δεῖ οὖν πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρους
 γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους
 εὐτακτοτέρους καὶ πειδομένους μᾶλλον τοῖς ἄρχουσι νῦν ἢ
 πρόσθεν. 31. Ἦν δέ τις ἀπειθῇ, ἦν ψηφίσθη, ἦν αἰ-
 ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέ-
 μοι πλείστον ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρί-
 οὺς ὄψονται ἀνδ' ἐνὸς Κλεάρχους τοὺς οὐδ' ἐνὶ ἐπιτρέψοντας

κακῶ εἶναι. 32. Ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὥρα· ἴσως γὰρ οἱ πολέμοιοι αὐτίκα παρέσονται. Ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ περαίνηται. Εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

33. Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἀλλ' εἰ μὲν τινος ἄλλου δεῖ πρὸς τούτοις οἷς εἶπε Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν· ἂ δὲ νῦν εἴρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα.

Ἀνέτειναν ἅπαντες. 34. Ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν·

ὦ ἄνδρες ἀκούσατε ὧν προσδεῖν δοκεῖ μοι. Δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἔξομεν τὰ ἐπιτήδεια. Ἀκούω δέ, κώμας εἶναι καλὰς οὐ πλεῖον εἴκοσι σταδίων ἀπεχούσας. 35.

Οὐκ ἂν οὖν θανμάζοιμι εἰ οἱ πολέμοιοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσιν τε καὶ δάκνουσιν ἢ δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ οὗτοι ἡμῖν ἀπιούσιν ἐπακολουθοῖεν. 36. Ἴσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι

πλαίσιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ ᾖ. Εἰ οὖν νῦν ἀποδειχθεῖν τίνα χρὴ ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν

κοσμεῖν καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν ὁπότε οἱ πολέμοιοι ἔλθοιεν βουλεύεσθαι ἡμᾶς

δέοι, ἀλλὰ χροῦμεθ' ἂν εὐθὺς τοῖς τεταγμένοις. 37. Εἰ μὲν οὖν ἄλλος τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν ἡγοῖτο ἐπεὶ καὶ Λακεδαιμονίος ἐστὶ·

τῶν δὲ πλευρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγῶν ἐπιμελείσθην· ὀπισθοφυλακῶμεν δὲ ἡμεῖς οἱ νεώτατοι ἐγώ τε καὶ Τιμασίων τὸ νῦν εἶναι. 38. Τὸ δὲ λοιπὸν πειρώμενοι

ταύτης τῆς τάξεως, βουλευσόμεθα ὅ τι ἂν αἰεὶ κράτιστον δοκοίη εἶναι. Εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν· Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν

χεῖρα. 39. Ἐδοξε ταῦτα. Νῦν τοίνυν, ἔφη, ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα· καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιδυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· οὐ γάρ ἐστιν ἄλλως τούτου

τυχεῖν· ὅστις τε ζῇν ἐπιδυμεῖ, πειράσθω νικάν· τῶν μὲν

γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστὶ. Καὶ εἴ τις δὲ χρημάτων ἐπιθυμεί, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ ἑαυτῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

CAP. III.

1. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνάς· τῶν δὲ περιττῶν οὗτο μὲν δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. Ταῦτα ποιήσαντες ἡριστοποιοῦντο. Ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται Μιθριδάτης σὺν ἱππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγούς εἰς ἐπήκοον λέγει ὧδε· 2. Ἐγώ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖνους· καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. Εἰ οὖν ὁρῶν ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς καὶ τοὺς θεράποντας πάντας ἔχων. Λέξατε οὖν πρὸς με τί ἐν νῷ ἔχετε ὡς πρὸς φίλον τε καὶ εὖνουν καὶ βουλούμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι. 3. Βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· (καὶ ἔλεγε Χειρίσοφος·) Ἡμῖν δοκεῖ, εἰ μὲν τις ἐξ ἡμᾶς ἀπιέναι οἶκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δυνώμεθα ἀσινέστατα· ἦν δὲ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύη, διαπολεμεῖν τούτῳ ὡς ἂν δυνώμεθα κράτιστα. 4. Ἐκ τούτου ἐπειράτο Μιθριδάτης διδάσκειν ὡς ἄπορον εἶη βασιλέως ἄκοντος σωθῆναι. Ἐνθα δὴ ἐγινώσκετο ὅτι ὑπόπεμπτos εἶη· καὶ γὰρ τῶν Τισσαφέρνους τις οἰκείων παρηκολούθει πίστεως ἔνεκα. 5. Καὶ ἐκ τούτου ἔδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι ἔστε ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιώντες τοὺς στρατιώτας, καὶ ἓνα γε λοχαγὸν διέφθειραν Νίκαρχον Ἀρκάδα· καὶ ᾤχετο ἀπὼν νυκτὸς σὺν ἀνδράποισι ὡς εἴκοσι. 6. Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζάβατον ποταμὸν ἐπυρεῦοντο τεταγμένοι τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν

μέσφ ἔχοντες. Οὐ πολὺ δὲ προεληλυθόντων αὐτῶν ἐπιφαίνεται πάλιν ὁ Μιθριδάτης, ἱππέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ σφενδονήτας ὡς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. 7. Καὶ προσῆι μὲν ὡς φίλος ὢν πρὸς τοὺς Ἑλληνας· ἐπεὶ δὲ ἐγγὺς ἐγένετο, ἐξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ ἱππεῖς καὶ πεζοί, οἱ δ' ἐσφενδόνουν καὶ ἐτίτρωσκον. Οἱ δ' ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποιοῦν δὲ οὐδέν· οἱ τε γὰρ Κρήτες βραχύτερα τῶν Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες εἴσω τῶν ὅπλων κατεκέκλειντο· οἱ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον, ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. 8. Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν τε ὀπλιτῶν καὶ τῶν πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν πολεμίων. 9. Οὔτε γὰρ ἱππεῖς ἦσαν τοῖς Ἑλλησιν οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἷόν τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. 10. Οἱ δὲ βάρβαροι ἱππεῖς καὶ φεύγοντες ἅμα ἐτίτρωσκον εἰς τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων· ὁπόσον δὲ προδιώξαιεν οἱ Ἑλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους ἔδει. 11. Ὡστε τῆς ἡμέρας ὅλης διῆλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δειλῆς ἀφίκοντο εἰς τὰς κώμας. Ἐνθα δὴ πάλιν ἀδυμία ἦν. Καὶ Χειρίσοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ᾗτιῶντο ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτὸς τε ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο βλάπτειν.

12. Ἀκούσας δὲ ὁ Ξενοφῶν ἔλεγεν ὅτι ὀρῶς ᾗτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖη. Ἄλλ' ἐγώ, ἔφη, ἡναγκάσθην διώκειν, ἐπειδὴ ἐώρων ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δ' οὐδὲν δυναμένους. 13. Ἐπειδὴ δὲ ἐδίωκομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς. 14. Τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ σὺν ὀλίγοις ἦλθον· ὥστε βλάψαι μὲν μὴ μεγάλα, δηλῶσαι δέ, ὢν δεόμεθα. 15. Νῦν γὰρ οἱ μὲν πολέμιοι

τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρήτες ἀντιτοξεύειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἶόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ ταχὺς εἴη πεζὸς πεζὸν ἂν διώκων καταλάβοι ἐκ τόξου ῥύματος. 16. Ἡμεῖς οὖν εἰ μέλλομεν τούτους εἶργειν ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἰππέων. Ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλός αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. 17. Ἐκεῖναι γάρ, διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν ἐπὶ βραχὺ ἐξικνουῦνται· οἱ δὲ γε Ῥόδιοι καὶ ταῖς μολυβδίσι ἐπίστανται χρῆσθαι. 18. Ἦν οὖν αὐτῶν ἐπισκεψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτων τῷ μὲν δῶμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐντεταγμένῳ ἐθέλοντι ἄλλην τινα ἀτέλειαν εὐρίσκωμεν, ἵσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. 19. Ὅρῳ δὲ καὶ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν τινας παρ' ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλελειμμένους· πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. Ἄν οὖν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἰππέας κατασκευάσωμεν, ἵσως καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. 20. Ἔδοξε ταῦτα· καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἰππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ στολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν· καὶ ἵππαρχος δὲ ἐπεστάθῃ Δύκιος ὁ Πολυστράτου Ἀθηναῖος.

CAP. IV.

1. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο πρωϊαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἔδει διαβῆναι ἐφ' ἣ ἐφοβούντο μὴ ἐπιθοῖντο αὐτοῖς διαβαίνουσιν οἱ πολέμιοι. 2. Διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ

Μιθριδάτης, ἔχων ἱππέας χιλίους, τοξότας δὲ καὶ σφενδοήτας εἰς τετρακισχιλίους· τοσούτους γὰρ ᾗτησε Τισσαφέρην καὶ ἔλαβεν, ὑποσχόμενος ἂν τούτους λάβῃ παραδώσειν αὐτῷ τοὺς Ἕλληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαυε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. 3. Ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπείχον τῆς χαράδρας ὅσον ὀκτῶ σταδίους, διέβαινε καὶ ὁ Μιθριδάτης ἔχων τὴν δύναμιν. Παρήγγελτο δὲ τῶν τε πελταστῶν οὓς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἱππεύσιν εἴρητο θάρρῳσι διώκειν, ὥς ἐφευομένης ἱκανῆς δυνάμεως. 4. Ἐπεὶ δὲ ὁ Μιθριδάτης κατειλήφει, καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικνούντο, ἐσήμηνε τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔδειον ὁμόσε οἷς εἴρητο καὶ οἱ ἱππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ' ἔφευγον ἐπὶ τὴν χαράδραν. 5. Ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἱππέων ἐν τῇ χαράδρᾳ ζωὴ ἐλήφθησαν εἰς ὀκτωκαίδεκα· τοὺς δ' ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλληνες ἠκίσαντο, ὥς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὄρᾱν.

6. Καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον· οἱ δὲ Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. 7. Ἐνταῦθα πόλις ἦν ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ὥκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι· τοῦ δὲ τείχους ἦν αὐτῆς τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ὥκοδόμητο δὲ πλίνθοις κεραμίαις· κρηπὶς δὲ ὑπὴν λιθίνη, τὸ ὕψος εἴκοσι ποδῶν. 8. Ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἥλιον δὲ νεφέλη προκαλύψασα ἠφάνισε, μέχρις ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως ἔαλω. 9. Παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν εὖρος ἐνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. Ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον κωμῶν ἀποπεφευγότες.

10. Ἐντεῦθεν ἐπορεύθησαν σταδμὸν ἕνα παρασάγγας ἔξ πρὸς τείχος ἔρημον, μέγα, πρὸς τῇ πόλει κείμενον· ὄνομα δ'

ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτὴν ποτε ᾤκουν. Ἦν δὲ ἡ μὲν κρηπὶς λιθοῦ ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. 11. Ἐπὶ δὲ ταύτῃ ἐπρωκοδόμητο πλίνθινον τεῖχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος ἕξ παρασάγγαι. Ἐνταῦθα ἐλέγετο Μηδία γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι. 12. Ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας, καὶ οὕτως ἐάλω.

13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας τετταρας. Εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρης ἐπεφάνη, οὗς τε αὐτὸς ἱππέας ἦλθεν ἔχων καὶ τὴν Ὀρόντου δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος καὶ οὗς Κῦρος ἔχων ἀνέβη βαρβάρους, καὶ οὗς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ· ὥστε τὸ στράτευμα πάμπολυ ἐφάνη. 14. Ἐπεὶ δὲ ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὅπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβάλλειν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυνεύειν· σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. 15. Ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ Σκύθαι τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρός, οὐδὲ γὰρ εἰ πᾶνυ προθυμοῖτο ῥάδιον ἦν, καὶ ὁ Τισσαφέρης μάλα ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν. 16. Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ τε Ῥόδιοι τῶν Περσῶν ἐσφενδόνων καὶ τῶν πλείστων τοξοτῶν. 17. Μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστιν· ὥστε χρήσιμα ἦν ὅποσα ἀλίσκοιτο τῶν τοξευμάτων τοῖς Κρησί· καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν. Εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας.

18. Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο

οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι, μείον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δὲ ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς σίτος ἐν ταῖς κώμαις. Τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος. 19. Ἐνθα δὴ οἱ Ἕλληνες ἔγνωσαν ὅτι πλαίσιον ἰσόπλευρον πονηρὰ τάξις εἴη πολεμίων ἐπομένων. Ἀνάγκη γάρ ἐστιν, ἦν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἢ ὁδοῦ στενωτέρας οὔσης, ἢ ὁρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας καὶ πορεύεσθαι πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ καὶ ταραττομένους· ὥστε δυσχρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας. 20. Ὅταν δ' αὖ διασχῇ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους καὶ κενὸν γίνεσθαι τὸ μέσον τῶν κεράτων καὶ ἀδυμεῖν τοὺς ταῦτα πᾶσχοντας τῶν πολεμίων ἐπομένων. Καὶ ὁπότε δέοι γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβασιν, ἔσπευδεν ἕκαστος βουλόμενος φθάσαι πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις. 21. Ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοί, ἐποίησαντο ἕξ λόχους ἀνὰ ἑκατὸν ἄνδρας καὶ λοχαγοὺς ἐπέστησαν καὶ ἄλλους πεντηκοντῆρας καὶ ἄλλους ἐνωμοτάρχας. Οὗτοι δὲ πορευόμενοι οἱ λοχαγοί, ὁπότε μὲν συγκύπτοι τὰ κέρατα, ὑπέμενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι· τότε δὲ παρήγον ἔξωθεν τῶν κεράτων. 22. Ὅποτε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἀνεξεπὶμπλασαν, εἰ μὲν στενωτέρον εἴη τὸ διέχον, κατὰ λόχους· εἰ δὲ πλατύτερον, κατὰ πεντηκοστὺς· εἰ δὲ πᾶν πλατὺ, κατ' ἐνωμοτίας· ὥστε αἰεὶ ἐκπλεων εἶναι τὸ μέσον. 23. Εἰ δὲ καὶ διαβαίνειν τινα δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρήσαν οὗτοι. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταδμούς τέτταρας.

24. Ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο εἶδαν βασιλείον τι καὶ περὶ αὐτὸ κώμας πολλὰς· τὴν τε ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οἱ καθήκον ἀπὸ τοῦ ὄρους, ὑφ' ᾧ ἦν κώμη. Καὶ εἶδον μὲν τοὺς γηλόφους ἄσμενοι

οἱ Ἕλληνες, ὡς εἰκός, τῶν πολεμίων ὄντων ἰππέων. 25. Ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον καὶ κατέβαινον, ὡς ἐπὶ τὸν ἕτερον ἀναβαῖεν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρανὲς ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων· 26. καὶ πολλοὺς κατετίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνῆτων καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν ὄπλων· ὥστε παντάπασί ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. 27. Ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνουῦνται ὀπλίται ὄντες· οἱ δὲ πολέμιοι ταχὺ ἀνεπήδων. 28. Πάλιν δὲ ὅποτε ἀπλοῖεν πρὸς τὸ ἄλλο στράτευμα, ταῦτα ἔπασχον· καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίνετο· ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας· πλὴν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. 29. Ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι, δεδοικότες μὴ ἀποτμηθεῖν καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ πολέμιοι. 30. Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κόμας, καὶ ἱατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

31. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπποις συμβεβλημένας πολλὰς. Ταῦτα δὲ συνηγμένα ἦν τῷ σατραπεύοντι τῆς χώρας. Τετάρτῃ δ' ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδίου. 32. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἡ ἀνάγκη κατασκηνησάει οὐ πρῶτον εἶδον κόμην καὶ μὴ πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι οἱ τετρωμένοι, καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὅπλα δεξάμενοι. 33. Ἐπεὶ δὲ κατεσκήνησαν καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κόμην προσιώντες, πολλὴ περιήσαν οἱ Ἕλληνες· πολλὴ γὰρ διέφερον ἐκ χώρας ὀρμώντες

ἀλέξασθαι ἢ πορευόμενοι ἐπιούσι τοῖς πολεμίους μάχεσθαι. 34. Ἡνίκα δ' ἦν ἡδὴ δέιλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίους· οὔποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. 35. Πονηρὸν γὰρ νυκτὸς ἐστὶ στράτευμα Περσικόν. Οἷ τε γὰρ ἵπποι αὐτοῖς δέδενται καὶ ὥς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ τοῦ μὴ φεύγειν ἕνεκα εἰ λυθείησαν· ἐάν τέ τις θόρυβος γίγνηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρση ἀνδρί, καὶ χαλινῶσαι δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. Ταῦτα δὲ πάντα χαλεπὰ ποιεῖν νύκτωρ καὶ θορύβου ὄντος. Τούτου ἕνεκα πόρρω ἀπεσκήνουν τῶν Ἑλλήνων.

36. Ἐπεὶ δὲ ἐγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελνομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι ἀκούοντων τῶν πολεμίων. Καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὄψῃ ἐγίγνετο, ἀπήεσαν· οὐ γὰρ ἐδόκει λύειν αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατὰγεσθαι ἐπὶ τὸ στρατόπεδον. 37. Ἐπειδὴ δὲ σαφῶς ἀπionτας ἡδὴ ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναξέζαντες, καὶ διήλθον ὅσον ἐξήκοντα σταδίου· καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἢ ἔμελλον οἱ Ἕλληνες παρίεναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίων. 38. Ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατελημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρᾶς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. 39. Ὁ δὲ Ξενοφὼν τοὺς μὲν πελταστὰς οὐκ ἤγε· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρην καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας ἡρώτα· Τί καλεῖς; Ὁ δὲ λέγει αὐτῷ· Ἐξεστὶν ὄρᾶν· προκατεληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ τοὺς ἀποκόψομεν. Ἄλλα τί οὐκ ἤγες τοὺς πελταστὰς; 40. Ὁ δὲ λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν πολεμίων ἐπιφαινομένων. Ἄλλα

μὴν ὦρα γ', ἔφη, βουλευέσθαι πῶς τις τοὺς ἄνδρας ἀπελᾷ ἀπὸ τοῦ λόφου. 41. Ἐνταῦθα Ξενοφῶν ὁρᾷ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὖσαν, καὶ ἀπὸ ταύτης ἐφοδον ἐπὶ τὸν λόφον ἔνθα ἦσαν οἱ πολέμιοι, καὶ λέγει· Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἵεσθαι ὥς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. Ἄλλ', εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι· ἐγὼ δὲ ἐθέλω πορεύεσθαι· εἰ δὲ χρήζει, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. 42. Ἀλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπότερον βούλει, ἐλέσθαι. Εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι· κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὰν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. 43. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. Συνέπεσσαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

44. Ἐντεῦθεν ἐπορεύοντο ὥς ἐδύναντο τάχιστα. Οἱ δ' ἐπὶ τοῦ λόφου πολέμιοι, ὥς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὥρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. 45. Καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν· πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακελευομένων. 46. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου παρεκελεύετο· Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον πονήσαντες ἀμαχεῖ τὴν λοιπὴν πορευσόμεθα. Σωτηρίδας δὲ ὁ Σικυνώνιος εἶπεν· 47. Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμεν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχῇ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. 48. Καὶ δς ἀκούσας ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου, ὠδεῖται αὐτὸν ἐκ τῆς τάξεως καὶ τὴν ἀσπίδα ἀφελόμενος ὥς ἐδύνατο τάχιστα, ἐπορεύετο. Ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν· ὥστε ἐπιέζετο. Καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπισθεν, παριέναι, μόλις ἐπομένους. 49. Οἱ δ' ἄλλοι στρατιῶται παίουσι καὶ βάλλουσι καὶ λοι-

δοροῦσι τὸν Σωτηρίδαν, ἔστε ἡνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. Ὁ δὲ ἀναβάς, ἕως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν· ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. Καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

CAP. V.

1. Ἐνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον ἢ ἑκασιος ἐδύνато· οἱ δ' Ἕλληνες εἶχον τὸ ἄκρον. Οἱ δὲ ἄμφι Τισσαφέρην καὶ Ἀριαῖον ὑποτραπόμενοι ἄλλην ὁδὸν ᾤχοντο· οἱ δὲ ἄμφι Χειρίσοφον, καταβάντες εἰς τὸ πεδίον, ἐστρατοπεδεύσαντο ἐν κώμῃ μεστῇ πολλῶν ἀγαθῶν. Ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τύγρητα ποταμὸν. 2. Ἡνίκα δ' ἦν δέλη, ἔξαπλῆς οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοιψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ, καὶ ἄρπαγὴν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. 3. Ἐνταῦθα Τισσαφέρην καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Καὶ τῶν Ἑλλήνων μάλᾳ ἡθύμυσάν τινες, ἐννοοῦμενοι μὴ τὰ ἐπιτήδεια, εἰ καίοιεν, οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν. 4. Καὶ οἱ μὲν ἄμφι Χειρίσοφον ἀπῆσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις ἡνίκα ὑπὸ τῆς βοηθείας ἀπήντησαν οἱ Ἕλληνες ἔλεγεν· 5. Ὅρατε, ὧ ἄνδρες Ἕλληνες, ὑφιέντας τὴν χώραν ἥδη ἡμετέραν εἶναι; ἃ γὰρ ὅτε ἐσπένδοντο διεπράττοντο, μὴ καίειν τὴν βασιλέως χώραν, νῦν αὐτοὶ καίουσιν ὥς ἄλλοτρίαν. Ἀλλὰ ἐάν που καταλίπωσί γε αὐτοῖς τὰ ἐπιτήδεια, ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. 6. Ἀλλ', ὦ Χειρίσοφε, ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καίοντας ὥς ὑπὲρ τῆς ἡμετέρας. Ὁ δὲ Χειρίσοφος εἶπεν· Οὐκ οὐκ ἐμοίγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη, καίωμεν, καὶ οὕτω θάττον παύσονται.

7. Ἐπεὶ δ' ἐπὶ τὰς σκηναὺς ἀπῆλθον, οἱ μὲν ἄλλοι περὶ

τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνήλθον. Καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. Ἐνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἔνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος ὥς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. 8. Ἀπορουμένοις δὲ αὐτοῖς προσελθὼν τις ἀνὴρ Ῥόδιος εἶπεν· Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ τετρακισχιλίους ὀπλίτας, ἂν ἐμοὶ ὦν δέομαι ὑπηρετήσητε καὶ τάλαντον μισθὸν πορίσητε. 9. Ἐρωτώμενος δὲ οὗτου δέοιτο, Ἀσκῶν, ἔφη, δισχιλίων δεήσομαι· πολλὰ δὲ ὀρώ ταῦτα πρόβατα καὶ αἰγας καὶ βοῦς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φυσηθέντα ῥαδίως ἂν παρέχοι τὴν διάβασιν. 10. Δεήσομαι δὲ καὶ τῶν δεσμῶν οἷς χρήσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας τοὺς ἄσκους πρὸς ἀλλήλους, ὀρμίσας ἕκαστον ἄσκον λήθους ἀρτήσας καὶ ἀφείς ὥσπερ ἀγκύρας, εἰς τὸ ὕδωρ δὲ ἀγαγὼν καὶ ἀμφοτέρωθεν δήσας, ἐπιβαλὼ ὕλην καὶ γῆν ἐπιφορήσω. 11. Ὅτι μὲν οὖν οὐ καταδύσεσθε αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἄσκος δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι· ὥστε δὲ μὴ ὀλισθάνειν ἡ ὕλη καὶ ἡ γῆ σχήσει.

12. Ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι, τὸ δὲ ἔργον ἀδύνατον· ἦσαν γὰρ οἱ κωλύσοντες πέραν πολλοὶ ἵππεῖς, οἱ εὐθὺς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. 13. Ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοῦμπαλιν [ἡ] πρὸς Βαβυλῶνα εἰς τὰς ἀκαύστους κόμας, κατακαύσαντες ἔνθεν ἐξῆσαν· ὥστε οἱ πολέμοι οὐ προσήλυνον, ἀλλὰ ἐθεῶντο καὶ ὅμοιοι ἦσαν θουμάζειν ὅποι ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῶ ἔχοιεν. 14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνήλθον, καὶ συναγαγόντες τοὺς αἰχμαλώτους ἡλεγχον τὴν κύκλῳ πᾶσαν χώραν τίς ἐκάστη εἴη. 15. Οἱ δ' ἔλεγον ὅτι τὰ μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἴη καὶ Μηδιαν, δι' ἧς ὥσπερ ἤκειεν ἡ δὲ πρὸς ἑὼ ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα φέροι, ἔνθα θερίζειν καὶ ἐαρίζειν λέγεται βασιλεὺς· ἡ δὲ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι· ἡ δὲ διὰ τῶν ὁρέων καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς

Καρδούχους ἄγοι. 16. Τούτους δ' ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς εἶναι καὶ βασιλέως οὐκ ἀκούειν· ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιάν, δώδεκα μυριάδας· τούτων δὲ οὐδένα ἀπονοστήσαι διὰ τὴν δυσχωρίαν· ὅποτε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαιντο, καὶ ἐπιμυγνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς.

17. Ἀκούσαντες δὲ ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἐκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι ἔμελλον. Ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκάϊον εἶναι διὰ τῶν ὁρέων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἔξειν, ἧς Ὀρόντας ἤρχε πολλῆς καὶ εὐδαίμονος. Ἐντεῦθεν δὲ εὐπορον ἔφασαν εἶναι ὅποι τις ἐθέλει πορεύεσθαι. 18. Ἐπὶ τούτοις ἐθύσαντο, ὅπως, ὀπηνίκα καὶ δοκολή τῆς ὥρας, τὴν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν τῶν ὁρέων ἐδεδοίκεσαν μὴ προκαταληφθεῖη· καὶ παρήγγειλαν, ἐπειδὴ δευπνήσειαν, συνεσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι ἥνικ' ἂν τις παραγγείλῃ.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Δ.



CAP. I.

1. ὍΣΑ μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἃς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐσπείσαντο, καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τύγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δ' οὐκ ἦν, ἀλλὰ τὰ Καρδούχια ὄρη ὑπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὁρέων πορευτέον εἶναι. 3. Ἦκουον γὰρ τῶν ἀλίσκομένων ὅτι εἰ διέλθοιεν τὰ Καρδούχια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τύγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται· ἦν δὲ μὴ βούλωνται, περιίασιν. Καὶ τοῦ Εὐφράτου τε τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τύγρητος εἶναι· καὶ ἔστιν οὕτω στενόν. 4. Τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα. 5. Ἐπειδὴ ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον, τηνικαῦτα ἀναστάντες ἀπὸ παραγγέλσεως πορευόμενοι ἀφικνοῦνται ἅμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος. 6. Ἐνθα δὴ Χειρίσοφος μὲν ἡγήετο τοῦ στρατεύματος λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς

γυμνήτας πάντας· Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν ὀπλίταις εἶπετο οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ κίνδυνος ἐδόκει εἶναι μή τις ἄνω πορευομένων ἐκ τοῦ ὀπισθεν ἐπίσποιτο. 7. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρὶν τινα αἰσθῆσθαι τῶν πολεμίων· ἔπειτα δὲ ὑφηγεῖτο· ἐφέπετο δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κόμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυχοῖς τῶν ὀρέων.

8. Ἐνθα δὴ οἱ μὲν Καρδοῦχοι ἐκλιπόντες τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον ἐπὶ τὰ ὄρη· τὰ δ' ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμένοι αἱ οἰκαίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες· οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι, εἰ πως ἐθελήσειαν οἱ Καρδοῦχοι διέναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας, ἐπεὶ περ βασιλεῖ πολέμιοι ἦσαν. 9. Τὰ μέντοι ἐπιτήδεια ὅτῳ τις ἐπιτυγχάνοι ἐλάμβανον· ἀνάγκη γὰρ ἦν. Οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπήκουον οὔτε ἄλλο τι φιλικὸν οὐδὲν ἐποίουν. 10. Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς τὰς κόμας ἀπὸ τοῦ ἄκρου ἤδη σκοταῖοι, (διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς τὰς κόμας,) τότε δὴ συλλεγέντες τινὲς τῶν Καρδούχων τοῖς τελευταίοις ἐπέδεντο, καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι τινὲς ὄντες· ἐξ ἀπροσδοκήτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. 11. Εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺν τοῦ στρατεύματος. Καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κόμαις ἡϋλίσθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὀρέων καὶ συνεώρων ἀλλήλους.

12. Ἄμα δὲ τῇ ἡμέρᾳ συνελθούσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα πορεύεσθαι ἔχοντας, καταλιπόντας τὰ ἄλλα, καὶ ὅποσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφεῖναι. 13. Σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα· καὶ πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν· διπλάσιά τε τὰ ἐπιτή-

δεῖα ἔδει πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων. Δόξαν δὲ ταῦτα ἐκήρυξαν οὕτω ποιεῖν.

14. Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν στενῷ οἱ στρατηγοὶ εἴ τι εὕρισκοιεν τῶν εἰρημένων μὴ ἀφιέμενον ἀφηρῶντο· οἱ δ' ἐπείδοντο, πλὴν εἴ τίς τι ἔκλεψεν, οἶον ἢ παῖδός ἐπιδυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. Καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι τὰ δὲ καὶ ἀναπαυόμενοι. 15. Εἰς δὲ τὴν ὑστεραίαν γίνυται χειμῶν πολὺς, ἀναγκαῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. Καὶ ἡγήτο μὲν Χειρίσοφος, ὅπισθοφυλάκει δὲ Ξενοφῶν. 16. Καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίδυντο, καὶ στενῶν ὄντων τῶν χωρίων ἐγγὺς προσιόντες ἐτόξουν καὶ ἐσφενδόνων· ὥστε ἠναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ πάλιν ἀναχάζοντες σχολῇ πορεύεσθαι· καὶ ῥαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι ἰσχυρῶς ἐπικέοιντο. 17. Ἐνθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυῶτο ὑπέμενε, τότε δὲ οὐχ ὑπέμενε, ἀλλ' ἦγε ταχέως καὶ παρηγγύα ἔπεςθαι· ὥστε δῆλον ἦν ὅτι πρῶγμά τι εἶη· σχολῇ δὲ οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοίᾳ φυγῆς ἐγίνετο τοῖς ὀπισθοφύλαξι. 18. Καὶ ἐνταῦθα ἀποδνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς πλευράς, καὶ Βασίας Ἀρκὰς διαμπερὲς εἰς τὴν κεφαλὴν. 19. Ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμόν, εὐδὺς ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον ᾗτιᾶτο αὐτὸν ὅτι οὐχ ὑπέμεινεν, ἀλλ' ἠναγκάζοντο φεύγοντες ἅμα μάχεσθαι. Καὶ νῦν δύο καλῶ τε κάγαθῶ ἄνδρε τέθνατον καὶ οὔτε ἀνελέσθαι οὔτε θάψαι αὐτῶ ἐδυνάμεθα. 20. Ἀποκρίνεται πρὸς ταῦτα ὁ Χειρίσοφος· Βλέψον, ἔφη, πρὸς τὰ ὄρη καὶ ἴδε ὡς ἄβατα πάντα ἐστί. Μία δὲ αὕτη ὁδὸς ἦν ὁρᾶς ὀρθία· καὶ ἐπὶ ταύτῃ ἀνθρώπων ὁρᾶν ἔξεστί σοι ὄχλον τοσοῦτον, οἱ κατειληφότες φυλάττουσι τὴν ἔκβασιν. 21. Ταῦτα ἐγὼ ἔσπεινδον καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι πρὶν κατειληφθῆναι τὴν ὑπερβολήν· οἱ δὲ ἡγεμόνες οὓς ἔχομεν οὐ φασιν εἶναι ἄλλην ὁδόν. 22. Ὁ δὲ

Ξενοφῶν λέγει· Ἄλλ' ἐγὼ ἔχω δύο ἄνδρας. Ἐπεὶ γὰρ ἡμῖν πράγματα παρῆχον, ἐνηδρεύσαμεν, ὕπερ ἡμᾶς καὶ ἀναπνεύσαι ἐποίησε, καὶ ἀπεκτείνανέν τινας αὐτῶν, καὶ ζῶντας προὔδυμήθημεν λαβεῖν αὐτοῦ τούτου ἕνεκεν ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρῆσαιμεθα.

23. Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον διαλαβόντες εἴ τινα εἶδεῖεν ἄλλην ὁδὸν ἢ τὴν φανεράν. Ὁ μὲν οὖν ἕτερος οὐκ ἔφη καὶ μᾶλα πολλῶν φόβῳ προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὀρώντος τοῦ ἐτέρου κατεσφάγη. 24. Ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν οὐ φαίη διὰ ταῦτα εἰδέναι ὅτι αὐτῷ τυγχάνει θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσεσθαι δυνατὴν καὶ ὑποζυγίῳ πορεύεσθαι ὁδόν. 25. Ἐρωτώμενος δ' εἰ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον ἔφη εἶναι ἄκρον ὃ εἰ μὴ τις προκαταλήψοιτο ἀδύνατον ἔσεσθαι παρελθεῖν. 26. Ἐνταῦθα ἐδόκει συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν λέγειν τε τὰ παρόντα καὶ ἐρωτᾶν εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γενέσθαι ἂν καὶ ὑποστὰς ἐθελοντὴς πορεύεσθαι. 27. Ὑφίστανται τῶν μὲν ὀπλιτῶν Ἀριστώνυμος Μεθυδριεύς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκὰς, ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρρᾶσιος Ἀρκὰς καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος. Ἐγὼ γάρ, ἔφη, οἶδα ὅτι ἔψονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένον. 28. Ἐκ τούτου ἐρωτῶσιν εἴ τις καὶ τῶν γυμνήτων ταξιαρχῶν ἐθέλοι συμπορεύεσθαι. Ὑφίσταται Ἀριστέας Χίος, ὃς πολλαχοῦ πολλοῦ ἀξίως τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

CAP. II.

1. Καὶ ἦν μὲν δεῖλη ἤδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφαγόντας πορεύεσθαι· καὶ τὸν ἡγεμόνα δῆσαντες παραδιδόασιν αὐτοῖς· καὶ συντίθενται τὴν μὲν νύκτα, ἣν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν· ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπυγγι σημαί-

νευ· καὶ τοὺς μὲν ἄνω ὄντας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἔκβασιν· αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἂν δύνωνται τάχιστα. 2. Ταῦτα συνδέμενοι οἱ μὲν ἐπορεύοντο πληθὺς ὡς δισχίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφύλακας ἡγείτο πρὸς τὴν φανεράν ἔκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμοι προσέχοιεν τὸν νοῦν καὶ ὡς μάλιστα λάθοιεν περιμόντες. 3. Ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες ἦν ἔδει διαβάοντας πρὸς τὸ ὄρδιον ἐκβαίνειν, τῆνκαῦτα ἐκυλίνδουν οἱ βάρβαροι ὀλοιτρόχους ἀμαξιαίους καὶ μείζους καὶ ἐλάττους [λίθους], οἱ φερόμενοι πρὸς τὰς πέτρας πταίνοντες διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἷόν τ' ἦν τῇ εἰσόδῳ. 4. Ἐνιοὶ δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναιντο, ἄλλῃ ἐπειρώντο· καὶ ταῦτα ἐποιοῦν μέχρι σκότος ἐγένετο. Ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπίοντες, τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. Οἱ μέντοι πολέμοι, φοβούμενοι δῆλον ὅτι οὐδ' ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλινδοῦντες τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ. 5. Οἱ δὲ ἔχοντες τὸν ἡγεμόνα, κύκλῳ περιμόντες καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθήμενους· καὶ τοὺς μὲν κατακάνοντες τοὺς δὲ καταδιώξαντες αὐτοὶ ἐνταῦθα ἔμμενον ὡς τὸ ἄκρον κατέχοντες. 6. Οἱ δ' οὐ κατείχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν παρ' ὃν ἦν ἡ στενὴ αὕτη ὁδὸς ἐφ' ἣ ἐκάθηντο οἱ φύλακες. Ἐφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθηντο.

7. Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον. Ἐπεὶ δὲ ἡμέρα ὑπέφαιεν ἐπορεύοντο σιγῇ συνεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ὀμίχλη ἐγένετο, ὥστε ἔλαθον ἐγγὺς προσελθόντες. Ἐπεὶ δὲ εἶδον ἀλλήλους, ἥ τε σάλπιγξ ἐπεφθέγγετο καὶ ἀλαλάζαντες οἱ Ἕλληνες ἵεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δ' οὐκ ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέστησκον· εὐζῶνοι γὰρ ἦσαν. 8. Οἱ δ' ἀμφὶ Χειρίσοφον ἀκούσαντες τῆς σάλπιγγος εὐθὺς ἵεντο ἄνω κατὰ τὴν φανεράν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτρυβεῖς ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς

ἐδύναντο ἀνίμων ἀλλήλους τοῖς δόρασι. 9. Καὶ οὗτοι πρῶτοι συνέμειξαν τοῖς προκαταλαβοῦσι τὸ χωρίον. Ξενοφῶν δέ, ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, ἐπορεύετο ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐδοκιάτῃ γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δ' ἡμίσεις ὀπισθεν τῶν ὑποζυγίων ἔταξε. 10. Πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὗς ἡ ἀποκόψαι ἦν ἀνάγκη ἡ διεξεῦχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων. Καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν ἥπερ οἱ ἄλλοι· τὰ δ' ὑποζύγια οὐκ ἦν ἄλλη ἡ ταύτη ἐκβῆναι. 11. Ἐνθα δὴ παρακελευσάμενοι ἀλλήλοις προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ κύκλῳ ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ βούλονται φεύγειν. 12. Καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας ὅπῃ ἐδύναντο ἕκαστος οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φυγῇ λείπουνσι τὸ χωρίον. Καὶ τοῦτόν τε παρεληλύθεσαν οἱ Ἕλληνες καὶ ἕτερον ὁρώσιν ἔμπροσθεν λόφον κατεχόμενον, ἐπὶ τούτῳ αὖθις ἐδόκει πορεύεσθαι. 13. Ἐννοήσας δ' ὁ Ξενοφῶν μὴ εἰ ἔρημον καταλείπει τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιβοῶντο τοῖς ὑποζυγίοις παριοῦσιν, (ἐπὶ πολὺ δὲ ἦν τὰ ὑποζύγια ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα,) καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφώντος Ἀθηναῖον καὶ Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον καὶ Ἀρχαγόραν Ἀργεῖον φυγάδα· αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν. 14. Ἐπὶ δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιώτατος ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐδελοντῶν. 15. Ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουνσι οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν· ὥστε θανμαστόν πᾶσι γενέσθαι καὶ ὑπώπτευσαν αὐτοὺς μὴ κυκλωθέντες πολιορκεῖντο ἀπολιπεῖν. Οἱ δὲ ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὀπισθεν γιγνόμενα πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρουν.

16. Καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δ' ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμύξαιαν· καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν

τῷ ὁμαλῷ θέσσαι τὰ ὄπλα εἶπεν. 17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγὼς καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου καὶ ὅτι τεθνήσκει Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. 18. Ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἦκον ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς δι' ἑρμηνέως περὶ σπονδῶν καὶ τοὺς νεκροὺς ἀπῆτει. 19. Οἱ δ' ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς κώμας. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. Ἐν δὲ τὸ μὲν ἄλλο στράτευμα παρῆι, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνεβλήθησαν ἐνταῦθα ἴσταντο οἱ πολέμιοι. 20. Καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους ἔνθα τὰ ὄπλα ἔκειντο, ἴεντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ' οὗ Ξενοφῶν κατέβαινε, ἐκυλίνδουν πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν ἀσπίδα ἀπέλιπεν. 21. Εὐρύλοχος δὲ Λουσιεὺς Ἀρκὰς προσέδραμεν αὐτῷ ὄπλητης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

22. Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδείοις δαψιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὃν ἐν λάκκοις κονιατοῖς εἶχον. 23. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανούσιν ἐκ τῶν δυνατῶν ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς. 24. Τῇ δ' ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμιοι καὶ ὅπη εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλυνον τὰς παρόδους. 25. Ὅποτε μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὀπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλue τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρώτοις ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλυνόντων. 26. Ὅποτε δὲ τοῖς ὀπισθεν ἐπιδόιντο, Χειρίσοφος ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλυνόντων ἔλue τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὀπισθεν. Καὶ αἰεὶ οὕτως ἐβοήθουν

ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. 27. Ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πράγματα παρείχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. 28. Ἀριστοὶ δὲ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ διπήχη· εἰλκον δὲ τὰς νευρὰς ὁπότε τοξεύουεν πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες. Τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων· ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες ἐπεὶ λάβοιεν ἀκοντίους ἐναγκυλῶντες. Ἐν ταύτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο· ἤρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

CAP. III.

1. Ταύτην δ' αὖ τὴν ἡμέραν ἠϋλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν, εὖρος ὡς δίπλεδρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν· καὶ οἱ Ἕλληνες ἐνταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπείχε δὲ τῶν ὁρέων ὁ ποταμὸς ὡς ἕξ ἢ ἑπτὰ στάδια τῶν Καρδούχων. 2. Τότε μὲν οὖν ἠϋλίσθησαν μάλα ἡδέως καὶ τὰ ἐπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. Ἐπτὰ γὰρ ἡμέρας ὅσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων πάσας μαχόμενοι διετελέσαν, καὶ ἔπαδον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. Ὡς οὖν ἀπηλλαγμένοι τούτων ἡδέως ἐκοιμήθησαν.

3. Ἀμα δὲ τῇ ἡμέρᾳ ὁρώσιν ἱππέας που πέραν τοῦ ποταμοῦ ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν· πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. 4. Ἦσαν δὲ οὗτοι Ὀρόντου καὶ Ἀρτούχου Ἀρμένιοι καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον γέβρα μακρὰ καὶ λόγχας. 5. Αἱ δὲ

δχθαι αὐται ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν τρία ἢ τέτταρα πλέθρα ὑπὸ τοῦ ποταμοῦ ἀπείχον· ὁδὸς δὲ μία ἡ ὁρῳμένη ἦν ἄγρουσα ἄνω ὥσπερ χειροπαίητος· ταύτῃ ἐπειρώντο διαβαίνειν οἱ Ἕλληνες. 6. Ἐπεὶ δὲ πείρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλους λίθοις καὶ ὀλισθηροῖς, καὶ οὔτε ἐν τῷ ὕδατι τὰ ὄπλα ἦν ἔχειν· εἰ δὲ μή, ἥρπαζεν ὁ ποταμός· ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τὰ ἄλλα βέλη· ἀνεχώρησαν οὖν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμόν.

7. Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ ὄρους ἐώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους σὺν τοῖς ὄπλοις. Ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν τοῖς Ἕλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρῶσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὁρῶσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὀπισθεν. 8. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὐται δὲ αὐτῷ αὐτόματοι περιῤῥύηται, ὥστε λυθῆναι καὶ διαβαίνειν ὅπως ἐβούλετο. Ἐπεὶ δὲ ὄρθρος ἦν ἔρχεται πρὸς τὸν Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι· καὶ διηγείται αὐτῷ τὸ ὄναρ. 9. Ὁ δὲ ἥδετό τε καὶ ὡς τάχιστα ἕως ὑπέφαιεν ἐξύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθὺς ἐπὶ τοῦ πρώτου. Καὶ ἀπιώντες ὑπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι. 10. Ἀριστῶντι δὲ τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἥδεσαν γὰρ πάντες ὅτι ἐξεῖη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν καὶ εἰ καθεῦδοι ἐπεγείραντα εἰπεῖν εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. 11. Καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, κᾶπειτα κατιδοῖεν ἐν τῷ πέτρῳ ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ γυναῖκα καὶ παιδίσκας ὥσπερ μαρσίπους ἱματίων κατατιθεμένους ἐν πέτρᾳ ἀνθρώδει. 12. Ἰδοῦσι δὲ σφισι δόξαι ἀσφαλὲς εἶναι διαβῆναι γὰρ τοῖς πολεμίοις ἱππεῦσι πρόσβατον εἶναι κατὰ τοῦτο.

Ἐκδύντες δὲ ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὥς νεοσούμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβαίνειν
 • πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες καὶ λαβόντες τὰ ἱμάτια πάλιν ἤκειν.

13. Εὐθύς οὖν ὁ Ξενοφῶν αὐτὸς τε ἔσπενδε καὶ τοῖς νεανίσκοις ἐγγεῖν ἐκέλευσε καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τά τε ὀνειράτα καὶ τὸν πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελεῖσαι. Σπείσας δὲ εὐθύς ἤγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον· καὶ διηγοῦνται ταῦτά. 14. Ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. Σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς στρατηγούς ἐβουλεύοντο ὅπως ἂν κάλλιστα διαβαῖεν καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν μὴδὲν πάσχοιεν κακόν. 15. Καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγεῖσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ ὑπομένειν σὺν Ξενοφῶντι· τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαίνειν. 16. Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν ἐπορεύοντο· ἡγοῦντο δὲ οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὥς τέτταρες στάδιοι.

17. Πορευομένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἱππέων. Ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὅπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὅπλα καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε· καὶ τοὺς λοχαγούς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερᾷ τοὺς δὲ ἐν δεξιᾷ ἑαυτοῦ. 18. Καὶ οἱ μὲν μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξευνον τε καὶ ἐσφειδόνων· ἀλλ' οὐπω ἐξικνούντο. 19. Ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον· συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι. Πολλὰ γὰρ ἦσαν ἐταῖραι ἐν τῷ στρατεύματι.

20. Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ ὁ δὲ Ξενοφῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἐκβασιν τὴν

εἰς τὰ τῶν Ἀρμενίων ὄρη· προσποιούμενος ταύτῃ διαβάς ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἵππεις. 21. Οἱ δὲ πολέμιοι ὀρώντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρώντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλιν, δείσαντες μὴ ἀποκλεισθῇσαν φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν ἄνω. Ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. 22. Λύκιος δὲ ὁ τὴν τάξιν ἔχων τῶν ἱππέων καὶ Αἰσχίνης ὁ τὴν τάξιν ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον ἐπεὶ ἑώρων ἀνὰ κράτος φεύγοντας, εἶποντο· οἱ δὲ στρατιῶται ἐβίων μὴ ἀπολείπεσθαι ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσοφος δ' αὖ ἐπεὶ διέβη, τοὺς μὲν ἱππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινεν ἐπὶ τοὺς ἄνω πολεμίους. Οἱ δὲ ἄνω, ὀρώντες μὲν τοὺς ἑαυτῶν ἱππέας φεύγοντας, ὀρώντες δὲ ὀπλίτας σφίσιν ἐπιόντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24. Ξενοφῶν δὲ ἐπεὶ τὰ πέραν ἑώρα καλῶς γυγνόμενα, ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στράτευμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδῖον καταβαίνοντες ὡς ἐπιδησόμενοι τοῖς τελευταίοις. 25. Καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιώξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπόμενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα. 26. Καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος ἀκμὴν διέβαινε· Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδούχους ἀντὶα τὰ ὄπλα ἔθετο· καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχας πρὸς τῶν Καρδούχων ἵεναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ.

27. Οἱ δὲ Καρδοῦχοι ὡς ἑώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους καὶ ὀλίγους ἤδη φαινομένους, θάττον δὴ ἐπήεσαν ὥδ' αἱ τινες ἄδοντες. Ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας καὶ κελεύει ποιεῖν ὅ

τι ἂν παραγγέλλῃ. 28. Ἰδὼν δὲ αὐτοὺς διαβαίνοντας ὁ Ξενοφὼν πέμψας ἄγγελον κελεύει αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάνας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὡς διαβησομένους, διηγκυλισμένους τοὺς ἀκοντιστὰς καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. 29. Τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἐπειδὰν σφενδόνη ἐξικνῆται καὶ ἀσπίς ψοφῇ, παιανίσαντας θεῖν ἀεὶ εἰς τοὺς πολεμίους· ἐπειδὰν δὲ ἀναστρέψωσιν οἱ πολέμοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπυγκτὴς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ ἡγείσθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ διαβαίνειν ὅτι τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται.

30. Οἱ δὲ Καρδοῦχοι ὁρῶντες ὀλίγους ἤδη τοὺς λοιπούς, πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ἔρχοντο ἐπιμελησόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δὲ ἑταιρῶν, ἐνταῦθα δὴ ἐπέκειντο θρασέως καὶ ἤρχοντο σφενδονᾶν καὶ τοξεύειν. 31. Οἱ δὲ Ἕλληνες παιανίσαντες ὥρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δ' οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὀπλισμένοι, ὡς μὲν ἐν τοῖς ὄρεσιν, ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἱκανῶς. 32. Ἐν τούτῳ σημαίνει ὁ σαλπυγκτὴς· καὶ οἱ μὲν πολέμοι ἔφευγον πολλὴν ἔτι θάττον· οἱ δ' Ἕλληνες τὰ ἐναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. 33. Τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλίγους ἔτρωσαν· οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. 34. Οἱ δὲ ὑπαντήσαντες ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες ὑστέρον τῶν μετὰ Ξενοφώντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

CAP. IV.

1. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδῖον ἅπαν καὶ λείους γηλόφους οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. 2. Εἰς δὲ ἦν ἀφίκοντο κώμην μεγάλην τε ἦν καὶ βασιλείον εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπήσαν, ἐπιτήδεια δ' ἦν δαψιλῇ. 3. Ἐντεῦθεν δ' ἐπορεύθησαν σταδμοὺς δύο παρασάγγας δέκα μέχρις ὑπερήλθον τὰς πηγὰς τοῦ Τύγρητος ποταμοῦ. Ἐντεῦθεν δ' ἐπορεύθησαν σταδμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν. Οὗτος δ' ἦν μέγας μὲν οὐ, καλὸς δέ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμόν ἦσαν. 4. Ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. Ὑπαρχος δ' ἦν αὐτῆς Τηρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος· καὶ ὁπότε παρείη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. 5. Οὗτος προσήλασεν ἱππείας ἔχων, καὶ προπέμψας ἐρμηνέα εἶπεν ὅτι βούλοιο διαλεχθῆναι τοῖς ἄρχουσι. Τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκούσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων τί θέλοι. 6. Ὁ δὲ εἶπεν ὅτι σπεύσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καλεῖν τὰς οἰκίας, λαμβάνειν τε τὰ ἐπιτήδεια ὅσων δέονται. Ἔδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπέισαντο ἐπὶ τούτοις.

7. Ἐντεῦθεν δ' ἐπορεύθησαν σταδμοὺς τρεῖς διὰ πεδίου παρασάγγας πεντεκαίδεκα· καὶ Τηρίβαζος παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν ἀπέχων ὥς δέκα σταδίους· καὶ ἀφίκοντο εἰς βασιλείαν καὶ κώμας περίξ πολλὰς πολλῶν τῶν ἐπιτηδείων μεστὰς. 8. Στρατοπεδευομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἔωθεν ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς κώμας· οὐ γὰρ ἐώρων πολέμιον οὐδένα καὶ ἀσφαλὲς ἔδοκει εἶναι διὰ τὸ πληθὸς τῆς χιόνος. 9. Ἐνταῦθα εἶχον πάντα τὰ ἐπιτήδεια ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σῖτον, οἶνους παλαιοὺς εὐώδεις, ἀσταφί-

δας, ὅσπρια παντοδαπά. Τῶν δὲ ἀποσκεδαννύμενων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατίδοιεν στράτευμα καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο. 10. Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. Ἐντεῦθεν συνήλθον· καὶ γὰρ ἐδόκει διαιθριῶζειν. 11. Νυκτερευόντων δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυνε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἢ χιὼν· καὶ πολλὸς ὄκνος ἦν ἀνίστασθαι· κατακειμένων γὰρ ἀλειονὸν ἦν ἢ χιὼν ἐπιπεπτωκυῖα ὅτῃ μὴ παραρβύει. 12. Ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ὦν ἀναστὰς σχίζειν ξύλα, τάχ' ἂν ἀναστὰς τις καὶ ἄλλος ἐκεῖνου ἀφελόμενος ἔσχισεν. 13. Ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο· πολλὴ γὰρ ἐνταῦθα εὐρίσκετο χρίσμα, φ' ἐχρώντο ἅντ' ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερεβίνθινον. Ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὐρίσκετο.

14. Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κώμας εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ἦσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δὲ ὅτε τὸ πρότερον ἀπήσαν τὰς οἰκίας ἐνέπρησαν ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς σκηνοῦντες. 15. Ἐντεῦθεν ἐπεμφαν τῆς νυκτὸς Δημοκράτην Τεμενίτην ἄνδρας δύντες ἐπὶ τὰ ὄρη, ἔνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρὰ· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. 16. Πορευθεῖς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἦκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φάρετραν καὶ σάγαριν οἶανπερ καὶ αἱ Ἀμαζόνες ἔχουσιν. 17. Ἐρωτώμενος δὲ ποδαπὸς εἶη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δὲ ἀπὸ τοῦ Τηριβάζου στρατεύματος, ὅπως ἐπιτήδεια λάβοι. Οἱ δ' ἡρώτων αὐτὸν τὸ στράτευμα ὅπόσον τε εἶη καὶ ἐπὶ τίνι συνειλεγμένον. 18. Ὁ δὲ εἶπεν ὅτι Τηριβάζος εἶη ἔχων τὴν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκεύασθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερ-

βολῇ τοῦ ὄρους ἐν τοῖς στενοῖς ἥπερ μοναχῇ εἴη πορεία, ἐνταῦθα ἐπιψησόμενον τοῖς Ἑλλησιν.

19. Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν· καὶ εὐθὺς, φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύοντο, ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον. 20. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθρον ἐπὶ τὸ στρατόπεδον. 21. Οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἔφευγον· ὅμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων· καὶ ἵπποι ἤλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἢ Τηριβάζου ἐάλω καὶ ἐν αὐτῇ κλίνει ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχοοὶ φύσκοντες εἶναι. 22. Ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοί, ἐδόκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπιθesis γένοιτο τοῖς καταλελειμμένοις. Καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπῆσαν καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

CAP. V.

1. Τῇ δ' ὑστεραίᾳ ἐδόκει πορευτέον εἶναι ὅπη δύναιντο τάχιστα, πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν καὶ καταλαβεῖν τὰ στενά. Συσκευσάμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τηριβάζος κατεστρατοπεδεύσαντο. 2. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. Ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. 3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα. Ὁ δὲ τρίτος ἐγένετο χαλεπὸς καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει, παντάπασιν ἀποκαίων πάντα καὶ πηγυὺς τοὺς ἀνθρώπους. 4. Ἐνθα δὴ

τῶν μάντεών τις εἶπε σφαγιάζεσθαι τῷ ἀνέμφῃ· καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. Ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυία· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα. 5. Διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὄψῃ προσιόντες ξύλα οὐκ εἶχον. Οἱ οὖν πάλοι ἦκοντες καὶ πῦρ καίοντες οὐ προσέεισαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοίεν αὐτοῖς πυροὺς ἢ ἄλλο τι ὧν ἔχοιεν βρωτόν. 6. Ἐνθα δὴ μετεδίδουσιν ἀλλήλοις ὧν εἶχον ἕκαστοι. Ἐνθα δὲ τὸ πῦρ ἐκαίετο, διατηκομένης τῆς χιόνος βόθροι ἐγίνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὐ δὴ παρὴν μετρεῖν τὸ βάθος τῆς χιόνος.

7. Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίαςαν. Ξενοφῶν δὲ ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἡγνόμενός τι τὸ πάθος εἶη. 8. Ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βουλιμῶσι καὶ ἂν τι φάγωσιν ἀναστήσονται, περιὼν περὶ τὰ ὑποζύγια, εἴ ποῦ τι ὀρώῃ βρωτόν, διεδίδου καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμῶσιν. Ἐπειδὴ δὲ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο. 9. Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ γυναῖκας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρύματος. 10. Αὐταὶ ἡρώτων αὐτοὺς τίνες εἶεν. Ὁ δὲ ἑρμηνεύς εἶπε Περσιστὶ ὅτι παρὰ βασιλέως πορεύοντο πρὸς τὸν σατράπην. Αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἶη, ἀλλ' ἀπέχοι ὅσον παρασάγγην. Οἱ δ' ἐπεὶ ὄψῃ ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς ὑδροφόροις. 11. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο· τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν ἐνυκτέρευσαν ἄσιτοι καὶ ἀνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν. 12. Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινὲς καὶ τὰ μὴ δυνάμενα τῶν

τῷ ὁμαλῷ θέσσαι τὰ ὄπλα εἶπεν. 17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγὼς καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου καὶ ὅτι τεθνήσκει Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. 18. Ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἦκον ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς δι' ἐρμηνέως περὶ σπουδῶν καὶ τοὺς νεκροὺς ἀπῆτει. 19. Οἱ δ' ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς κόμας. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. Ἐν ᾧ δὲ τὸ μὲν ἄλλο στράτευμα παρήει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνεβλήθησαν ἐνταῦθα ἴσταντο οἱ πολέμοι. 20. Καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους ἔνθα τὰ ὄπλα ἔκειντο, ἴεντο δὴ οἱ πολέμοι πολλῷ πλήθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ' οὗ Ξενοφῶν κατέβαινε, ἐκυλίνδουν πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν ἀσπίδα ἀπέλιπεν. 21. Εὐρύλοχος δὲ Λουσιεὺς Ἀρκὰς προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

22. Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδεύουσιν δαφνιέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὃν ἐν λάκκοις κονιατοῖς εἶχον. 23. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδωκαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανούσιν ἐκ τῶν δυνατῶν ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς. 24. Τῇ δ' ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμοι καὶ ὅπη εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλυνον τὰς παρόδους. 25. Ὅποτε μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὀπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρώτοις ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλύνων. 26. Ὅποτε δὲ τοῖς ὀπισθεν ἐπιδόουντο, Χειρίσοφος ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλύνων ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὀπισθεν. Καὶ αἰεὶ οὕτως ἐβοήθουν

ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. 27. Ἦν δὲ καὶ ὅποτε αὐτοῖς τοῖς ἀναβάσι πολλὰ πράγματα παρείχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. 28. Ἀριστοὶ δὲ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ διπήχη· εἰλκον δὲ τὰς νευρὰς ὅποτε τοξεύουεν πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες. Τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων· ἐχρώντο δὲ αὐτοῖς οἱ Ἕλληνες ἐπεὶ λάβοιεν ἀκοντίοις ἐναγκυλῶντες. Ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο· ἤρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

CAP. III.

1. Ταύτην δ' αὖ τὴν ἡμέραν ἠϋλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν, εὖρος ὡς δίπλεδρον, δεξιὴν τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν· καὶ οἱ Ἕλληνες ἐνταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπέειχε δὲ τῶν ὁρέων ὁ ποταμὸς ὡς ἕξ ἢ ἑπτὰ στάδια τῶν Καρδούχων. 2. Τότε μὲν οὖν ἠϋλίσθησαν μάλα ἡδέως καὶ τὰ ἐπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρελθυσάντων πόνων μνημονεύοντες. Ἐπτὰ γὰρ ἡμέρας ὅσας περ ἐπορεύθησαν διὰ τῶν Καρδούχων πάσας μαχόμενοι διετελέσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρους. Ὡς οὖν ἀπηλλαγμένοι τούτων ἡδέως ἐκοιμήθησαν.

3. Ἀμα δὲ τῇ ἡμέρᾳ ὁρώσιν ἱππέας που πέραν τοῦ ποταμοῦ ἔξωπλισμένους ὡς κωλύσοντας διαβαίνειν· πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. 4. Ἦσαν δὲ οὗτοι Ὀρόντου καὶ Ἀρτούχου Ἀρμένιοι καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλευθεροὶ τε καὶ ἀλκιμοὶ εἶναι· ὅπλα δ' εἶχον γέβρα μακρὰ καὶ λόγχας. 5. Αἱ δὲ

ὄχθαι αὐται ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπείχον· ὁδὸς δὲ μία ἡ ὁρωμένη ἦν ἄγουσα ἄνω ὥσπερ χειροποίητος· ταύτη ἐπειρώντων διαβαίνειν οἱ Ἕλληνες. 6. Ἐπεὶ δὲ πειρώμενοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλους λίθοις καὶ ὀλισθηροῖς, καὶ οὔτε ἐν τῷ ὕδατι τὰ ὄπλα ἦν ἔχειν· εἰ δὲ μή, ἤρπαζεν ὁ ποταμός· ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ τις φέροι, γυμνοὶ ἐγίνοντο πρὸς τὰ τοξεύματα καὶ τὰ ἄλλα βέλη· ἀνεχώρησαν οὖν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμόν.

7. Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ ὄρους ἐώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους σὺν τοῖς ὄπλοις. Ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν τοῖς Ἕλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρῶσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὁρῶσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὀπισθεν. 8. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὐταὶ δὲ αὐτῷ αὐτόματοι περιῤῥύηται, ὥστε λυθῆναι καὶ διαβαίνειν ὅποσον ἐβούλετο. Ἐπεὶ δὲ ὄρθρος ἦν ἔρχεται πρὸς τὸν Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι· καὶ διηγείται αὐτῷ τὸ ὄναρ. 9. Ὁ δὲ ἤδετό τε καὶ ὡς τάχιστα ἕως ὑπέφαινεν ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθύς ἐπὶ τοῦ πρώτου. Καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι. 10. Ἀριστῶντι δὲ τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ᾗδεσθαι γὰρ πάντες ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν καὶ εἰ καθεύδου ἐπεγείραντα εἰπεῖν εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. 11. Καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, κάπειτα κατιδοῖεν ἐν τῷ πέραν ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ γυναῖκα καὶ παιδίσκας ὥσπερ μαρσίπους ἱματίων κατατιθεμένους ἐν πέτρᾳ ἀνθρώδει. 12. Ἰδοῦσι δὲ σφισι δόξαι ἀσφαλὲς εἶναι διαβῆναι οὐδὲ γὰρ τοῖς πολεμίοις ἱππεῦσι πρόσβατον εἶναι κατὰ τοῦτο.

Ἐκδύντες δὲ ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς νεοσύμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβαίνειν πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες καὶ λαβόντες τὰ ἱμάτια πάλιν ἤκειν.

13. Εὐθύς οὖν ὁ Ξενοφῶν αὐτός τε ἔσπενδε καὶ τοῖς νεανίσκοις ἐγγεῖν ἐκέλευσε καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τά τε ὀνειράτα καὶ τὸν πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. Σπείσας δὲ εὐθύς ἤγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον· καὶ διηγούνται ταῦτά. 14. Ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. Σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς στρατηγούς ἐβουλεύοντο ὅπως ἂν κάλλιστα διαβαῖεν καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν μηδὲν πάσχοιεν κακόν. 15. Καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγεῖσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ ὑπομένειν σὺν Ξενοφώντι· τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαίνειν. 16. Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν ἐπορεύοντο· ἡγούντο δὲ οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι.

17. Πορευομένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἱππέων. Ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔδεντο τὰ ὅπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὅπλα καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε· καὶ τοὺς λοχαγούς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερᾷ τοὺς δὲ ἐν δεξιᾷ ἑαυτοῦ. 18. Καὶ οἱ μὲν μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξενόν τε καὶ ἐσφενδόνων· ἀλλ' οὐπω ἐξικνούντο. 19. Ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαίανίζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον· συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι. Πολλοὶ γὰρ ἦσαν ἐταῖροι ἐν τῷ στρατεύματι.

20. Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ ὁ δὲ Ξενοφὼν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους ἔδει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἐκβασιν τὴν

εἰς τὰ τῶν Ἀρμενίων ὄρη· προσποιούμενος ταύτη διαβὰς ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἱππεῖς. 21. Οἱ δὲ πολέμιοι ὀρώντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρώντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλιν, δέισαντες μὴ ἀποκλεισθῆσαν φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν ἄνω. Ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. 22. Λύκιος δὲ ὁ τὴν τάξιν ἔχων τῶν ἱππέων καὶ Αἰσχίνης ὁ τὴν τάξιν ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον ἐπεὶ ἑώρων ἀνὰ κράτος φεύγοντας, εἶποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσοφος δ' αὖ ἐπεὶ διέβη, τοὺς μὲν ἱππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινεν ἐπὶ τοὺς ἄνω πολεμίους. Οἱ δὲ ἄνω, ὀρώντες μὲν τοὺς ἑαυτῶν ἱππέας φεύγοντας, ὀρώντες δὲ ὀπλίτας σφίσιν ἐπιόντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24. Ξενοφὼν δὲ ἐπεὶ τὰ πέραν ἑώρα καλῶς γυγνόμενα, ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στράτευμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδῖον καταβαίνοντες ὡς ἐπιδησόμενοι τοῖς τελευταίοις. 25. Καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιώξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπόμενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα. 26. Καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος ἀκμὴν διέβαινε· Ξενοφὼν δὲ στρέψας πρὸς τοὺς Καρδούχους ἀντία τὰ ὄπλα ἔθετο· καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχας πρὸς τῶν Καρδούχων ἵεναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ.

27. Οἱ δὲ Καρδοῦχοι ὡς ἑώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους καὶ ὀλίγους ἤδη φαινομένους, θᾶπτον δὴ ἐπήεσαν ῥιθὰς τινας ἄδοντες. Ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας καὶ κελεύει ποιεῖν ὅ

τι ἂν παραγγέλλῃ. 28. Ἴδὼν δὲ αὐτοὺς διαβαίνοντας ὁ Ξενοφὼν πέμψας ἄγγελον κελεύει αὐτοῦ μένειν ἐπὶ τοῦ ποταμοῦ μὴ διαβάοντας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαλίνειν ὡς διαβησομένους, διηγκυλισμένους τοὺς ἀκοντιστὰς καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαλίνειν. 29. Τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἐπειδὴν σφενδόνη ἐξικνῆται καὶ ἀσπίς ψοφῇ, παιανίσαντας θεῖν αἰεὶ εἰς τοὺς πολεμίους· ἐπειδὴν δὲ ἀναστρέψωσιν οἱ πολέμοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτικῆς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ ἡγεῖσθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ διαβαίνειν ὅτι τάχιστα ἢ ἕκαστος τὴν τάξιν εἴχεν, ὡς μὴ ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἄριστος ἔστοιτο ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται.

30. Οἱ δὲ Καρδοῦχοι ὀρώντες ὀλίγους ἤδη τοὺς λοιπούς, πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ὄχλοντο ἐπιμελησόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δὲ ἑταιρῶν, ἐνταῦθα δὴ ἐπέκειντο θρασέως καὶ ἤρχοντο σφενδονᾶν καὶ τοξεύειν. 31. Οἱ δὲ Ἕλληνες παιανίσαντες ὥρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δ' οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὥπλισμένοι, ὡς μὲν ἐν τοῖς ὄρεσιν, ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἱκανῶς. 32. Ἐν τούτῳ σημαίνει ὁ σαλπικτικῆς· καὶ οἱ μὲν πολέμοι ἔφευγον πολὺ ἔτι θάπτον· οἱ δ' Ἕλληνες τὰ ἐναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. 33. Τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλίγους ἔτρωσαν· οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. 34. Οἱ δὲ ὑπαντήσαντες ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες ὑστέρον τῶν μετὰ Ξενοφώντος διέβησαν πάλιν· καὶ ἐτρώθησαν τινες καὶ τούτων.

CAP. IV.

1. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδλίον ἅπαν καὶ λείους γηλόφους οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. 2. Εἰς δὲ ἦν ἀφίκοντο κώμην μεγάλη τε ἦν καὶ βασιλείου εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπήσαν, ἐπιτήδεια δ' ἦν δαψιλῇ. 3. Ἐντεῦθεν δ' ἐπορεύθησαν σταδμοὺς δύο παρασάγγας δέκα μέχρῃς ὑπερήλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. Ἐντεῦθεν δ' ἐπορεύθησαν σταδμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν. Οὗτος δ' ἦν μέγας μὲν οὐ, καλὸς δέ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμόν ἦσαν. 4. Ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. Ὑπαρχος δ' ἦν αὐτῆς Τηρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος· καὶ ὁπότε παρείη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλ-
λεν. 5. Οὗτος προσήλασεν ἱππέας ἔχων, καὶ προπέμφας ἐρμηνέα εἶπεν ὅτι βούλοιτο διαλεχθῆναι τοῖς ἄρχουσι. Τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκούσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων τί βέλαι. 6. Ὁ δὲ εἶπεν ὅτι σπεύσασθαι βούλοιτο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καλεῖν τὰς οἰκίας, λαμβάνειν τε τὰ ἐπιτήδεια ὅσων δέονται. Ἔδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπέισαντο ἐπὶ τούτοις.

7. Ἐντεῦθεν δ' ἐπορεύθησαν σταδμοὺς τρεῖς διὰ πεδλίον παρασάγγας πεντεκαίδεκα· καὶ Τηρίβαζος παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν ἀπέχων ὡς δέκα σταδίους· καὶ ἀφίκοντο εἰς βασιλεία καὶ κώμας περίξ πολλὰς πολλῶν τῶν ἐπιτηδείων μεστάς. 8. Στρατοπεδευομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἔωθεν ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ τοὺς στρατηγούς κατὰ τὰς κώμας· οὐ γὰρ ἐώρων πολέμιον οὐδένα καὶ ἀσφαλὲς ἔδοκει εἶναι διὰ τὸ πλῆθος τῆς χιόνος. 9. Ἐνταῦθα εἶχον πάντα τὰ ἐπιτήδεια ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σῖτον, οἶνους παλαιούς· εὐώδεις, ἀσταφί-

δας, ὅσπρια παντοδαπά. Τῶν δὲ ἀποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατῴδουεν στράτευμα καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο. 10. Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. Ἐντεῦθεν συνήλθον· καὶ γὰρ ἐδόκει διαιδριάζειν. 11. Νυκτερευόντων δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιῶν ἄπλετος, ὥστε ἀπέκρυνε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἢ χιῶν· καὶ πολλὸς ὄκνος ἦν ἀνίστασθαι· κατακειμένων γὰρ ἄλειων ἦν ἢ χιῶν ἐπιπεπτακυῖα ὅτῃ μὴ παραρβύειη. 12. Ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ὦν ἀναστὰς σχίξειν ξύλα, τάχ' ἂν ἀναστῇ τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχισεν. 13. Ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο· πολὺ γὰρ ἐνταῦθα εὗρίσκετο χρῆσμα, ᾧ ἐχρῶντο ἄντ' ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερεβίνθινον. Ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὗρίσκετο.

14. Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κώμας εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ἦσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δὲ ὅτε τὸ πρότερον ἀπήεσαν τὰς οἰκίας ἐνέπρησαν ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς σκηνοῦντες. 15. Ἐντεῦθεν ἐπεμψαν τῆς νυκτὸς Δημοκράτην Τεμενίτην ἄνδρας δόντες ἐπὶ τὰ ὄρη, ἔνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρὰ· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. 16. Πορευθεῖς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἤκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φάρετραν καὶ σύγαριν οἶανπερ καὶ αἱ Ἀμαζόνες ἔχουσιν. 17. Ἐρωτώμενος δὲ ποδαπὸς εἶη, Πέρσης μὲν ἔφη εἶναι, πορευέσθαι δὲ ἀπὸ τοῦ Τηριβάζου στρατεύματος, ὅπως ἐπιτήδεια λάβοι. Οἱ δ' ἡρώτων αὐτὸν τὸ στράτευμα ὅπόσον τε εἶη καὶ ἐπὶ τίμῃ συνελεγμένον. 18. Ὁ δὲ εἶπεν ὅτι Τηρίβαζος εἶη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερ-

βολῇ τοῦ ὄρους ἐν τοῖς στενοῖς ἥπερ μοναχῇ εἴη πορεία, ἐνταῦθα ἐπιδησόμενον τοῖς Ἕλλησιν.

19. Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν· καὶ εὐθὺς, φύλακας καταλιπόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύοντο, ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον. 20. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθρον ἐπὶ τὸ στρατόπεδον. 21. Οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἔφευγον· ὁμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων· καὶ ἵπποι ἤλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἡ Τηριβάζου ἐάλω καὶ ἐν αὐτῇ κλίνει ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχόοι φάσκοντες εἶναι. 22. Ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοί, ἐδόκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μή τις ἐπίθεις γένοιτο τοῖς καταλελειμμένοις. Καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπήεσαν καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

CAP. V.

1. Τῇ δ' ὑστεραία ἐδόκει πορευτέον εἶναι ὅπη δύναιντο τάχιστα, πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν καὶ καταλαβεῖν τὰ στενά. Συσκευασάμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλοὺς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τηριβάζος κατεστρατοπεδεύσαντο. 2. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. Ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. 3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα. Ὁ δὲ τρίτος ἐγένετο χαλεπὸς καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει, παντάπασιν ἀποκαίων πάντα καὶ πηγυὺς τοὺς ἀνθρώπους. 4. Ἐνθα δὲ

τῶν μάντεών τις εἶπε σφαγιάζεσθαι τῷ ἀνέμφῳ· καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λήξαι τὸ χαλεπὸν τοῦ πνεύματος. Ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυιά· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα. 5. Διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὄψῃ προσιώντες ξύλα οὐκ εἶχον. Οἱ οὖν πάλοι ἦκοντες καὶ πῦρ καίοντες οὐ προσέσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοῖεν αὐτοῖς πυροὺς ἢ ἄλλο τι ὃν ἔχοιεν βρωτόν. 6. Ἐνθα δὴ μετεδίδosan ἀλλήλοις ὧν εἶχον ἕκαστοι. Ἐνθα δὲ τὸ πῦρ ἐκαίετο, διατηκομένης τῆς χιόνος βύθροι ἐγίγνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὐ δὴ παρὴν μετρεῖν τὸ βάθος τῆς χιόνος.

7. Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίαςαν. Ξενοφῶν δὲ ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἡγνόει ὅ τι τὸ πάθος εἴη. 8. Ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βουλιμιῶσι καὶ ἕαν τι φάγωσιν ἀναστήσονται, περιῶν περὶ τὰ ὑποζύγια, εἰ ποῦ τι ὀρήῃ βρωτόν, διεδίδου καὶ διέπεμπε δίδοντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμιῶσιν. Ἐπειδὴ δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο. 9. Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ γυναῖκας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρύματος. 10. Αὐταὶ ἡρώτων αὐτοὺς τίνες εἶεν. Ὁ δὲ ἑρμηνεύς εἶπε Περσιιστὶ ὅτι παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. Αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ' ἀπέχοι ὅσον παρασάγγην. Οἱ δ' ἐπεὶ ὄψῃ ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς ὑδροφόροις. 11. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο· τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν ἐνκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν. 12. Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινὲς καὶ τὰ μὴ δυνάμενα τῶν

ὑποζυγίων ἥρπαζον καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. Ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσσεσηπότες. 13. Ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοντο· τῶν δὲ ποδῶν, εἴ τις κινοῖτο καὶ μηδέποτε ἡσυχίαν ἔχοι καὶ εἰ τὴν νύκτα ὑπολύοιτο. 14. Ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύνοντο εἰς τοὺς πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπήγνυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, καρβατῖναι αὐτοῖς πεποιημένοι ἐκ τῶν νεοδάρτων βοῶν. 15. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντο τινες τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοιπέναι αὐτάδι τὴν χιόνα, εἵκαζον τετηκέναι· καὶ τετῆκει διὰ κρήνην τινὰ ἥ πλησίον ἦν ἀτμίζουσα ἐν νάπῃ. Ἐνταῦθα ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν πορεύεσθαι. 16. Ὁ δὲ Ξενοφῶν, ἔχων ὀπισθοφύλακας ὡς ἦσθετο, εἶδετο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμιοι συνειλεγμένοι· καὶ τελευτῶν ἐχαλέπαινε. Οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. 17. Ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβήσασθαι, εἴ τις δύναιτο, μὴ ἐπώοιεν τοῖς κάμνουσι. Καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσήεσαν πολλῷ θορύβῳ, ἀμφὶ ὧν εἶχον διαφερόμενοι. 18. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες αἶτε ὑγιαίνοντες ἐξαναστάντες ἔδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἠδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. Οἱ δὲ πολέμιοι δεισάντες ἦκαν ἑαυτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην καὶ οὐδεὶς ἔτι οὐδὰ μού ἐφθέγγετο.

19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς ἀσθενούσιν ὅτι τῇ ὑστεραίᾳ ἤξουσιν τινες ἐπ' αὐτοὺς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθειστήκει· καὶ ἀνίστασαν αὐτούς. 20. Οἱ δ' ἔλεγον ὅτι οἱ ἐμπροσθεν οὐχ

ὑποχωροῖεν. Ὁ δὲ παριῶν καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἴη τὸ κωλύον. Οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στρατεύμα. 21. Ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἡύλισθον αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οἴας ἐδύναντο καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν, πέμψας πρὸς τοὺς ἀσθενούντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευσεν ἀναγκάζειν προΐεναι. 22. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης σκεφομένους πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενούντας τούτοις παρέδωκαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο· καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ κώμῃ, ἔνθα Χειρίσοφος ἡύλιζετο. 23. Ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. Καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι, διαλαχόντες ἅς ἐώρων κώμας ἐπορεύοντο, ἕκαστοι τοὺς ἑαυτῶν ἔχοντες.

24. Ἐνθα δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφίεναι αὐτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην ἦν εἰλήχει Ξενοφῶν καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχην· καὶ πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτακαίδεκα· καὶ τὴν θυγατέρα τοῦ κωμάρχου, ἐννάτην ἡμέραν γεγαμημένην· ὁ δὲ ἀνὴρ αὐτῆς λαγῶς ὥχετο θηράσων, καὶ οὐχ ἦλω ἐν ταῖς κώμας. 25. Αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, κάτω δ' εὐρεῖαι· αἱ δ' εἰσοδοὶ τοῖς μὲν ὑποζυγίοις, ὀρυκταί, οἱ δὲ ἀνθρωποὶ κατέβαινον ἐπὶ κλίμακος. Ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἶες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέφοντο. 26. Ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὀσπρία καὶ οἶνος κρίθινος ἐν κρατῆρσιν· ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς· καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μείζους οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες. 27. Τούτους δ' ἔδει, ὅποτε τις διψῶν, λαβόντα εἰς τὸ στόμα μύζειν· καὶ πάνν ἄκρατος ἦν, εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ πάνν ἡδὺν συμμαθόντι τὸ πόμα ἦν.

28. Ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κώμης ταύτης σὺνδειπνον ἐποιήσατο καὶ θαρρεῖν αὐτὸν ἐκέλευε, λέγων ὅτι οὔτε τῶν τέκνων στερήσοιτο τὴν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπίαςιν, ἣν ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται ἔσθ' ἂν ἐν ἄλλῳ ἔθναι γένωνται.

29. Ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυγμένος. Ταύτην μὲν οὖν τὴν νύκτα διασκηνήσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφρόνοισι πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς. 30. Τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρχην πρὸς Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις καὶ κατελάμβανε πανταχοῦ εὐωχομένους καὶ εὐθυμουμένους, καὶ οὐδαμῶθεν ἀφίεσαν πρὶν παραδεῖναι αὐτοῖς ἄριστον· 31. οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄρνεια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρίνοις τοῖς δὲ κριθίνοις. 32. Ὅποτε δέ τις φιλοφρονούμενός τῷ βούλοιοτο προπιεῖν, εἰλκεν ἐπὶ τὸν κρατῆρα· ἔνθεν ἐπικύψαντα ἔδει ῥοφοῦντα πίνειν ὥσπερ βοῦν. Καὶ τῷ κωμάρχῃ ἐδίδουσαν λαμβάνειν ὃ τι βούλοιοτο. Ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο· ὅπου δὲ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανεν.

33. Ἐπεὶ δὲ ἦλθον πρὸς Χειρίσοφον, κατελάμβανον κακείνους σκηνοῦντας, ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἑνεοῖς ὃ τι δέοι ποιεῖν. 34. Ἐπεὶ δὲ ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περισφίγontos ἐρμηνέως τίς εἴη ἡ χώρα. Ὁ δ' ἔλεγεν ὅτι Ἀρμενία. Καὶ πάλιν ἠρώτων τίνοι οἱ ἵπποι τρέφονται. Ὁ δ' ἔλεγεν ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραζεν ἥ εἴη. 35. Καὶ αὐτὸν τότε μὲν ᾤχετο ἄγων ὁ Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον δὲν εἰλήφει παλαιότερον δίδωσι τῷ κω-

μάρχη ἀναδρέψαντι καταθῦσαι, ὅτι ἤκουσεν, αὐτὸν ἱερὸν εἶναι τοῦ Ἥλιου, δεδιὼς μὴ ἀποδάνῃ· ἐκεκίκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πῶλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. 36. Ἦσαν δ' οἱ ταύτῃ ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολὺ. Ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιειλεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν σακίων κατεδύνοντο μέχρι τῆς γαστροῦς.

CAP. VI.

1. Ἐπεὶ δὲ ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρισόφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κωμάρχῃ, πλὴν τοῦ υἱοῦ ἄρτι ἡβασκοντος. Τοῦτον δ' Ἐπισθάνει Ἀμφιπολίτη παραδίδωσι φυλάττειν, ὅπως εἰ καλῶς ἡγήσοιτο ἔχων καὶ τοῦτον ἀπίοι. Καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλείστα, καὶ ἀναζεύξαντες ἐπορεύοντο. 2. Ἠγεῖτο δ' αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος. Καὶ ἤδη τ' ἦν ἐν τῷ τρίτῳ σταδμῷ καὶ Χειρισόφος αὐτῷ ἐχαλεπάνθη ὅτι οὐκ εἰς κόμας ἦγεν. Ὁ δ' ἔλεγεν ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. Ὁ δὲ Χειρισόφος αὐτὸν ἔπαισε μὲν, ἔδησε δ' οὐ. 3. Ἐκ δὲ τούτου ἐκείνος τῆς νυκτὸς ἀποδράς ὄχρετο καταλιπὼν τὸν υἱόν. Τοῦτό γε δὴ Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἢ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Ἐπισθάνης δὲ ἡράσθη τε τοῦ παιδὸς καὶ οἰκαδε κομίσας πιστοτάτῳ ἐχρήτο.

4. Μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταδμοὺς ἀνὰ πέντε παρασάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν ποταμόν, εὖρος πλεθριαῖον. 5. Ἐντεῦθεν ἐπορεύθησαν σταδμοὺς δύο παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδῖον ὑπερβολῇ ἀπῆντησαν αὐτοῖς Χάλυβες καὶ Τάοχοι καὶ Φασιανοί. 6. Χειρισόφος δὲ ἐπεὶ κατεῖδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπάυσατο πορευόμενος, ἀπέχων ὡς τριάκοντα σταδίους, ἵνα μὴ κατὰ

Ἐπειδὴ δὲ ἡμέρα ἐγένετο Χειρίσοφος μὲν δυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπῆσαν.

24. Τῶν δ' αὖ πολεμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. Πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλοις συμμειγνύουσιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες καὶ διώκουσιν. 25. Ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔβηον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. 26. Οἱ δὲ πολέμοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω ἑώρων ἡττώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πάμπολλα ἐλήφθη· ἃ οἱ Ἕλληνες ταῖς μαχαίραις κόπτοντες ἀχρεῖα ἐποιοῦν. 27. Ὡς δ' ἀνέβησαν, δύσαντες καὶ τρόπαιον στησάμενοι κατέβησαν εἰς τὸ πεδίου, καὶ εἰς κόμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

CAP. VII.

1. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταδμοὺς πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ὥκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. 2. Ἐπεὶ δὲ ἀφίκοντο εἰς χωρίον δὲ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, συνεληλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλά, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλλεν εὐδὺς ἥκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσῆει καὶ αὐδὺς ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλῳ. 3. Ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν ἦκατε· τὸ γὰρ χωρίον αἰρετέον τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον.

4. Ἐνταῦθα δὲ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφώντος ἐρωτῶντος τί τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος·

Ἄλλα μία αὕτη πάροδος ἐστὶν ἣν ὀρᾷς· ὅταν δέ τις ταύτη πειρᾶται παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῇ, οὕτω διατίθεται. Ἄμα δ' ἔδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. 5. Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὀρώμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους· καὶ τούτων δύο ἢ τρεῖς ὥπλισμένους. 6. Τὸ δὲ χωρίον, ὡς καὶ σὺ ὀρᾷς, σχεδὸν τρία ἡμίπλεθρά ἐστιν ὃ δεῖ βαλλομένους διελθεῖν. Τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνδ' ὧν ἐστηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἤδη γίγνεται ὡς ἡμίπλεθρον, ὃ δεῖ ὅταν λωφῇσωσιν οἱ λίθοι παραδραμεῖν. 7. Ἄλλ' εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ ἂν, ἔφη, τὸ δέον εἴη· θάπτον γὰρ ἀναλώσουσι τοὺς λίθους. Ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρόν τι παραδραμεῖν ἔσται ἣν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον ἢν βουλώμεθα.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλίμαχος Παρράσιος λοχαγός· (τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ·) οἱ δὲ ἄλλοι λοχαγοὶ ἔμμενον ἐν τῷ ἀσφαλεῖ. Μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἐβδομήκοντα, οὐκ ἄθρόοι ἀλλὰ κατ' ἕνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. 9. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστῶνυμος Μεθυδριεὺς καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δέ, ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλές ἐν τοῖς δένδροις ἐστάναι πλείον ἢ τὸν ἕνα λόχον. 10. Ἐνθα δὴ καὶ Καλλίμαχος μηχανᾶται τι· προέτρεχεν ἀπὸ τοῦ δένδρου ὑφ' ᾧ ἦν αὐτὸς δύο ἢ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλέον ἢ δέκα ἅμαξι πετρῶν ἀνηλίσκοντο. 11. Ὁ δὲ Ἀγασίας ὡς ὀρᾷ τὸν Καλλίμαχον ἃ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστῶνυμον

πλησίον ὄντα παρακαλέσας οὔτε Εὐρύλοχον τὸν Λουσιέα ἑταίρους ὄντας οὐτ' ἄλλον οὐδένα χωρεῖ αὐτός, καὶ παρέρχεται πάντας. 12. Ὁ δὲ Καλλίμαχος ὡς ἑώρα αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἴτιος· ἐν δὲ τούτῳ παρέδωκε αὐτοὺς Ἀριστῶνυμος Μεθυδριεύς, καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεποιοῦντο ἀρετῆς καὶ διηγωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἰροῦσι τὸ χωρίον. Ὡς γὰρ ἅπαξ εἰσέδραμον, οὐδεὶς πέτρος ἄνωθεν ἤνέχθη. 13. Ἐνταῦθα δὴ δεινὸν ἦν θέαμα· αἱ γὰρ γυναῖκες ῥίπτουσαι τὰ παιδία εἶτα καὶ ἑαυτὰς ἐπικατερῥίπτουν· καὶ οἱ ἄνδρες ὡσαύτως. Ἐνθα δὴ καὶ Αἰνέας Στυμφάλιος λοχαγὸς ἰδὼν τινα θέοντα ὡς ῥίψοντα ἑαυτὸν στολὴν ἔχοντα καλὴν ἐπιλαμβάνεται ὡς κωλύσων. 14. Ὁ δ' αὐτὸν ἐπισπᾶται, καὶ ἀμφότεροι ᾤχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. Ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἑπτὰ παρασάγγας πεντήκοντα. Οὗτοι ἦσαν ὦν διήλθον ἀλκιμῶτατοι, καὶ εἰς χεῖρας ἦσαν. εἶχον δὲ θώρακας λινοὺς μέχρι τοῦ ἦτρου, ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνὰ ἐστραμμένα. 16. Εἶχον δὲ καὶ κνημίδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυήλην Λακωνικὴν, ᾧ ἔσφατον ὦν κρατεῖν δύναιντο· καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο· καὶ ἦδον καὶ ἐχόρευον ὅποτε οἱ πολέμιοι αὐτοὺς ὄψεσθαι ἔμελλον· εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα πηχῶν μίαν λόγχην ἔχον. Οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν. 17. ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, εἵποντο αἰεὶ μαχόμενοι· ᾤκουν δὲ ἐν τοῖς ὄχυροῖς· καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διετράφησαν τοῖς κτήνεσιν ἃ ἐκ τῶν Ταόχων ἔλαβον. 18. Ἐκ τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἀρπασον ποταμὸν, εὖρος τεττάρων πλέθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ Σκυδιῶν σταθμοὺς τέτταρας παρασάγγας εἴκοσι διὰ πεδίου εἰς κώμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

19. Ἐντεῦθεν δὲ ἦλθον σταθμούς τέτταρας παρασώγγας εἴκοσι πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην· ἣ ἐκαλεῖτο Γυμνίας. Ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἑλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. 20. Ἐλθὼν δ' ἐκεῖνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὃθεν ὄψονται θάλατταν· εἰ δὲ μή, τεθνάναι ἐπηγγέλλετο. Καὶ ἡγούμενος ἐπειδὴ ἐνέβαλεν εἰς τὴν ἑαυτοῖς πολεμίαν, παρεκελεύετο αἰεῖν καὶ φθέρειν τὴν χώραν· ὃ καὶ δῆλον ἐγένετο ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. 21. Καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήχης. Ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους καὶ κατείδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. 22. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ψήθησαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ καὶ ὀπισθεν οἱ ἐκ τῆς καιομένης χώρας· καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τε τινὰς καὶ ἐξώγησαν ἐνέδραν ποιησάμενοι· καὶ γέρρα ἔλαβον δασειῶν βοῶν ὠμοβόεια ἀμφὶ τὰ εἴκοσιν.

23. Ἐπειδὴ δὲ βοὴ πλείων τε ἐγίνετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιόντες ἔδεον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας καὶ πολλῶ μείζων ἔγινετο ἢ βοὴ ὅσῳ δὴ πλείους ἐγίνοντο, ἐδόκει δὴ μείζον τι εἶναι τῷ Ξενοφῶντι. 24. Καὶ ἀναβὰς ἐφ' ἵππον καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν παρεβόηθει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν θάλαττα θάλαττα καὶ παρεγγυώντων. Ἐνθα δὴ ἔδεον ἅπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπποι. 25. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους καὶ στρατηγοὺς καὶ λοχαγοὺς δακρύοντες· Καὶ ἐξαπίνης ὅτου δὴ παρεγγυήσαντος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν μέγαν. 26. Ἐνταῦθα ἀνετίθεσαν δερμάτων πλήθος ὠμοβοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις διεκελεύετο. 27. Μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι, δῶρα δόντες ἀπὸ κοινοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν

καὶ δαρεικοὺς δέκα· ἤτει δὲ μάλιστα τοὺς δακτυλλοὺς, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. Κώμην δὲ δείξας αὐτοῖς οὐ σκηνήσουσι καὶ τὴν ὁδὸν ἣν πορεύονται εἰς Μάκρωνας, ἐπεὶ ἑσπέρα ἐγένετο, ᾤχετο τῆς νυκτὸς ἀπῴων.

CAP. VIII.

1. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρώνων σταθμοὺς τρεῖς παρασώγγας δέκα. Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὠρίζε τὴν τῶν Μακρώνων χώραν καὶ τὴν τῶν Σκυθινῶν. 2. Εἶχον δ' ὑπερδέξιον χωρίον οἷον χαλεπώτατον καὶ ἐξ ἀριστερᾶς ἄλλον ποταμὸν εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων δι' οὗ ἔδει διαβῆναι. Ἦν δὲ οὗτος δασὺς δένδροισι παχέσι μὲν οὐ, πυκνοῖς δέ. Ταῦτα ἐπεὶ προσῆλθον οἱ Ἕλληνες ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελεῖν. 3. Οἱ δὲ Μάκρωνες ἔχοντες γέγρα καὶ λόγχας καὶ τριχίνους χιτῶνας καταντιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμὸν ἐρρίπτουν· ἐξικνούντο δὲ αὐτοὶ οὐδ' ἔβλαπτον οὐδέν.

4. Ἦνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ Ἀθήνησι φάσκων δεδουλευκέναι, λέγων ὅτι γινώσκῃ τὴν φωνὴν τῶν ἀνθρώπων. Καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· καί, εἰ μὴ τι κωλύει ἐθέλω αὐτοῖς διαλεχθῆναι. 5. Ἄλλ' οὐδὲν κωλύει, ἔφη· ἀλλὰ διαλέγου καὶ μάθε πρῶτον αὐτῶν τίνες εἰσίν. Οἱ δ' εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. Ἐρώτα τοῖνυν, ἔφη, αὐτοὺς τί ἀντιτετάχεται, καὶ χρῆζουσιν ἡμῖν πολέμιοι εἶναι. 6. Οἱ δ' ἀπεκρίναντο· Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Λέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσαντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι. 7. Ἦρώτων ἐκεῖνοι εἰ δοῖεν ἂν τούτων τὰ πιστά. Οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλιν. Ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρ-

βαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ δὲ Ἕλληνες ἐκείνους Ἕλληνηκὴν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δ' ἐπεμαρτύραντο ἀμφοτέροι.

8. Μετὰ δὲ τὰ πιστὰ εὐθὺς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον τὴν τε ὁδὸν ὥδοποιοῦν ὥς διαβιβάσοντας ἐν μέσοις ἀναμεμιγμένοι τοῖς Ἕλλησιν· καὶ ἀγορὰν οἷαν ἐδύναντο παρεῖχον· καὶ διήγαγον ἐν τρισὶν ἡμέραις ἕως ἐπὶ τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἕλληνας. 9. Ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρετάξαντο κατὰ φάλαγγα ὥς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλευσασθαι συλλεγείσιν ὅπως ὥς κάλλιστα ἀγωνιοῦνται. 10. Ἐλεξεν οὖν Ξενοφῶν ὅτι δοκεῖ παύσαντας τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθὺς· τῇ μὲν γὰρ ἄνοδον τῇ δὲ εὐδοὸν εὐρήσομεν τὸ ὄρος· καὶ εὐθὺς τοῦτο ἀδυμίαν ποιήσει ὅταν τεταγμένοι εἰς φάλαγγα ταύτην διεσπασμένην ὀρώσιν. 11. Ἐπειτα ἦν μὲν ἐπὶ πολλοὺς τεταγμένοι προσάγωμεν, περιττεύουσιν ἡμῶν οἱ πολέμιοι καὶ τοῖς περιττοῖς χρήσονται ὅ τι ἂν βούλωνται· ἐὰν δ' ἐπὶ ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν ἂν εἴη θάυμαστον εἰ διακοπείῃ ἡμῶν ἡ φάλαγξ ὑπὸ ἀνδράων καὶ βελῶν καὶ ἀνθρώπων συμπεσόντων· εἰ δὲ πῃ τοῦτο ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται. 12. Ἀλλά μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοῖς λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἐσχατοὶ λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτοι προσίσσιν, ἡ τε ἂν εὐδοὸν ἢ ταύτῃ ἕκαστος ἄξει ὁ λόχος. 13. Καὶ εἰς τε τὸ διαλείπον οὐ ῥάδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόνει τε οὐ ῥάδιον ἔσται λόχον ὀρθιον προσιόντα. Ἐάν τέ τις πιέζηται τῶν λόχων, ὁ πλησίον βοηθήσει· ἦν τε εἰς πῃ δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μένη τῶν πολεμίων. 14. Ταῦτα ἔδοξε, καὶ ἐποιοῦν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ ἀπὼν

ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς στρατιώταις·
 "Ἄνδρες, οὗτοί εἰσιν οὓς ὁράτε μόνοι ἔτι ἡμῖν ἐμποδῶν τὸ μὴ
 ἦδη εἶναι ἔνθα πάσαι ἐσπεύδομεν· τούτους ἦν πως δυνάμεθα
 καὶ ὤμους δεῖ καταφαγεῖν.

15. Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς
 λόχους ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν
 ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς
 ἑκατόν· τοὺς δὲ πελταστας καὶ τοὺς τοξότας τριχῇ ἐποίη-
 σαντο, τοὺς μὲν τοῦ εὐωνύμου ἕξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς
 δὲ κατὰ μέσον, σχεδὸν ἑξακοσίους ἑκάστους. 16. Ἐκ τού-
 του παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ
 παιανίσαντες ἐπορεύοντο. Καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν
 καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος
 ἕξω γενόμενοι ἐπορεύοντο· 17. οἱ δὲ πολέμοι ὥς εἶδον αὐ-
 τοὺς, ἀντιπαράθεοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ τὸ εὐώ-
 νυμον διεσπιάσθησαν, καὶ πολλὴ τῆς ἑαυτῶν φάλαγγος ἐν τῷ
 μέσῳ κενὸν ἐποίησαν. 18. Ἰδόντες δὲ αὐτοὺς διαχάζοντας
 οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν Αἰσχίνης ὁ
 Ἀκαρνάν, νομίσαντες φεύγειν ἀνὰ κράτος ἔδειον· καὶ οὗτοι
 πρῶτοί ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφείπετο δὲ αὐτοῖς καὶ
 τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε Κλεάνωρ ὁ Ὀρχομένιος.
 19. Οἱ δὲ πολέμοι ὥς ἤρξαντο εἶναι, οὐκέτι ἔστησαν, ἀλλὰ
 φυγῇ ἄλλος ἄλλῃ ἐτράπετο. Οἱ δὲ Ἕλληνες ἀναβάντες
 ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τὰπιτήδεια πολλὰ
 ἐχούσαις. 20. Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν ὃ τι καὶ ἐθαύμα-
 σαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι
 ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονες τε ἐγίνοντο καὶ
 ἤμουν καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς ἠδύνατο
 ἵστασθαι· ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν
 ἐρέεσαν· οἱ δὲ πολλὴν μαινομένοις· οἱ δὲ καὶ ἀποθνήσκουσιν.
 21. Ἐκεῖντο δὲ οὕτω πολλοὶ ὥσπερ τροπῆς γεγεννημένης, καὶ
 πολλὴ ἦν ἀθυμία. Τῇ δ' ὑστεραία ἀπέθανε μὲν οὐδεὶς,
 ἀμφὶ δὲ τὴν αὐτὴν που ὥραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τε-
 τάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

22. Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμούς παρασάγγας

ἐπτά, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα οἰκουμένην, ἐν τῷ Εὐξείνῳ Πόντῳ Σιωνπέων ἀποικίαν ἐν τῇ Κόλχων χώρα. Ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κώμαις. 23. Κάντεῦθεν ὁρμώμενοι ἐληΐζοντο τὴν Κολχίδα. Ἀγορὰν δὲ παρείχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδοσαν βούς καὶ ἄλφιτα καὶ οἶνον. 24. Συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίων Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων· καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες. 25. Μετὰ δὲ τοῦτο τὴν θυσίαν ἦν εὗξαντο παρεσκευάζοντο. Ἦλθον δὲ αὐτοῖς ἱκανοὶ βόες ἀποθῦσαι τῷ Διὶ τῷ Σωτήρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα καὶ τοῖς ἄλλοις δὲ θεοῖς ἃ εὗξαντο. Ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει ἐνθαπερ ἐσκήνουν· εἴλοντο δὲ Δρακόντιον Σπαρτιάτην, (ὃς ἔφυγε παῖς ἔτι ὢν οἰκοῦεν, παῖδα ἄκων κατακτανὼν ξυήλη πατάξας,) δρόμου τε ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατήσαι.

26. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον ὅπου τὸν δρόμον πεποιηκῶς εἴη. Ὁ δὲ δείξας οὐπερ ἐστηκότες ἐτύγχανον, Οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅπου ἂν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν ἐν σκληρῇ καὶ δασεῖ οὕτῳ; Ὁ δὲ εἶπε· Μᾶλλον τι ἀνιάσεται ὁ καταπεσών. 27. Ἡγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρήτες πλείους ἢ ἐξήκοντα ἔθειον· πάλιν δὲ καὶ πυγμὴν καὶ παγκράτιον ἕτεροι. Καὶ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν καὶ αἵ θεωμένων τῶν ἐταίρων πολλὴ φιλονεικία ἐγένετο. 28. Ἔθειον δὲ καὶ ἵπποι· καὶ ἔδει αὐτοὺς κατὰ τοῦ πρानοῦς ἐλάσαντας ἐν τῇ θαλάττῃ ἀναστρέψαντας πάλιν ἄνω πρὸς τὸν βωμὸν ἄγειν. Καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὄρδιον μόλις βάδην ἐπορεύοντο οἱ ἵπποι. Ἐνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακéléυσις ἐγένετο αὐτῶν.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Ε΄.

CAP. I.

“ΟΣΑ μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλληνες· καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρις ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πόλιν Ἕλληνας ἀφίκοντο, καὶ ὡς ἀπέδυσαν ἃ εὔξαντο σωτήρια δύσειν ἔνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐκ δὲ τούτου συνελθόντες ἐβουλεύοντο περὶ τῆς λοιπῆς πορείας. Ἀνέστη δὲ πρῶτος Ἀντιλέων Θούριος, καὶ ἔλεξεν ὧδε· Ἐγὼ μὲν τοίνυν, ἔφη, ὦ ἄνδρες, ἀπείρηκα ἤδη συσκευαζόμενος καὶ βαδίζων καὶ τρέχων καὶ τὰ ὄπλα φέρων καὶ ἐν τάξει ἰὼν καὶ φυλακὰς φυλάττων καὶ μαχόμενος· ἐπιθυμῶ δὲ ἤδη παυσάμενος τούτων τῶν πόνων, ἐπεὶ θάλατταν ἔχομεν, πλεῖν τὸ λοιπὸν καὶ ἐκταθεῖς ὥσπερ Ὀδυσσεὺς καθεύδων ἀφικέσθαι εἰς τὴν Ἑλλάδα. 3. Ταῦτα ἀκούσαντες οἱ στρατιῶται ἀνεθορύβησαν ὡς εὖ λέγοι· καὶ ἄλλος ταῦτα ἔλεγε, καὶ πάντες οἱ παρόντες. Ἐπειτα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὧδε. 4. Φίλος μοί ἐστιν, ὦ ἄνδρες, Ἀναξίβιος, ναυαρχῶν δὲ καὶ τυγχάνει. Ἦν οὖν πέμψητέ με, οἶμαι ἂν ἐλθεῖν καὶ τριήρεις ἔχων καὶ πλοῖα τὰ ἡμᾶς ἄγοντα. Ὑμεῖς δ' εἴπερ πλεῖν βούλεσθε, περιμένετε ἔστ' ἂν ἐγὼ ἔλθω· ἥξω δὲ ταχέως. Ἀκούσαντες ταῦτα οἱ στρατιῶται ἥσθησάν τε καὶ ἐψηφίσαντο πλεῖν αὐτὸν ὡς τάχιστα.

5. Μετὰ τούτων Ξενοφῶν ἀνέστη καὶ ἔλεξεν ὧδε· Χειρίσοφος μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενούμεν. "Ὅσα μοι οὖν δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἔρῳ. 6. Πρῶτον μὲν τὰ ἐπιτήδεια δεῖ πορίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἄγορά ἐστιν ἱκανὴ οὔτε θτου ὠνησόμεθα εὐπορία εἰ μὴ ὀλίγοις τισὶν· ἡ δὲ χώρα πολεμία· κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι, ἣν ἀμελῶς τε καὶ ἀφυλάκτως πορεύησθε ἐπὶ τὰ ἐπιτήδεια. 7. Ἀλλὰ μοι δοκεῖ σὺν προνομαῖς λαμβάνειν τὰ ἐπιτήδεια, ἄλλως δὲ μὴ πλανᾶσθαι, ὥς σώξῃσθε· ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. 8. Ἔδοξε ταῦτα. Ἔτι τοίνυν ἀκούσατε καὶ τάδε. Ἐπὶ λεῖαν γὰρ ὑμῶν ἐκπορεύονται τινες. Οἶομαι οὖν βέλτιον εἶναι ἡμῖν εἰπεῖν τὸν μέλλοντα ἐξιέναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλῆθος εἰδῶμεν τῶν ἐξόντων καὶ τῶν μενόντων καὶ συμπαρασκευάζωμεν ἕαν τι δέῃ· κὰν βοηθῇσαι τισι καιρὸς ᾗ, εἰδῶμεν ὅποι δεήσει βοηθεῖν· καὶ ἕαν τις τῶν ἀπειροτέρων ἐγχειρῇ τι ποιεῖν, συμβουλευόμεν πειρώμενοι εἰδέναι τὴν δύναμιν ἐφ' οὓς ἂν ἴωσιν. Ἔδοξε καὶ ταῦτα. 9. Ἐννοεῖτε δὲ καὶ τότε, ἔφη. Σχολὴ τοῖς πολεμίοις ληΐζεσθαι· καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν· ἔχομεν γὰρ τὰ ἐκείνων· ὑπερκάθηνται δ' ἡμῶν. Φύλακας δὲ μοι δοκεῖ δεῖν περὶ τὸ στρατόπεδον εἶναι. Ἐὰν οὖν κατὰ μέρος μερισθέντες φυλάττωμεν καὶ σκοπῶμεν, ἦττον ἂν δύναιντο ἡμᾶς θηρᾶν οἱ πολέμοι. Ἔτι τοίνυν τάδε ὁρᾶτε. 10. Εἰ μὲν ἡπιστάμεθα σαφῶς ὅτι ἤξει πλοῖα Χειρίσοφος ἄγων ἱκανά, οὐδὲν ἂν ἔδει ὦν μέλλω λέγειν· νῦν δ' ἐπεὶ τοῦτ' ἄδηλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπαρασκευάζειν καὶ αὐτόθεν. Ἦν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε ἐν ἀφθονωτέροις πλευσούμεθα· ἕαν δὲ μὴ ἄγῃ, τοῖς ἐνθάδε χρησόμεθα. 11. Ὅρῳ δ' ἐγὼ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν αἰτησάμενοι παρὰ Τραπεζούντιων μαχρὰ πλοῖα κατάγοιμεν καὶ φυλάττοιμεν αὐτὰ τὰ πηδάλια παραλνύμενοι ἕως ἂν ἱκανὰ τὰ ἄξοντα γένηται, ἴσως ἂν οὐκ ἀπορήσαιομεν κομιδῆς οἷας δεόμεθα. Ἔδοξε καὶ ταῦτα. 12. Ἐννοήσατε δ', ἔφη, εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ οὓς ἂν καταγάγωμεν ὅσον ἂν χρόνον ἡμῶν ἔνεκεν

μένωσι, καὶ ναῦλον συνθέσθαι, ὅπως ὠφελοῦντες καὶ ὠφελῶνται. Ἔδοξε καὶ ταῦτα. 13. Δοκεῖ τοίνυν μοι, ἔφη, ἦν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραλῆναι ὥστε ἀρκεῖν πλοῖα, τὰς ὁδοὺς δὲ δυσπόρους ἀκούομεν εἶναι ταῖς παρὰ θάλατταν οἰκουμέναις πόλεσιν ἐντείλασθαι ὁδοποιεῖν· πείσονται γὰρ καὶ διὰ τὸ φοβεῖσθαι καὶ διὰ τὸ βούλεσθαι ἡμῶν ἀπαλλαγῆναι.

14. Ἐνταῦθα δὴ ἀνέκραγον ὡς οὐ δέοι ὁδοιπορεῖν. Ὁ δὲ ὡς ἔγνω τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδέν, τὰς δὲ πόλεις ἐκούσας ἐπεισεν ὁδοποιεῖν λέγων ὅτι θάττον ἀπαλλάξονται ἢ εὐποροὶ γένωνται αἱ ὁδοί. 15. Ἐλαβον δὲ καὶ πεντηκόντορον παρὰ τῶν Τραπεζουντίων, ἣ ἐπέστησαν Δέξιππον Λάκωνα περίοικον. Οὗτος ἀμελήσας τοῦ ξυλλέγειν πλοῖα ἀποδράς ὄχρετο ἔξω τοῦ Πόντου, ἔχων τὴν ναῦν. Οὗτος μὲν οὖν δίκαια ἔπαθεν ὕστερον· ἐν Θράκῃ γὰρ παρὰ Σεῦθῃ πολυπραγμονῶν τι ἀπέθανεν ὑπὸ Νικάνδρου τοῦ Λάκωνος. 16. Ἐλαβον δὲ καὶ τριακόντορον, ἣ ἐπεστάδῃ Πολυκράτης Ἀθηναῖος· δὲ ὁπόσα λαμβάνοι πλοῖα κατήγειν ἐπὶ τὸ στρατόπεδον. Καὶ τὰ μὲν ἀγώγιμα εἴ τι ἦγον ἑξαιρούμενοι φύλακας καθίστασαν ὅπως σῶα εἴη· τοῖς δὲ πλοίοις ἐχρήσαντο εἰς παραγωγὴν. 17. Ἐν ᾧ δὲ ταῦτα ἦν ἐπὶ λείαν ἐξήεσαν οἱ Ἕλληνες· καὶ οἱ μὲν ἐνετύγχανον οἱ δὲ καὶ οὐ. Κλεαίνετος δ' ἐξαγαγὼν καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεπὸν αὐτός τε ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.

CAP. II.

1. Ἐπεὶ δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν ὥστε ἀπαυθημερίζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτου λαβὼν Ξενοφῶν ἡγεμόνας τῶν Τραπεζουντίων ἐξάγει εἰς Δρίλας τὸ ἡμισυ τοῦ στρατεύματος, τὸ δὲ ἡμισυ κατέλιπε φυλάττειν τὸ στρατόπεδον· οἱ γὰρ Κόλχοι, ἅτε ἐκπεπτωκότες τῶν οἰκῶν, πολλοὶ ἦσαν ἄθροοι καὶ ὑπερεκάδηγτο ἐπὶ τῶν

ἄκρων. 2. Οἱ δὲ Τραπεζούντιοι ὁπόθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν οὐκ ἤγνον· φίλοι γὰρ αὐτοῖς ἦσαν· εἰς τοὺς Δρίλας δὲ προδύμως ἤγνον, ὑφ' ὧν κακῶς ἔπασχον, εἰς χωρία τε ὀρεινὰ καὶ δύσβατα καὶ ἀνδρώπους πολεμικωτάτους τῶν ἐν τῷ Πόντῳ.

3. Ἐπεὶ δὲ ἦσαν ἐν τῇ ἄνω χώρᾳ οἱ Ἕλληνες, ὅποια τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει ἐμπιπράντες ἀπῆρσαν· καὶ οὐδὲν ἦν λαμβάνειν εἰ μὴ ὕς ἢ βοὺς ἢ ἄλλο τι κτήνος τὸ πῦρ διαπεφευγός. Ἐν δ' ἦν χωρίον μητρόπολις αὐτῶν. Εἰς τοῦτο πάντες συνεβρύκεισαν· περὶ δὲ τοῦτο ἦν χαράδρα ἰσχυρῶς βαθεῖα, καὶ πρόσοδοι χαλεπαὶ πρὸς τὸ χωρίον. 4. Οἱ δὲ πελτασταὶ προδραμόντες στάδια πέντε ἢ ἕξ τῶν ὀπλιτῶν διαβάντες τὴν χαράδραν ὀρώμεντες πρόβατα πολλὰ καὶ ἄλλα χρήματα προσέβαλλον πρὸς τὸ χωρίον. Συνείποντο δὲ καὶ δορυφόροι πολλοὶ οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρμημένοι· ὥστε ἐγένοντο οἱ διαβάντες πλείους ἢ εἰς διασχιλοὺς ἀνθρώπους. 5. Ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύναντο λαβεῖν τὸ χωρίον, (καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐρεῖα ἀναβεβλημένη καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς καὶ τύρσεις πυκναὶ ξύλιναι πεποιημέναι,) ἀπιέναι δὴ ἐπεχείρουν· οἱ δὲ ἐπέκειντο αὐτοῖς. 6. Ὡς δ' οὐκ ἐδύναντο ἀποτρέχειν, (ἦν γὰρ ἐφ' ἐνὸς ἢ κατὰβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν,) πέμπουσι πρὸς Ξενοφῶντα, ὃς ἡγεῖτο τοῖς ὀπλίταις. 7. Ὁ δ' ἐλθὼν λέγει ὅτι ἔστι χωρίον χρημάτων πολλῶν μεστόν· τοῦτο οὔτε λαβεῖν δυνάμεθα· ἰσχυρὸν γάρ ἐστιν· οὔτε ἀπελθεῖν ῥάδιον· μάχονται γὰρ ἐπέξελληλυθότες καὶ ἡ ἀφροδος χαλεπή.

8. Ἀκούσας ταῦτα ὁ Ξενοφὼν προσαγαγὼν πρὸς τὴν χαράδραν τοὺς μὲν ὀπλίτας θέσσαι ἐκέλευσε τὰ ὅπλα· αὐτὸς δὲ διαβὰς σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν ὡς ἀλόντος ἀν τοῦ χωρίου. 9. Ἐδόκει γὰρ τὸ μὲν ἀπάγειν οὐκ εἶναι ἀνευ πολλῶν νεκρῶν, εἰλεῖν δ' ἀν φόντο καὶ οἱ λοχαγοὶ τὸ χωρίον· καὶ ὁ Ξενοφὼν συνεχώρησε τοῖς ἱεροῖς πιστεύσας· οἱ γὰρ μάντιες ἀποδεδευγμένοι ἦσαν ὅτι

μάχη μὲν ἔσται τὸ δὲ τέλος καλὸν τῆς ἐξόδου. 10. Καὶ τοὺς μὲν λοχαγοὺς ἔπεμπε διαβιβάζοντας τοὺς ὀπλίτας, αὐτὸς δ' ἔμενευ ἀναχωρίσας ἅπαντας τοὺς πελταστὰς, καὶ οὐδένα εἶα ἀκροβολίζεσθαι. 11. Ἐπεὶ δ' ἦκον οἱ ὀπλίται, ἐκέλευσε τὸν λόχον ἕκαστον ποιῆσαι τῶν λοχαγῶν ὡς ἂν κράτιστα οὔηται ἀγωνιεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλησίον ἀλλήλων οἱ πάντα τὸν χρόνον ἀλλήλοις περὶ ἀνδραγαθίας ἀντεποιοῦντο. 12. Καὶ οἱ μὲν ταῦτα ἐποιοῦν· ὁ δὲ τοῖς πελτασταῖς πᾶσι παρήγγελλε διηγκυλωμένους ἵεναι, ὡς ὁπότεν σημήνῃ ἀκουτίζειν δεῖσιν· καὶ τοὺς τοξότας ἐπιβεβλήσθαι ἐπὶ ταῖς νευραῖς, ὡς ὁπότεν σημήνῃ τοξεύειν δεῖσιν· καὶ τοὺς γυμνήτας λίθων ἔχειν μεστὰς τὰς διφθέρας· καὶ τοὺς ἐπιτηδεύους ἔπεμψε τούτων ἐπιμελεσθῆναι. 13. Ἐπεὶ δὲ πάντα παρεσκεύαστο καὶ οἱ λοχαγοὶ καὶ οἱ ὑπολοχαγοὶ καὶ οἱ ἀξιούντες τούτων μὴ χεῖρους εἶναι πάντες παρατεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ συνέωρων· μνηοειδὴς γὰρ διὰ τὸ χωρίον ἡ τάξις ἦν. 14. ἐπεὶ δ' ἐπαιάνισαν καὶ ἡ σάλπιγξ ἐφθόγγετο, ἅμα τε τῷ Ἐνυαλίῳ ἠλάλαξαν καὶ ἔθενον δρόμῳ οἱ ὀπλίται, καὶ τὰ βέλη ὁμοῦ ἐφέρετο, λόγχαι, τοξεύματα, σφενδόνας καὶ πλείστοι δ' ἐκ τῶν χειρῶν λίθοι· ἦσαν δὲ οἱ καὶ πῦρ προσέφερον. 15. Ὑπὸ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον οἱ πολέμιοι τὰ τε σταυρώματα καὶ τὰς τύρσεις· ὥστε Ἀγασίας Στυμφάλιος καὶ Φιλόξενος Πελληνεὺς καταθήμενοι τὰ ὄπλα ἐν χιτῶνι μόνον ἀνέβησαν, καὶ ἄλλος ἄλλον εἰλκε, καὶ ἄλλος ἀναβεβήκει, καὶ ἠλώκει τὸ χωρίον, ὡς ἐδόκει. 16. Καὶ οἱ μὲν πελτασταὶ καὶ οἱ ψιλοὶ εἰσδραμόντες ἥρπαζον ὅ τι ἕκαστος ἐδύνατο· ὁ δὲ Ξενοφῶν στὰς κατὰ τὰς πύλας ὁπόσους ἐδύνατο κατεκώλυε τῶν ὀπλιτῶν ἔξω· πολέμιοι γὰρ ἄλλοι ἐφαίνοντο ἐπ' ἄκροις τισὶν ἰσχυροῖς. 17. Οὐ πολλοῦ δὲ χρόνου μετὰξὺ γενομένου κραυγὴ τ' ἐγένετο ἔνδον καὶ ἔφευγον οἱ μὲν καὶ ἔχοντες ἅ ἔλαβον, τάχα δὲ τις καὶ τετρωμένος· καὶ πολὺς ἦν ὠδισμὸς ἀμφὶ τὰ θύρετρα. Καὶ ἐρωτώμενοι οἱ ἐκπίπτοντες ἔλεγον ὅτι ἄκρα τέ ἐστὶν ἔνδον καὶ οἱ πολέμιοι πολλοί, οἱ παίουσιν ἐκδεδραμηκότες τοὺς ἔνδον ἀνδράπους.

18. Ἐνταῦθα ἀνειπεῖν ἐκέλευσε Τολμίδην τὸν κήρυκα εἶναι εἰσω τὸν βουλόμενόν τι λαμβάνειν. Καὶ ἵεντο πολλοὶ εἰσω, καὶ νικῶσι τοὺς ἐκπίπτοντας οἱ εἰσω ὠδοῦμενοι καὶ κατακλείουσι τοὺς πολεμίους πάλιν εἰς τὴν ἄκραν. 19. Καὶ τὰ μὲν ἔξω τῆς ἀκρας πάντα διηρηπᾶσθαι καὶ ἐξεκομίσαντο οἱ Ἕλληνες· οἱ δ' ὀπλῆται ἔθεντο τὰ ὄπλα, οἱ μὲν περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τὴν ἐπὶ τὴν ἄκραν φέρουσαν. 20. Ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν εἰ οἷόν τ' εἴη τὴν ἄκραν λαβεῖν· ἦν γὰρ οὕτω σωτηρία ἀσφαλῆς· ἄλλως δὲ πᾶν χαλεπὸν ἐδόκει εἶναι ἀπελθεῖν· σκοπουμένοις δ' αὐτοῖς ἔδοξε παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον. 21. Ἐνταῦθα παρεσκευάζοντο τὴν ἄφοδον, καὶ τοὺς μὲν σταυροὺς ἕκαστοι τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς ἀχρεῖους καὶ φορτία ἔχοντας ἐξεπέμποντο καὶ τῶν ὀπλιτῶν τὸ πλῆθος· κατέλιπον δὲ οἱ λοχαγοὶ οἷς ἕκαστος ἐπίστευεν.

22. Ἐπεὶ δὲ ἤρξαντο ἀποχωρεῖν, ἐπεξέειπεν ἔνδοθεν πολλοὶ γέβρα καὶ λόγγας ἔχοντας καὶ κημίδας καὶ κράνη Παφλαγονικά· καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς ἔνθεν καὶ ἔνθεν τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ· 23. ὥστ' οὐδὲ διώκειν ἀσφαλὲς ἦν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερούσας· καὶ γὰρ ξύλα μεγάλα ἐπερρίπτον ἀνωθεν, ὥστε χαλεπὸν ἦν καὶ μένειν καὶ ἀπιέναι· καὶ ἡ νύξ φοβερὰ ἦν ἐπιούσα. 24. Μαχομένων δ' αὐτῶν καὶ ἀπορουμένων θεῶν τις αὐτοῖς μηχανὴν σωτηρίας δίδωσιν. Ἐξαπίνης γὰρ ἀνέλαμψεν οἰκία τῶν ἐν δεξιᾷ ὅτου δὴ ἐνάφαντος. Ὡς δ' αὕτη συνέπιπτεν, ἔφευγον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. 25. Ὡς δ' ἔμαθεν ὁ Ξενοφῶν τοῦτο παρὰ τῆς τύχης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας· αἱ δὲ ξύλιναι ἦσαν· ὥστε καὶ ταχὺ ἐκαίοντο. Ἐφευγον οὖν καὶ οἱ ἀπὸ τούτων τῶν οἰκιῶν. 26. Οἱ δὲ κατὰ τὸ στόμα δὴ ἔτι μόνον ἐλύπουν καὶ δῆλοι ἦσαν ὅτι ἐπικεῖσονται ἐν τῇ ἐξόδῳ τε καὶ καταβάσει. Ἐνταῦθα παραγγέλλει φορεῖν ξύλα ὅσοι ἐτύγχανον ἔξω ὄντες τῶν βελῶν εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. Ἐπεὶ δὲ ἱκανὰ ἤδη ἦν, ἐνήψαν· ἐνήπτον δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας, ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα

ἔχοιεν. 27. Οὕτω μόλις ἀπήλθον ἀπὸ τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησάμενοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις καὶ αἱ οἰκίαι καὶ αἱ τύρσεις καὶ τὰ σταυρώματα καὶ τᾶλλα πάντα πλὴν τῆς ἄκρας.

28. Τῇ δ' ὑστεραίᾳ ἀπήεσαν οἱ Ἕλληνες ἔχοντες τὰ ἐπιτήδεια. Ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα, πρανὴς γὰρ ἦν καὶ στενὴ, ψευδενέδραν ἐποίησαντο.

29. Καὶ ἀνὴρ Μυσὸς τὸ γένος καὶ τὸννομα τοῦτο ἔχων τῶν Κρητῶν λαβὼν δέκα ἔμενεν ἐν λασίῳ χωρίῳ καὶ προσεποιεῖτο τοὺς πολεμίους πειρᾶσθαι λανθάνειν· αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο χαλκαὶ οὖσαι. 30. Οἱ μὲν οὖν πολέμιοι ταῦτα διορῶντες ἐφοβοῦντο ὥς ἐνέδραν οὖσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέβαινεν. Ἐπεὶ δὲ ἐδόκει ἤδη ἱκανὸν ὑπεληλυθῆναι τῷ Μυσῷ ἐσήμνηε φεύγειν ἀνὰ κράτος· καὶ ὃς ἐξαναστὰς φεύγει καὶ οἱ σὺν αὐτῷ. 31. Καὶ οἱ μὲν ἄλλοι Κρήτες, ἀλλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ, ἐκπεσόντες ἐκ τῆς ὁδοῦ εἰς ὕλην κατὰ τὰς νάπας κυλινδούμενοι ἐσώθησαν· 32. ὁ Μυσὸς δὲ κατὰ τὴν ὁδὸν φεύγων ἐβόα βοηθεῖν· καὶ ἐβοήθησαν αὐτῷ, καὶ ἀνέλαβον τετρωμένον. Καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρουν βαλλόμενοι οἱ βοηθήσαντες καὶ ἀντιτοξεύοντές τινες τῶν Κρητῶν. Οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄντες.

CAP. III.

1. Ἐπεὶ δὲ οὔτε Χειρίσοφος ἦκεν οὔτε πλοῖα ἱκανὰ ἦν οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι, ἐδόκει ἀπιτεόν εἶναι. Καὶ εἰς μὲν τὰ πλοῖα τοὺς τε ἀσθενοῦντας ἐνεβίβασαν καὶ τοὺς ὑπὲρ τετταράκοντα ἔτη καὶ παῖδας καὶ γυναικας καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἦν ἔχειν· καὶ Φιλήσιον καὶ Σοφαίνετον τοὺς πρεσβυτάτους τῶν στρατηγῶν εἰσβιβάσαντες τούτων ἐκέλευον ἐπιμελείσθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὁδὸς ὠδοποιουμένη ἦν. 2. Καὶ ἀφικνούνται πορευόμενοι εἰς Κερασούντα τριταῖοι πόλιν Ἑλληνίδα ἐπὶ θαλάττῃ Σινωπέων

ἄποικον ἐν τῇ Κολχίδι χώρα. 3. Ἐνταῦθα ἔμειναν ἡμέρας δέκα· καὶ ἐξέτασις ἐν τοῖς ὅπλοις ἐγίνετο καὶ ἀριθμός, καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἑξακόσιοι. Οὗτοι ἐσώθησαν ἐκ τῶν ἀμφὶ τοὺς μυρίους· οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ τῆς χιόνος καὶ εἴ τις νόσφ.

4. Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γενόμενον καὶ τὴν δεκάτην ἦν τῷ Ἀπόλλωνι ἐξείλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι διέλαβον οἱ στρατηγοὶ τὸ μέρος ἕκαστος φυλάττειν τοῖς θεοῖς· ἀντὶ δὲ Χειρισόφου Νέων ὁ Ἀσιναῖος ἔλαβε. 5. Ξενοφῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος, ἀνάδημα ποιησάμενος ἀνατίθῃσιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρὸν καὶ ἐπέγραψε τό τε αὐτοῦ ὄνομα καὶ τὸ Προξένου ὃς σὺν Κλεάρχῳ ἀπέθανε· ξένος γὰρ ἦν αὐτοῦ. 6. Τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας ὅτε ἀπῆει σὺν Ἀγησιλάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοιωτοὺς ὁδόν, καταλείπει παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὅτι αὐτὸς κινδυνεύσων ἐδόκει ἰέναι, καὶ ἐπέστειλεν, ἦν μὲν αὐτὸς σωθῇ, ἑαυτῷ ἀποδοῦναι· εἰ δέ τι πάθῃ, ἀναθεῖναι ποιησάμενον τῇ Ἀρτέμιδι ὅ τι οἴοιτο χαριεῖσθαι τῇ θεῷ. 7. Ἐπεὶ δ' ἔφυγεν ὁ Ξενοφῶν, κατοικούντος ἤδη αὐτοῦ ἐν Σκιλλοῦντι ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντι παρὰ τὴν Ὀλυμπίαν ἀφικνεῖται Μεγάβυζος εἰς Ὀλυμπίαν θεωρήσων καὶ ἀποδίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δὲ λαβὼν χωρίον ὠνεῖται τῇ θεῷ ὅπου ἀνεῖλεν ὁ θεός. 8. Ἐτυχε δὲ διὰ μέσου ρέων τοῦ χωρίου ποταμὸς Σελινούς. Καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεῶν Σελινούς ποταμὸς παραρρεῖ, καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἔνεισι καὶ κόγχοι· ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρίῳ καὶ θήραι πάντων ὅποσα ἐστὶν ἀγρενόμενα θηρία. 9. Ἐποίησε δὲ καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου· καὶ τὸ λοιπὸν δὲ αἰεὶ δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὥραϊα θυσίαν ἐποίει τῇ θεῷ· καὶ πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες μετεῖχον τῆς ἐορτῆς. Παρεῖχε δὲ ἡ θεὸς τοῖς σκηνούσιν ἄλφιστα, ἄρτους, οἶνον, τραγήματα, καὶ τῶν θυομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, καὶ τῶν θηρευομένων δέ. 10. Καὶ γὰρ θήραν ἐποιοῦντο εἰς τὴν ἐορτὴν οἱ τε Ξενο-

φῶντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν· οἱ δὲ βουλόμενοι καὶ ἄνδρες συνεδήρων· καὶ ἡλίσκετο τὰ μὲν ἐξ αὐτοῦ τοῦ ἱεροῦ χώρου, τὰ δὲ καὶ ἐκ τῆς Φολόης, σύες καὶ δορκάδες καὶ ἔλαφοι. 11. Ἔστι δὲ ἡ χώρα ἥ ἐκ Λακεδαιμόνος εἰς Ὀλυμπίαν πορεύονται ὡς εἴκοσι στάδιοι ἀπὸ τοῦ ἐν Ὀλυμπίᾳ Διὸς ἱεροῦ. Ἐνὶ δ' ἐν τῷ ἱερῷ χώρῳ καὶ ἄλση μαὶ ὄρη δένδρων μεστά, ἱκανὰ καὶ σὺς καὶ αἰγας καὶ βοὺς τρέφειν καὶ ἵππους, ὥστε καὶ τὰ τῶν εἰς τὴν ἑορτὴν ἰόντων ὑποζύγια εὐωχεῖσθαι. 12. Περὶ δ' αὐτὸν τὸν ναὸν ἄλσος ἡμέρων δένδρων ἐφυτεύθη ὅσα ἐστὶ τρωκτὰ ὥραϊα. Ὁ δὲ ναὸς ὡς μικρὸς μεγάλῳ τῷ ἐν Ἐφέσῳ εἴκασται· καὶ τὸ ξόανον ἔοικεν ὡς κυπαρίττινον χρυσοῦ ὄντι τῷ ἐν Ἐφέσῳ. 13. Καὶ στήλη ἔστηκε παρὰ τὸν ναὸν γράμματα ἔχουσα· **ΙΕΡΟΣ Ο ΧΩΡΟΣ ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΔΕ ΕΧΟΝΤΑ ΚΑΙ ΚΑΡΠΟΤΜΕΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΥΕΙΝ ΕΚΑΣΤΟΣ ΕΤΟΥΣ, ΕΚ ΔΕ ΤΟΥ ΠΕΡΙΤΤΟΥ ΤΟΝ ΝΑΟΝ ΕΠΙΣΚΕΤΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΤΤΑ ΤΗΙ ΘΕΩΙ ΜΕΛΗΣΕΙ.**

CAP. IV.

1. Ἐκ Κερασούντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο οὔπερ καὶ πρόσθεν, οἱ δ' ἄλλοι κατὰ γῆν ἐπορεύοντο. 2. Ἐπεὶ δ' ἦσαν ἐπὶ τοῖς Μοσσυνοίκων ὁρίοις, πέμπουσιν εἰς αὐτοὺς Τιμησίδεον τὸν Τραπεζούντιον πρόξενον ὄντα τῶν Μοσσυνοίκων, ἐρωτῶντες πότερον ὥς διὰ φιλίας ἢ ὥς διὰ πολεμίας πορεύσονται τῆς χώρας. Οἱ δ' εἶπον ὅτι οὐ διήσοιεν· ἐπίστευον γὰρ τοῖς χωρίοις. 3. Ἐντεῦθεν λέγει ὁ Τιμησίδεος ὅτι πολέμιοι εἰσιν αὐτοῖς οἱ ἐκ τοῦ ἐπέκεινα· καὶ ἐδόκει καλέσαι ἐκείνους, εἰ βούλονται συμμαχίαν ποιήσασθαι· καὶ πεμφθεὶς ὁ Τιμησίδεος ἤκεν ἄγων τοὺς ἄρχοντας. 4. Ἐπεὶ δὲ ἀφίκοντο, συνήλθον οἳ τε τῶν Μοσσυνοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἔλεξε μὲν **Ἐμπεδοκλῆς**, ἡρμήνευε δὲ Τιμησίδεος.

5. Ὡς ἄνδρες Μοσσύνοικοι, ἡμεῖς βουλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα περὶ· πλοῖα γὰρ οὐκ ἔχομεν· κωλύουσι δὲ οὗτοι ἡμᾶς οὐς ἀκούομεν ὑμῖν πολεμίους εἶναι. 6. Εἰ οὖν βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν συμμάχους καὶ τιμωρήσασθαι εἴ τι πῶποθ' ὑμᾶς οὗτοι ἠδίκησαν, καὶ τὸ λοιπὸν ὑμῶν ὑπηκόους εἶναι τούτους. 7. Εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε πόθεν αἰῶνις ἂν τοσαύτην δύναμιν λάβοιτε σύμμαχον. 8. Πρὸς ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν Μοσσυνοίκων ὅτι καὶ βούλοιντο ταῦτα καὶ δέχοιντο τὴν συμμαχίαν. 9. Ἀγετε δὴ, ἔφη ὁ Ξενοφῶν, τί ὑμῶν δέησεσθε χρήσασθαι, ἂν σύμμαχοι ὑμῶν γενώμεθα; καὶ ὑμεῖς τί οἰοί τε ἔσεσθε ἡμῖν συμπράξαι περὶ τῆς διόδου; 10. Οἱ δ' εἶπον ὅτι ἱκανοὶ ἔσμεν εἰς τὴν χώραν εἰσβάλλειν ἐκ τοῦ ἐπὶ δῦτερα τὴν τῶν ὑμῖν τε καὶ ἡμῖν πολεμίων, καὶ δεῦρο ὑμῖν πέμψαι ναῖς τε καὶ ἄνδρας οἵτινες ὑμῖν συμμαχοῦνται τε καὶ τὴν ὁδὸν ἡγήσονται.

11. Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες ᾤχοντο· καὶ ἦγον τῇ ὑστεραίᾳ ἄγοντες τριακόσια πλοῖα μονόξυλα καὶ ἐν ἑκάστῳ τρεῖς ἄνδρας· ὧν οἱ μὲν δύο ἐκβάντες εἰς τάξιν ἔδεντο τὰ ὄπλα· ὁ δὲ εἰς ἔμενε. 12. Καὶ οἱ μὲν λαβόντες τὰ πλοῖα ἀπέπλευσαν· οἱ δὲ μένοντες ἐξετάξαντο ὧδε. Ἔστησαν ἀνὰ ἑκατὸν μάλιστα ὥσπερ οἱ χοροὶ ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέρρα πάντες λευκῶν βοῶν δασέα, εἰκασμένα κιττοῦ πετάλῳ· ἐν δὲ τῇ δεξιᾷ παλτὸν ὡς ἐξάπηχυν, ἔμπροσθεν μὲν λόγχην ἔχον, ὀπισθεν δὲ αὐτοῦ τοῦ ξύλου σφαιροειδές. 13. Χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων, πάχος ὡς λινοῦ στρωματοδέσμου· ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτινα, οἷα περ τὰ Παφλαγονικά, κρώβυλον ἔχοντα κατὰ μέσον, ἐγγυτάτα τιαιοειδῆ· εἶχον δὲ καὶ σαγάρεις σιδηράς. 14. Ἐντεῦθεν ἐξῆρχε μὲν αὐτῶν εἰς, οἱ δ' ἄλλοι πάντες ἐπορεύοντο ἄδοντες ἐν ῥύθμῳ, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὄπλων τῶν Ἑλλήνων ἐπορεύοντο εὐδὺς πρὸς τοὺς πολεμίους ἐπὶ χωρίον ὃ ἐδόκει ἐπιμαχώτατον εἶναι. 15. Ὡρικεῖτο δὲ τοῦτο πρὸ τῆς πόλεως τῆς μητροπόλεως καλουμένης αὐτοῖς καὶ ἐχούσης τὸ ἀκρότατον τῶν Μοσσυνοίκων. Καὶ

περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ αἰεὶ τοῦτ' ἔχοντες ἐδόκουν ἐγκρατεῖς· εἶναι καὶ πάντων Μοσσυνοίκων. Καὶ ἔφασαν τούτους οὐ δικαίως ἔχειν τοῦτο, ἀλλὰ κοινὸν ὃν καταλαβόντας πλεονεκτεῖν.

16. Εἶποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων τινές, οὐ ταχθέντες ὑπὸ τῶν στρατηγῶν ἀλλ' ἀρπαγῆς ἕνεκεν. Οἱ δὲ πολέμιοι προσιόντων τέως μὲν ἡσύχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτούς· καὶ ἀπέκτειναν συχνοὺς τῶν βαρβάρων καὶ τῶν συναναβάντων Ἑλλήνων τινάς, καὶ ἐδίωκον μέχρις οὐ εἶδον τοὺς Ἕλληνας βοηθούοντας, εἶτα δὲ ἀποτραπόμενοι ᾤχοντο. 17. καὶ ἀποτεμόντες, τὰς κεφαλὰς τῶν νεκρῶν ἐπεδείκνυσαν τοῖς τε Ἑλλήσι καὶ τοῖς ἑαυτῶν πολεμίοις· καὶ ἅμα ἐχόρευον νόμφ τινὶ ᾄδοντες. 18. Οἱ δ' Ἕλληνες μάλα ἥχθοντο ὅτι τοὺς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους καὶ ὅτι οἱ ἐξελεθόντες Ἕλληνες σὺν αὐτοῖς ἐπεφεύγεσαν μάλ' ὄντες συχνοί· ὃ οὐπω πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατείᾳ. 19. Ξενοφῶν δὲ συγκαλέσας τοὺς Ἕλληνας εἶπεν· Ἄνδρες στρατιῶται, μηδὲν ἁδυμήσητε ἕνεκα τῶν γεγενημένων· ἴστε γὰρ ὅτι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. 20. Πρῶτον μὲν γὰρ ἐπίστασθε ὅτι οἱ μέλλοντες ἡμῖν ἡγεῖσθαι τῷ ὄντι πολέμιοι εἰσιν οἷσπερ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἑλλήνων οἱ ἀφροντιστήσαντες τῆς σὺν ἡμῖν τάξεως καὶ ἱκανοὶ ἡγησάμενοι εἶναι σὺν τοῖς βαρβάροις ταῦτα πράττειν ἅπερ σὺν ἡμῖν δίκην δεδώκασιν· ὥστε αὖθις ἤττον τῆς ἡμετέρας τάξεως ἀπολείφονται. 21. Ἄλλ' ὑμᾶς δεῖ παρασκευάζεσθαι ὅπως καὶ τοῖς φίλοις οὖσι τῶν βαρβάρων δόξετε κρείττους αὐτῶν εἶναι καὶ τοῖς πολεμίοις δηλώσετε ὅτι οὐχ ὁμοίοις ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο.

22. Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναν· τῇ δ' ὑστεραίᾳ θύσαντες ἐπεὶ ἐκαλλιερήσαντο ἀριστήσαντες, ὀρθίους τοὺς λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐώνυμον κατὰ ταῦτα ταξάμενοι ἐπορεύοντο τοὺς τοξότας μεταξὺ τῶν λόχων ὀρθίων ὄντων ἔχοντες, ὑπολειπομένους δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν. 23. Ἦσαν γὰρ τῶν πολεμιῶν

οἱ εὖζωνοι κατατρέχοντες τοῖς λίθοις ἔβαλλον. Τούτους οὖν ἀνέστελλον οἱ τοξῆται καὶ οἱ πελτασταί· οἱ δ' ἄλλοι βύδην ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χωρίον ἀφ' οὗ τῇ προτεραιᾷ οἱ βάρβαροι ἐτράπησαν καὶ οἱ σὺν αὐτοῖς. Ἐνταῦθα γὰρ οἱ πολέμοι ἦσαν ἀντιτεταγμένοι. 24. Τοὺς μὲν οὖν πελταστάς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτράποντο. Καὶ οἱ μὲν πελτασταὶ εὐδὺς εἶποντο διώκοντες ἄνω πρὸς τὴν μητρόπολιν· οἱ δὲ ὀπλίται ἐν τάξει εἶποντο. 25. Ἐπεὶ δ' ἄνω ἦσαν πρὸς ταῖς τῆς μητροπόλεως οἰκίαις, ἐνταῦθα δὴ οἱ πολέμοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο καὶ ἐξηκόντιζον τοῖς παλτοῖς· καὶ ἄλλα δόρατα ἔχοντες παχέα μακρά, ὅσα ἀνὴρ ἂν φέροι μόλις, τούτοις ἐπειρώντο ἀμύνεσθαι ἐκ χειρός.

26. Ἐπεὶ δὲ οὐχ ὑφίεντο οἱ Ἕλληνες, ἀλλ' ὁμόσε ἐχώρουν, ἔφυγον οἱ βάρβαροι καὶ ἐντεῦθεν ἅπαντες λιπόντες τὸ χωρίον. Ὁ δὲ βασιλεὺς αὐτῶν ὁ ἐν τῷ μόνον τῷ ἐπ' ἄκρου ὠκοδομημένῳ δὴν τρέφουσι πάντες κοιῇ αὐτοῦ μένοντα καὶ φυλάττουσιν οὐκ ἤθελεν ἐξελεῖν, οὐδὲ οἱ ἐν τῷ πρότερον αἰρεθέντι χωρίῳ, ἀλλ' αὐτοῦ σὺν τοῖς μοσσύνοις κατεκαύθησαν. 27. Οἱ δ' Ἕλληνες διαρπάζοντες τὰ χωρία εὕρισκον θησαυροὺς ἐν ταῖς οἰκίαις ἄρτων νενημένων πατρίους, ὡς ἔφασαν οἱ Μοσσύνιοι· τὸν δὲ νέον σῖτον σὺν τῇ καλάμῃ ἀποκείμενον· ἦσαν δὲ ζεαὶ αἱ πλείσται. 28. Καὶ δελφίνων τεμάχη ἐν ἀμφορεύσιν εὕρισκετο τεταριχευμένα καὶ στέαρ ἐν τεύχεσι τῶν δελφίνων, φ' ἐχρῶντο οἱ Μοσσύνιοι καθάπερ οἱ Ἕλληνες τῷ ἐλαίῳ. 29. Κάρυα δ' ἐπὶ τῶν ἀνωγαίων ἦν πολλὰ τὰ πλατέα οὐκ ἔχοντα διαφυὴν οὐδεμίαν. Τούτῳ καὶ πλείστῳ σίτῳ ἐχρῶντο ἔφοντες καὶ ἄρτους ἀπῴωντες. Οἶνος δ' εὕρισκετο δὲ ἄκρατος μὲν ὁξὺς ἐφαίνετο εἶναι ὑπὸ τῆς αὐστηρότητος· κερασθεῖς δὲ εὐώδης τε καὶ ἡδύς.

30. Οἱ μὲν δὴ Ἕλληνες ἀριστήσαντες ἐνταῦθα ἐπορεύοντο εἰς τὸ πρόσω, παραδόντες τὸ χωρίον τοῖς συμμαχήσασιν τῶν Μοσσυνοίκων. Ὅπόσα δὲ καὶ ἄλλα παρήεσαν χωρίων σὺν τοῖς πολεμίοις ὄντων, τὰ εὐπροσοδάτα οἱ μὲν ἔλειπον, οἱ δὲ ἐκόντες προσεχώρουν. 31. Τὰ δὲ πλείστα τοιαύδ'

ἦν τῶν χωρίων· ἀπείχον αἱ πόλεις ἀπ' ἀλλήλων στάδια ὀγδοήκοντα, αἱ δὲ πλείον αἱ δὲ μείον· ἀναβοώντων δὲ ἀλλήλων συνήκουον εἰς τὴν ἑτέραν ἐκ τῆς ἑτέρας πόλεως. Οὕτως ὑψηλὴ τε καὶ κοίλῃ ἡ χώρα ἦν. 32. Ἐπεὶ δὲ πορευόμενοι ἐν τοῖς φίλοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς παῖδας τῶν εὐδαιμόνων σιτευτοῦς, τετραμμένους καρύοις ἐφθοῖς, ἀπαλοὺς καὶ λευκοὺς σφόδρα καὶ οὐ πολλοῦ δέοντας ἴσους τὸ πλάτος καὶ τὸ μῆκος εἶναι· ποικίλους δὲ τὰ νῶτα καὶ τὰ ἔμπροσθεν πάντα ἐστιγμένους ἀνδρόμιον. 33. Ἐξήτουν δὲ καὶ ταῖς ἐταίραις αἷς ἦγον οἱ Ἕλληνες ἐμφανῶς συγγίνεσθαι· νόμος γὰρ ἦν οὗτος σφίσι. Λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ αἱ γυναῖκες. 34. Τούτους ἔλεγον οἱ στρατευσάμενοι βαρβαρωτάτους διελθεῖν καὶ πλείστον τῶν Ἑλληνικῶν νόμων κεχωρισμένους. Ἐν τε γὰρ ὅχλῳ ὄντες ἐποιοῦν ἅπερ ἂν ἄνθρωποι ἐν ἐρημίᾳ ποιήσκειαν, ἄλλως δὲ οὐκ ἂν τολμᾶν· μόνοι τε ὄντες ὅμοια ἐπραττον ἅπερ ἂν μετ' ἄλλων ὄντες· διελέγοντό τε ἑαυτοῖς καὶ ἐγέλων ἐφ' ἑαυτοῖς καὶ ὠρχοῦντο ἐφιστάμενοι ὅπου τύχοιεν ὥσπερ ἄλλοις ἐπιδεικνύμενοι.

CAP. V.

1. Διὰ ταύτης τῆς χώρας οἱ Ἕλληνες, διὰ τε τῆς πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὀκτῶ σταθμούς, καὶ ἀφικνούνται εἰς Χάλυβας. Οὗτοι ὀλίγοι ἦσαν καὶ ὑπήκοοι τῶν Μοσυνοίκων· καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας. Ἐντεῦθεν ἀφικνούνται εἰς Τιβαρηνούς. 2. Ἡ δὲ τῶν Τιβαρηνῶν χώρα πολλὴ ἦν πεδινωτέρα καὶ χωρὶα εἶχεν ἐπὶ θαλάττῃ ἥττον ἐρυμνὰ. Καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρὶα προσβάλλειν καὶ τὴν στρατιὰν ὀνηθῆναι τι· καὶ τὰ ξένια ἃ ἦκε παρὰ Τιβαρηνῶν οὐκ ἐδέχοντο, ἀλλ' ἐπιμειναι κελεύσαντες ἕστε βουλευσάιντο ἐθύοντο. 3. Καὶ πολλὰ καταθυσάντων τέλος ἀπεδείξαντο οἱ μάντεις πάντες γνώμην ὅτι οὐδαμῇ προσίοιντο οἱ θεοὶ τὸν πόλεμον, Ἐντεῦθεν δὲ τὰ ξένια ἐδέξαντο, καὶ ὥς διὰ φιλίας πορευόμενοι δύο ἡμέρας

ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σινωπέων ἀποίκους, ὄντας δ' ἐν τῇ Τιβαρηνῶν χώρᾳ.

4. Μέχρις ἐνταῦθα ἐπέξευσεν ἡ στρατιὰ. Πλήθος τῆς καταβάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλῶνι μάχης ἄχρι εἰς Κοτύωρα σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἑξακόσιοι καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἑξακόσιοι· χρόνου πλήθος ὀκτὼ μῆνες. 5. Ἐνταῦθα ἔμειναν ἡμέρας τετταράκοντα πέντε. Ἐν δὲ ταύταις πρῶτον μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπὰς ἐποίησαν κατὰ ἔθνος ἕκαστοι τῶν Ἑλλήνων, καὶ ἀγῶνας γυμνικούς. 6. Τὰ δ' ἐπιτήδεια ἐλάμβανον τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων τῶν Κοτυωριτῶν· οὐ γὰρ παρεῖχον ἀγοράν, οὐδ' εἰς τὸ τεῖχος τοὺς ἀσθενούντας ἐδέχοντο.

7. Ἐν τούτῳ ἔρχονται ἐκ Σινώπης πρέσβεις, φοβούμενοι περὶ τῶν Κοτυωριτῶν τῆς τε πόλεως, (ἣν γὰρ ἐκείνων, καὶ φόρους ἐκείνοις ἔφερον,) καὶ περὶ τῆς χώρας, ὅτι ἡκουον δηουμένην· καὶ ἐλθόντες εἰς τὸ στρατόπεδον ἔλεγον· προηγόρει δὲ Ἐκατόννυμος δεινὸς νομιζόμενος εἶναι λέγειν. 8. Ἐπεμψεν ἡμᾶς, ὦ ἄνδρες στρατιῶται, ἡ τῶν Σινωπέων πόλις ἐπαίνεσοντάς τε ὑμᾶς ὅτι ἐνικᾶτε Ἕλληνες ὄντες βαρβάρους, ἔπειτα δὲ καὶ συνησθησομένους ὅτι διὰ πολλῶν τε καὶ δεινῶν, ὡς ἡμεῖς ἀκούομεν, πραγμάτων σεσωσμένοι πάρεστε. 9. Ἀξιούμεν δέ, Ἕλληνες ὄντες καὶ αὐτοί, ὑφ' ὑμῶν ὄντων Ἑλλήνων ἀγαθὸν μὲν τι πάσχειν, κακὸν δὲ μηδέν· οὐδὲ γὰρ ἡμεῖς ὑμᾶς οὐδὲν πώποδ' ὑπήρξαμεν κακῶς ποιούντες. 10. Κοτυωρίται δὲ οὗτοι εἰσι μὲν ἡμέτεροι ἀποικοὶ· καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτην παραδεδώκαμεν βαρβάρους ἀφελόμενοι· διὸ καὶ δασμὸν ἡμῖν φέρουσιν οὗτοι τεταγμένον καὶ Κερασούντιοι καὶ Τραπεζούντιοι ὡσαύτως· ὥσθ' ὃ τι ἂν τούτους κακὸν ποιήσητε ἡ Σινωπέων πόλις νομίζει πάσχειν. 11. Νῦν δὲ ἀκούομεν ὑμᾶς εἰς τε τὴν πόλιν βίᾳ παρελλυδότης ἐνλοὺς σκηνοῦν ἐν ταῖς οἰκίαις καὶ ἐκ τῶν χωρίων λαμβάνειν ὧν ἂν δέησθε οὐ πείθοντας. 12. Ταῦτ' οὖν οὐκ ἀξιούμεν· εἰ δὲ ταῦτα ποιήσετε, ἀνάγκη ἡμῖν

καὶ Κορύλλαν καὶ Παφλαγόνας καὶ ἄλλον ὄντινα ἂν δυνώμεθα φίλον ποιείσθαι.

13. Πρὸς ταῦτα ἀναστὰς Ξενοφὼν ὑπὲρ τῶν στρατιωτῶν εἶπεν· Ἡμεῖς δέ, ὦ ἄνδρες Σινωπεῖς, ἤκομεν ἀγαπῶντες ὅτι τὰ σώματα διεσωσάμεθα καὶ τὰ ὄπλα· οὐ γὰρ ἦν δυνατὸν ἅμα τε χρήματα ἄγειν καὶ φέρειν καὶ τοῖς πολεμίοις μάχεσθαι. 14. Καὶ νῦν ἐπεὶ εἰς τὰς Ἑλληνίδας πόλεις ἤλθομεν, ἐν Τραπεζοῦντι μέν, παρεῖχον γὰρ ἡμῖν ἀγορὰν, ὠνούμενοι εἴχομεν τὰ ἐπιτήδεια, καὶ ἂνδ' ὧν ἐτίμησαν ἡμᾶς καὶ ξένια ἔδωκαν τῇ στρατιᾷ, ἀντετιμῶμεν αὐτούς· καὶ εἴ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα· τοὺς δὲ πολεμίους αὐτῶν ἐφ' οὓς αὐτοὶ ἡγοῦντο κακῶς ἐποιοῦμεν ὅσον ἐδυνάμεθα. 15. Ἐρωτᾶτε δὲ αὐτοὺς ὁποίων τινῶν ἡμῶν ἔτυχον· πάρεισι γὰρ ἐνθάδε οὓς ἡμῖν ἡγεμόνας διὰ φίλιαν ἢ πόλιν συνέπεμψεν. 16. Ὅποι δ' ἂν ἐλθόντες ἀγορὰν μὴ ἔχωμεν, ἂν τε εἰς βάρβαρον γῆν ἂν τε εἰς Ἑλληνίδα, οὐχ ὕβρει ἀλλ' ἀνάγκῃ λαμβάνομεν τὰ ἐπιτήδεια. 17. Καὶ Καρδούχους καὶ Ταόχους καὶ Χαλδαίους, καίπερ βασιλέως οὐχ ὑπηκόους ὄντας, ὅμως, καὶ μάλα φοβερούς ὄντας, πολεμίους ἐκτησάμεθα διὰ τὸ ἀνάγκην εἶναι λαμβάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ παρεῖχον. 18. Μάκρωνας δὲ καίπερ βαρβάρους ὄντας, ἐπεὶ ἀγορὰν οἶαν ἐδύναντο παρεῖχον, φίλους τε ἐνομίζομεν εἶναι καὶ βίᾳ οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων. 19. Κοτυωρίτας δέ, οὓς ὑμετέρους φατέ εἶναι, εἴ τι αὐτῶν εἰλήφαμεν, αὐτοὶ αἵτιοί εἰσιν· οὐ γὰρ ὥς φίλοι προσεφέροντο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας οὗτ' εἴσω ἐδέχοντο οὗτ' ἔξω ἀγορὰν ἔπεμπον· ἡτιῶντο δὲ τὸν παρ' ὑμῶν ἄρμοσθην τούτων αἴτιον εἶναι. 20. Ὁ δὲ λέγεις βίᾳ παρελθόντας σκηνοῦν, ἡμεῖς ἡξιούμεεν τοὺς κάμνοντας εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέωγον τὰς πύλας, ἥ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον ταύτῃ εἰσελθόντες ἄλλο μὲν οὐδὲν βλάβιον ἐποιήσαμεν· σκηνοῦσι δ' ἐν ταῖς στέγαις οἱ κάμνοντες τὰ ἑαυτῶν δαπανῶντες· καὶ τὰς πύλας φρουροῦμεν, ὅπως μὴ ἐπὶ τῷ ὑμετέρῳ ἄρμοσθῃ ὦσιν οἱ κάμνοντες ἡμῶν, ἀλλ' ἐφ' ἡμῖν ἢ κομίσασθαι ὅταν βουλώμεθα. 21. Οἱ δ' ἄλλοι, ὥς

ὁράτε, σκηνοῦμεν ὑπαίθριοι ἐν τῇ τάξει, παρεσκευασμένοι, ἂν μὲν τις εὖ ποιῇ, ἀντευποιεῖν· ἂν δὲ κακῶς, ἀλέξασθαι. 22. Ἀ δὲ ἠπειλήσας ὥς ἦν ὑμῖν δοκῇ Κορύλαιν καὶ Παφλαγῶνας συμμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς δὲ ἦν μὲν ἀνάγκη ἢ πολεμήσομεν καὶ ἀμφοτέροις· ἤδη γὰρ καὶ ἄλλοις πολλαπλασίοις ὑμῶν ἐπολεμήσαμεν· ἂν δὲ δοκῇ ἡμῖν, καὶ φίλον ποιήσομεν τὸν Παφλαγῶνα. 23. Ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῆς ὑμετέρας πόλεως καὶ χωρίων τῶν ἐπιδαλατῶν. Πειρασόμεθα οὖν συμπράττοντες αὐτῷ ὧν ἐπιθυμεῖ φίλοι γίνεσθαι.

24. Ἐκ τούτου μάλα μὲν δῆλοι ἦσαν οἱ συμπρέσβεις τῷ Ἑκατωνύμφῃ χαλεπαίνοντες τοῖς εἰρημένοις. Παρελθὼν δ' αὐτῶν ἄλλος εἶπεν ὅτι οὐ πόλεμον ποιησόμενοι ἤκοιεν, ἀλλ' ἐπιδείξοντες ὅτι φίλοι εἰσὶ. Καὶ ξενίοις, ἦν μὲν ἔλθῃτε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξόμεθα· νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδόναι ἃ δύνανται· ὁρῶμεν γὰρ πάντα ἀληθῆ ὄντα ἃ λέγετε. 25. Ἐκ τούτου ξενία τε ἔπεμπον οἱ Κοτυωρίται καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέσβεις· καὶ πρὸς ἀλλήλους πολλὰ τε καὶ ἐπιτήδεια διελέγοντο τά τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας ἐπυνθάνοντο καὶ ὧν ἐκάτεροι ἐδέοντο.

CAP. VI.

1. Ταύτῃ μὲν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. Τῇ δ' ὑστεραίᾳ συνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας, καὶ ἐδόκει αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας βουλευέσθαι. Εἴτε γὰρ πεζῇ δέοι πορεύεσθαι, χρήσιμοι ἂν ἐδόκουν εἶναι οἱ Σινωπεῖς ἡγούμενοι· ἔμπειροι γὰρ ἦσαν τῆς Παφλαγονίας· εἴτε κατὰ θάλατταν, προσδεῖν ἐδόκει Σινωπέων· μόνοι γὰρ ἂν ἐδόκουν ἱκανοὶ εἶναι πλοῖα παρασχέιν ἀρκούντα τῇ στρατιᾷ. 2. Καλέσαντες οὖν τοὺς πρέσβεις συνεβουλευόντο, καὶ ἤξιον Ἑλλήνας ὄντας Ἑλ-

λῃσι τούτῳ πρῶτον καλῶς δέχεσθαι τῷ εὔνους τι εἶναι καὶ τὰ βέλτιστα συμβουλευεῖν.

3. Ἀναστὰς δὲ Ἑκατόνυμος πρῶτον μὲν ἀπελογήσατο περὶ οὗ εἶπεν ὡς τὸν Παφλαγῶνα φίλον ποιήσوينιο, ὅτι οὐχ ὡς τοῖς Ἑλλῃσι πολεμησόντων σφῶν εἴποι, ἀλλ' ὅτι ἐξὸν τοῖς βαρβάροις φίλους εἶναι τοὺς Ἑλλήνας αἰρήσονται. Ἐπεὶ δὲ συμβουλευεῖν ἐκέλευον, ἐπευξάμενος ὧδε εἶπεν. 4. Εἰ μὲν συμβουλευοίμι ἃ βέλτιστά μοι δοκεῖ εἶναι, πολλὰ μοι κάγαθὰ γένοιτο. εἰ δὲ μή, τάναντία. αὕτη γὰρ ἡ ἱερὰ συμβουλή λεγομένη εἶναι δοκεῖ μοι παρεῖναι. νῦν γὰρ δὴ ἂν μὲν εὖ συμβουλευσας φανῶ, πολλοὶ ἔσσεσθε οἱ ἐπαινοῦντές με. ἂν δὲ κακῶς, πολλοὶ ἔσσεσθε οἱ καταρώμενοι. 5. Πράγματα μὲν οὖν οἶδ' ὅτι πολὺ πλείω ἔξομεν, ἐὰν κατὰ θάλατταν κομίζησθε. ἡμᾶς γὰρ δεήσει τὰ πλοῖα πορίζειν. ἦν δὲ κατὰ γῆς στέλλησθε, ὑμᾶς δεήσει τοὺς μαχομένους εἶναι. Ὅμως δὲ λεκτέα ἃ γινώσκω. 6. ἔμπειρος γάρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων καὶ τῆς δυνάμεως. ἔχει γὰρ [ἡ χώρα] ἀμφοτέρα, καὶ πεδία κάλλιστα καὶ ὄρη ὑψηλότατα. 7. Καὶ πρῶτον μὲν οἶδα εὐθὺς ἢ τὴν εἰσβολὴν ἀνάγκη ποιῆσθαι. οὐ γὰρ ἔστιν ἄλλη ἢ ἡ τὰ κέρατα τοῦ ὄρους τῆς ὁδοῦ κατ' ἐκάτερά ἐστιν ὑψηλά. ἃ κρατεῖν κατέχοντες καὶ πάνυ ὀλγοὶ δύναιнт' ἂν. τούτων δὲ κατεχομένων οὐδ' ἂν οἱ πάντες ἄνθρωποι δύναιнт' ἂν διελθεῖν. Ταῦτα δὲ καὶ δείξαμι ἂν, εἰ μοί τινα βούλοισθε συμπέμψαι. 8. Ἐπειτα δὲ οἶδα καὶ πεδία ὄντα καὶ ἱππείαν ἣν αὐτοὶ οἱ βάρβαροι νομίζουσι κρείττω εἶναι ἀπάσης τῆς βασιλέως ἱππείας. Καὶ νῦν οὗτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι. ἀλλὰ μείζον φρονεῖ ὁ ἄρχων αὐτῶν. 9. Εἰ δὲ καὶ δυνηθεῖτε τὰ τε ὄρη κλέψαι ἢ φθάσαι λαβόντες καὶ ἐν τῷ πεδίῳ κρατῆσαι μαχομένοι τοὺς τε ἱππεῖς τούτων καὶ πεζῶν μυριάδας πλείον ἢ δώδεκα, ἤξετε ἐπὶ τοὺς ποταμούς, πρῶτον μὲν τὸν Θερμῶδοντα, εὖρος τριῶν πλέθρων, ὃν χαλεπὸν οἶμαι διαβαίνειν ἄλλως τε καὶ πολεμίων πολλῶν μὲν ἔμπροσθεν ὄντων πολλῶν δὲ ὀπισθεν ἐπομένων. δεύτερον δ' Ἴριν, τρίπλεθρον ὡσαύτως. τρίτον δ' Ἄλυν, οὐ μείον δυοῖν σταδίῳ, ὃν οὐκ

ἀν δύναιοιθε ἄνευ πλοίων διαβῆναι· πλοῖα δὲ τίς ἔσται ὁ παρέχων; ὡς δ' αὐτως καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε ἂν, εἰ τὸν Ἄλυν διαβαίητε. 10. Ἐγὼ μὲν οὖν οὐ χαλεπὴν ὑμῖν εἶναι νομίζω τὴν πορείαν ἀλλὰ παντάπασιν ἀδύνατον. Ἄν δὲ πλέητε, ἔστιν ἐνθύνδε μὲν εἰς Σινώπην παραπλεύσαι, ἐκ Σινώπης δὲ εἰς Ἡράκλειαν· ἐξ Ἡρακλείας δὲ οὔτε πεζῇ οὔτε κατὰ θάλατταν ἀπορία πολλά· γὰρ καὶ πλοῖα ἔστιν ἐν Ἡρακλείᾳ.

11. Ἐπεὶ δὲ ταῦτα ἔλεξεν, οἱ μὲν ὑπώπτενον φιλίας ἕνεκα τῆς Κορύλα λέγειν· καὶ γὰρ ἦν πρόξενος αὐτῷ· οἱ δὲ καὶ ὡς δῶρα ληφόμενον διὰ τὴν συμβουλήν ταύτην· οἱ δ' ὑπώπτενον καὶ τούτου ἕνεκα λέγειν ὡς μὴ πεζῇ ἰόντες τὴν Σινωπέων τι χώραν κακὸν ἐργάζονται. Οἱ δ' οὖν Ἕλληνες ἐψηφίσαντο κατὰ θάλατταν τὴν πορείαν ποιεῖσθαι. 12. Μετὰ ταῦτα Ξενοφῶν εἶπεν· ὦ Σινωπεῖς, οἱ μὲν ἄνδρες ἡρηνται πορείαν ἣν ὑμεῖς συμβουλεύετε· οὕτω δ' ἔχει· εἰ μὲν πλοῖα ἔσσεσθαι μέλλει ἱκανὰ ἀριθμῶ ὡς ἓνα μὴ καταλείπεσθαι ἐνθάδε, ἡμεῖς ἂν πλείοιμεν· εἰ δὲ μέλλοιμεν οἱ μὲν καταλείψεσθαι οἱ δὲ πλεύσεσθαι, οὐκ ἂν ἐμβαίημεν εἰς τὰ πλοῖα. 13. Γινώσκωμεν γὰρ ὅτι ὅπου μὲν ἂν κρατῶμεν, δυναίμεθ' ἂν καὶ σώζεσθαι καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δέ που ἥττους τῶν πολεμίων ληφθῇσόμεθα, εὐδηλον δὴ ὅτι ἐν ἀνδραπόδων χώρα ἐσόμεθα. 14. Ἀκούσαντες ταῦτα οἱ πρέσβεις ἐκέλευον πέμπειν πρέσβεις· Καὶ πέμπουσι Καλλίμαχον Ἀρκάδα καὶ Ἀρίστων Ἀθηναῖον καὶ Σαμόλαν Ἀχαιοῖν. Καὶ οἱ μὲν ὄχοντο.

15. Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὁρῶντι μὲν ὀπλίτας πολλοὺς τῶν Ἑλλήνων, ὁρῶντι δὲ καὶ πελταστὰς πολλοὺς καὶ τοξότας καὶ σφενδονήτας καὶ ἱππέας δὲ καὶ μάλα ἤδη διὰ τὴν τριβὴν ἱκανοὺς, ὄντας δ' ἐν τῷ Πόντῳ, (ἔνθα οὐκ ἂν ἀπ' ὀλίγων χρημάτων τοσαύτη δύναμις παρσκευάσθῃ,) καλὸν αὐτῷ ἐδόκει εἶναι καὶ χώραν καὶ δύναμιν τῇ Ἑλλάδι προσκτήσασθαι πόλιν κατοικίσαντας. 16. Καὶ γενέσθαι ἂν αὐτῷ ἐδόκει μεγάλη, καταλογιζομένῳ τό τε αὐτῶν πλῆθος καὶ τοὺς περιουκοῦντας τὸν Πόντον. Καὶ ἐπὶ τούτοις ἐθύετο

πρῶν τινι εἰπεῖν τῶν στρατιωτῶν Σίλανὸν παρακαλέσας τὸν Κύρου μάντιν γενόμενον τὸν Ἀμβρακιώτην. 17. Ὁ δὲ Σίλανὸς δεδιὼς μὴ γένηται ταῦτα καὶ καταμεῖνῃ που ἡ στρατιά, ἐκφέρει εἰς τὸ στράτευμα λόγον ὅτι Ξενοφῶν βούλεται καταμεῖναι τὴν στρατιὰν καὶ πόλιν οἰκίσαι καὶ ἑαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι. 18. Αὐτὸς δ' ὁ Σίλανὸς ἐβούλετο ὅτι τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὓς γὰρ παρὰ Κύρου ἔλαβε τρισχιλίους δαρεικοὺς, ὅτε τὰς δέκα ἡμέρας ἡγήθηνεν θυόμενος Κύρῳ, διεσεσώκει. 19. Τῶν δὲ στρατιωτῶν, ἐπεὶ ἤκουσαν, τοῖς μὲν ἐδόκει βέλτιστον εἶναι καταμεῖναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίῳν δὲ ὁ Δαρδανεύς καὶ Θώραξ ὁ Βοιώτιος πρὸς ἐμπόρους τινας παρόντας τῶν Ἡρακλεωτῶν καὶ Σινωπέων λέγουσιν ὅτι εἰ μὴ ἐκποριεύσι τῇ στρατιᾷ μισθὸν ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύει μείναι τοσαύτῃ δύναμις ἐν τῷ Πόντῳ· βουλευέται γὰρ Ξενοφῶν καὶ ἡμᾶς παρακαλεῖ, ἐπειδὰν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἐξαίφνης τῇ στρατιᾷ. 20. Ἄνδρες, νῦν μὲν ὁρώμεν ἡμᾶς ἀπόρους ὄντας καὶ ἐν τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτήδεια καὶ ὡς οἴκαδε ἀπελθόντας ὀνῆσαι τι τοὺς οἴκοι. Εἰ δὲ βούλεσθε τῆς κύκλῳ χώρας περὶ τὸν Πόντον οἰκουμένης ἐκλεξάμενοι ὅπῃ ἂν βούλησθε κατασχεῖν, καὶ τὸν μὲν ἐθέλοντα ἀπιέναι οἴκαδε, τὸν δὲ ἐθέλοντα μένειν αὐτοῦ, πλοῖα δὲ ὑμῖν πάρεστιν, ὥστε ὅπῃ ἂν βούλησθε ἐξαίφνης ἂν ἐπιπέσσετε.

21. Ἀκούσαντες ταῦτα οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι· συνέπεμψε δ' αὐτοῖς Τιμασίῳν ὁ Δαρδανεύς Ἐρύμαχόν τε τὸν Δαρδανέα καὶ Θώρακα τὸν Βοιώτιον τὰ αὐτὰ ταῦτα ἐροῦντας. Σινωπεῖς δὲ καὶ Ἡρακλεῶται ταῦτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμασίῳνα καὶ κελεύουσι προστατεύσαι λαβόντα χρήματα ὅπως ἐκπλεύσῃ ἡ στρατιά. 22. Ὁ δὲ ἄσμενος ἀκούσας ἐν συλλόγῳ τῶν στρατιωτῶν ὄντων λέγει ταδε· Οὐ δεῖ προσέχειν μονῇ, ὦ ἄνδρες, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιείσθαι. Ἀκούω δὲ τινας θύεσθαι ἐπὶ τούτῳ οὐδ' ὑμῖν λέγοντας. 23. Ὑπὸ σחנוῦμαι δὲ ὑμῖν ἂν ἐκπλέητε, ἀπὸ νουμηνίας μισθοφορὰν

παρέξειν. Κυζικηνὸν ἐκάστω τοῦ μηνός· καὶ ἄξω ὑμᾶς εἰς τὴν Τρωάδα, ἔνθεν καὶ εἰμι φυγῆς· καὶ ὑπάρξει ὑμῖν ἡ ἐμὴ πόλις· ἐκόντες γὰρ με δέξονται. 24. Ἠγήσομαι δὲ αὐτὸς ἐγὼ ἔνθεν πολλὰ χρήματα λήψεσθε. Ἐμπειρος δὲ εἰμι τῆς Αἰολίδος καὶ τῆς Φρυγίας καὶ τῆς Τρωάδος καὶ τῆς Φαρναβάζου ἀρχῆς πάσης· τὰ μὲν διὰ τὸ ἐκεῖθεν εἶναι, τὰ δὲ διὰ τὸ συνεστρατεῦσθαι ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλλίδῃ.

25. Ἀναστὰς δ' αὖθις Θώραξ ὁ Βοιώτιος ὃς αἰεὶ περὶ στρατηγίας Ξενοφῶντι ἐμάχετο, ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἔσεσθαι αὐτοῖς Χερρόνησον χώραν καλὴν καὶ εὐδαίμονα, ὥστε τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ ἀπιέναι οἰκαδὲ· γελοῖον δ' εἶναι, ἐν τῇ Ἑλλάδι οὔσης χώρας πολλῆς καὶ ἀφθόνου, ἐν τῇ βαρβάρων μαστεύειν. 26. Ἔστε δ' ἂν, ἔφη, ἐκεῖ γένησθε, καὶ γὰρ καθάπερ Τιμασίῳν ὑπισχνούμαι ὑμῖν τὴν μισθοφοράν. Ταῦτα δ' ἔλεγεν εἰδὼς ἃ Τιμασίῳνι οἱ Ἡρακλεῶται καὶ οἱ Σινωπεῖς ἐπαγγέλειντο ὥστε ἐκπλεῖν. 27. Ὁ δὲ Ξενοφῶν ἐν τούτῳ ἐσίγα. Ἀναστὰς δὲ Φιλῆσιος καὶ Λύκων οἱ Ἀχαιοὶ ἔλεγον ὡς δεῖνόν εἶναι ἰδίᾳ μὲν Ξενοφῶντα πείθειν τε καταμένειν καὶ θύεσθαι ὑπὲρ τῆς μοῆς μὴ κοινούμενον τῇ στρατιᾷ· εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τούτων· ὥστε ἠναγκάσθῃ ὁ Ξενοφῶν ἀναστῆναι καὶ εἰπεῖν τάδε·

28. Ἐγὼ, ὦ ἄνδρες, θύομαι μὲν ὡς ὁρᾶτε ὅποσα δύναμαι καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ ἑμαντοῦ, ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ νοῶν καὶ πράττων ὅποια μέλλει ὑμῖν τε κάλλιστα καὶ ἄριστα ἔσεσθαι καὶ ἐμοί. Καὶ νῦν ἐθνόμεν περὶ αὐτοῦ τούτου εἰ ἄμεινον εἶναι ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τούτων ἢ παντάπασιν μηδὲ ἄπτεσθαι τοῦ πράγματος. 29. Σιλανὸς δέ μοι ὁ μάντις ἀπεκρίνατο τὸ μὲν μέγιστον, τὰ ἱερὰ καλὰ εἶναι· ἥδει γὰρ καὶ ἐμὲ οὐκ ἄπειρον ὄντα διὰ τὸ αἰεὶ παρεῖναι τοῖς ἱεροῖς· ἔλεξε δὲ ὅτι ἐν τοῖς ἱεροῖς φαίνοντό τις δόλος καὶ ἐπιβουλὴ ἐμοί, ὡς ἄρα γινώσκων ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. Ἐξήνεγκε γὰρ τὸν λόγον ὡς ἐγὼ πράττειν ταῦτα διανοοίμην ἤδη οὐ πείσας

ὕμᾱς. 30. Ἐγὼ δὲ εἰ μὲν ἐώρων ἀποροῦντας ὑμᾶς, τοῦτ' ἂν ἐσκόπουν ἀφ' οὗ ἂν γένοιτο ὥστε λαβόντας ὑμᾶς πόλιν τὸν μὲν βουλόμενον ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτήσαιοτο ἱκανὰ ὥστε καὶ τοὺς ἑαυτοῦ οἰκείους ὠφελῆσαι τι. 31. Ἐπεὶ δ' ὁρῶ ὑμῖν καὶ τὰ πλοῖα πέμποντας Ἡρακλεῶτας καὶ Σινωπεῖς ὥστε ἐκπλεῖν, καὶ μισθὸν ὑπισχνουμένους ὑμῖν ἄνδρας ἀπὸ νομηνίας, καλὸν μοι δοκεῖ εἶναι σωζομένους ἔνθα βουλόμεθα μισθὸν τῆς σωτηρίας λαμβάνειν· καὶ αὐτὸς τε ἀναπαύομαι ἐκείνης τῆς διανοίας, καὶ ὅποσοι πρὸς ἐμὲ προσήσαν, λέγοντες ὡς χρή ταῦτα πράττειν, ἀναπαύσασθαι φημι χρήναι. 32. Οὕτω γὰρ γινώσκω· ὁμοῦ μὲν ὄντες πολλοὶ ὥσπερ νυνὶ δοκεῖτε ἂν μοι καὶ ἔντιμοι εἶναι καὶ ἔχειν τὰ ἐπιτήδεια· ἐν γὰρ τῷ κρατεῖν ἐστί καὶ τὸ λαμβάνειν τὰ τῶν ἡττόνων· διασπασθέντες δ' ἂν καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως οὗτ' ἂν τροφήν δύνασθε λαμβάνειν οὔτε χαίροντες ἂν ἀπαλλάξαιτε. 33. Δοκεῖ οὖν μοι ἅπερ ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα· καὶ ἔάν τις μείνῃ ἢ ἀπολιπὼν τινα ληφθῇ πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στράτευμα, κρίνεσθαι αὐτὸν ὡς ἀδικοῦντα. Καὶ ὅτῳ δοκεῖ, ἔφη, ταῦτα, ἀρώτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες.

34. Ὁ δὲ Σίλανὸς ἐβόα, καὶ ἐπεχείρει λέγειν ὡς δίκαιον εἶη ἀπιέναι τὸν βουλόμενον. Οἱ δὲ στρατιῶται οὐκ ἠνέχοντο, ἀλλ' ἠπέλουν αὐτῷ ὅτι εἰ λήφονται ἀποδιδράσκοντα, τὴν δίκην ἐπιδήσοιεν. 35. Ἐντεῦθεν ἐπεὶ ἔγνωσαν οἱ Ἡρακλεῶται ὅτι ἐκπλεῖν δεδογμένον εἶη καὶ Ξενοφῶν αὐτὸς ἐπεψηφικῶς εἶη, τὰ μὲν πλοῖα πέμπουσι, τὰ δὲ χρήματα, ἃ ὑπέσχοντο Τιμασίῳ καὶ Θάρακι ἐψευσμένοι ἦσαν τῆς μισθοφορᾶς. 36. Ἐνταῦθα δὲ ἐκπεπληγμένοι ἦσαν καὶ ἐδεδοίκεσαν τὴν στρατιὰν οἱ τὴν μισθοφορὰν ὑπεσχημένοι. Παραλαβόντες οὖν οὗτοι καὶ τοὺς ἄλλους στρατηγούς οἱς ἀνεκεκοίνωντο ἃ πρόσθεν ἔπραττον, (πάντες δ' ἦσαν πλὴν Νέωνος τοῦ Ἀσιναίου, ὃς Χειρισόφῳ ὑπεστρατήγει, Χειρισόφος δὲ οὕτω παρήν,) ἔρχονται πρὸς Ξενοφῶντα, καὶ λέγουσιν ὅτι μεταμέλοι αὐτοῖς, καὶ δοκοίη κράτιστον εἶναι πλεῖν εἰς Φᾶσιν, ἐπεὶ πλοῖα ἔστι, καὶ κατασχεῖν τὴν Φασιανῶν χώ-

ραν. 37. Αἰήτου δ' υἱοὺς ἐτύγγανε βασιλεύων αὐτῶν. Ξενοφῶν δ' ἀπεκρίνατο ὅτι οὐδὲν ἂν τούτων εἴποι εἰς τὴν στρατιάν· ὑμεῖς δὲ συλλέξαντες, ἔφη, εἰ βούλεσθε, λέγετε. Ἐνταῦθα ἀποδείκνυται Τιμασίῳ ὁ Δαρδανεὺς γνώμην οὐκ ἐκκλησιάζειν, ἀλλὰ τοὺς αὐτοῦ ἕκαστον λοχαγούς πρῶτον πειρᾶσθαι πείθειν. Καὶ ἀπελθόντες ταῦτα ἐποιοῦν.

CAP. VII.

1. Ταῦτα οὖν οἱ στρατιῶται ἀνεπύθοντο πραττόμενα. Καὶ ὁ Νέων λέγει ὡς Ξενοφῶν ἀναπεπεικῶς τοὺς ἄλλους στρατηγούς, διανοεῖται ἄγειν τοὺς στρατιώτας ἐξαπατήσας πάλιν εἰς Φᾶσιν. 2. Ἀκούσαντες δὲ οἱ στρατιῶται χαλεπῶς ἔφερον· καὶ σύλλογοι ἐγίνοντο καὶ κύκλοι συνίσταντο· καὶ μάλα φοβεροὶ ἦσαν μὴ ποιήσειαν οἷα καὶ τοὺς τῶν Κόλχων κήρυκας ἐποίησαν καὶ τοὺς ἀγορανόμους· ὅσοι γὰρ μὴ εἰς τὴν θάλατταν κατέφυγον κατελεύσθησαν. 3. Ἐπεὶ δὲ ἡσθάνετο Ξενοφῶν ἔδοξεν αὐτῷ ὡς τάχιστα συναγαγεῖν αὐτῶν ἀγοράν, καὶ μὴ ἑᾶσαι συλληγῆναι αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα συλλέγειν ἀγοράν. 4. Οἱ δ' ἐπεὶ τοῦ κήρυκος ἤκουσαν συνέδραμον καὶ μάλα ἐτοίμως. Ἐνταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγόρει, ὅτι ἦλθον πρὸς αὐτόν, λέγει δὲ ὧδε·

5. Ἀκούω τινὰ διαβάλλειν, ὦ ἄνδρες, ἐμὲ ὡς ἐγὼ ἄρα ἐξαπατήσας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν. Ἀκούσατε οὖν μου πρὸς θεῶν· καὶ ἐὰν μὲν ἐγὼ φαίνωμαι ἀδικῶν, οὐ χρή με ἐνδεῖδε ἀπελθεῖν πρὶν ἂν δῶ δίκην· ἂν δ' ὑμῖν φαίνωνται ἀδικούντες οἱ ἐμὲ διαβάλλοντες, οὕτως αὐτοῖς χρῆσθε ὥσπερ ἄξιον. 6. Ὑμεῖς δ' ἔφη, ἵστε δήπου ὅθεν ἥλιος ἀνίσχει καὶ ὅπου δύεται· καὶ ὅτι ἐὰν μὲν τις εἰς τὴν Ἑλλάδα μέλλῃ ἵεναι, πρὸς ἑσπέραν δεῖ πορεύεσθαι· ἣν δὲ τις βούληται εἰς τοὺς βαρβάρους, τοῦμπαλιν πρὸς ἕω. Ἔστιν οὖν ὅστις τοῦτο ἂν δύναιτο ὑμᾶς ἐξαπατήσαι ὡς ἥλιος ἐνθεν μὲν ἀνίσχει, δύεται δὲ ἐνταῦθα, ἐνθεν δὲ δύεται, ἀνίσχει δ' ἐντεῦθεν;

7. Ἀλλὰ μὴν καὶ τοῦτό γε ἐπίστασθε ὅτι βορέας μὲν ἔξω τοῦ Πόντου εἰς τὴν Ἑλλάδα φέρει, νότος δὲ εἰσω εἰς Φᾶσιν· καὶ λέγετε, ὅταν βορρᾶς πνέῃ ὥς καλοὶ πλοῖ εἰσιν εἰς τὴν Ἑλλάδα. Τοῦτο οὖν ἔστιν ὅπως τις ἂν ὑμᾶς ἐξαπατήσῃ ὥστ' ἐμβαλεῖν ὁπότεν νότος πνέῃ; 8. Ἀλλὰ γὰρ ὁπότεν γαλήνῃ ἢ ἐμβιβῶ. Οὐκοῦν ἐγὼ μὲν ἐν ἐνὶ πλοίῳ πλεύσομαι, ὑμεῖς δὲ τοῦλάχιστον ἐν ἑκατόν. Πῶς ἂν οὖν ἐγὼ ἢ βιασαίμην ὑμᾶς σὺν ἐμοὶ πλεῖν μὴ βουλομένους ἢ ἐξαπατήσας ἄγοιμι; 9. Ποιῶ δ' ὑμᾶς ἐξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ ἦκειν εἰς Φᾶσιν· καὶ δὴ καὶ ἀποβαίνομεν εἰς τὴν χώραν· γνώσεσθε δήπου ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ· καὶ ἐγὼ μὲν ἔσομαι ὁ ἐξηπατηκὼς εἰς, ὑμεῖς δὲ οἱ ἐξηπατημένοι ἐγγὺς μυρίων ἔχοντες ὅπλα. Πῶς ἂν οὖν εἰς ἀνὴρ μᾶλλον δοίῃ δίκην ἢ οὕτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος; 10. Ἀλλ' οὗτοί εἰσιν οἱ λόγοι ἀνδρῶν καὶ ἡλεθίων καὶ ἐμοὶ φθονούντων, ὅτι ἐγὼ ὑφ' ὑμῶν τιμῶμαι. Καίτοι οὐ δικαίως γ' ἂν μοι φθονοῖεν. Τίνα γὰρ αὐτῶν ἐγὼ κωλύω ἢ λέγειν εἴ τίς τι ἀγαθὸν δύναται ἐν ὑμῖν, ἢ μάχεσθαι εἴ τις ἐθέλει ὑπὲρ ὑμῶν τε καὶ ἑαυτοῦ, ἢ ἐργηγορέναι περὶ τῆς ὑμετέρας ἀσφαλείας ἐπιμελόμενον; Τί γάρ; ἄρχοντας αἰρουμένων ὑμῶν ἐγὼ τινι ἐμποδῶν εἰμι; Παρίημι, ἀρχέτω· μόνον ἀγαθόν τι ποιῶν ὑμᾶς φαινέσθω. 11. Ἀλλὰ γὰρ ἐμοὶ μὲν ἀρκεῖ περὶ τούτων τὰ εἰρημένα· εἰ δέ τις ὑμῶν ἢ αὐτὸς ἐξαπατηθῆναι ἂν οἴεται ταῦτα, ἢ ἄλλον ἐξαπατήσῃ ταῦτα, λέγων διδασκέτω. 12. Ὅταν δὲ τούτων ἅλις ἔχητε, μὴ ἀπέλθῃτε πρὶν ἂν ἀκούσῃτε οἶον ὁρῶ ἐν τῇ στρατιᾷ ἀρχόμενον πρᾶγμα· ὃ εἰ ἔπεισι καὶ ἔσται οἶον ὑποδείκνυσιν, ὥρα ἡμῖν βουλευέσθαι ὑπὲρ ἡμῶν αὐτῶν μὴ κάκιστοί τε καὶ αἰσχιστοὶ ἄνδρες ἀποφαινόμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ φίλων καὶ πολεμίων καὶ καταφρονηθῶμεν. 13. Ἀκούσαντες δὲ ταῦτα οἱ στρατιῶται ἐθαύμασάν τε ὃ τι εἶη καὶ λέγειν ἐκέλευον. Ἐκ τούτου ἀρχεται πάλιν· Ἐπίστασθε πού ὅτι χωρία ἦν ἐν τοῖς ὅρεσι βαρβαρικά, φίλια τοῖς Κερασσυντίοις, ὅθεν κατιόντες τινὲς καὶ ἱερεῖα ἐπώλουν ἡμῖν καὶ ἄλλα ὧν εἶχον. Δοκοῦσι δὲ μοι καὶ ὑμῶν τινὲς εἰς

τὸ ἐγγυτάτω χωρίον τούτων ἐλθόντες ἀγοράσαντές τι πάλιν ἀπελθεῖν. 14. Τοῦτο καταμαδῶν Κλεάρετος ὁ λοχαγὸς ὅτι καὶ μικρὸν εἴη καὶ ἀφύλακτον διὰ τὸ φίλιον νομίζειν εἶναι, ἔρχεται ἐπ' αὐτοὺς τῆς νυκτὸς ὥς πορδήσων, οὐδενὶ ἡμῶν εἰπών. 15. Διενευνόητο δέ, εἰ λάβοι τότε τὸ χωρίον, εἰς μὲν τὸ στράτευμα μηκέτι ἐλθεῖν, ἐμβὰς δ' εἰς πλοῖον ἐν ᾧ ἐτύγχανον οἱ σύσκηνοι αὐτοῦ παραπλέοντες, καὶ ἐνδέμενος εἴ τι λάβοι, ἀποπλέων οἴχεσθαι ἔξω τοῦ Πόντου. Καὶ ταῦτα συνωμολόγησαν αὐτῷ οἱ ἐκ τοῦ πλοίου σύσκηνοι, ὥς ἐγὼ νῦν αἰσθάνομαι. 16. Παρακαλέσας οὖν ὁπόσους ἔπειδεν ἦγεν ἐπὶ τὸ χωρίον. Πορευόμενον δὲ αὐτὸν φθάνει ἡμέρα γενομένη, καὶ συστάντες οἱ ἄνθρωποι ἀπὸ ἰσχυρῶν τόπων βάλλοντες καὶ παίοντες τὸν τε Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συχνοὺς· οἱ δὲ τινες καὶ εἰς Κερασσοῦντα αὐτῶν ἀποχωροῦσι. 17. Ταῦτα δ' ἦν ἐν τῇ ἡμέρᾳ ἣ ἡμεῖς δεῦρο ἐξωρμώμεν περὶ. Τῶν δὲ πλεόντων ἔτι τινὲς ἦσαν ἐν Κερασσοῦντι, οὕτω ἀνηγμένοι. Μετὰ τοῦτο, ὥς οἱ Κερασσούντιοι λέγουσιν, ἀφικνούνται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραιτέρων πρὸς τὸ κοινὸν τὸ ἡμέτερον χρήζοντες ἐλθεῖν. 18. Ἐπεὶ δὲ ἡμᾶς οὐ κατέλαβον, πρὸς τοὺς Κερασσουντίους ἔλεγον ὅτι θανμάζοιεν τί ἡμῖν δόξειεν ἐλθεῖν ἐπὶ αὐτοὺς. Ἐπεὶ μέντοι σφεῖς λέγειν, ἔφασαν, ὅτι οὐκ ἀπὸ κοινοῦ γένοιτο τὸ πρᾶγμα, ἥδεσθαι τε αὐτοὺς καὶ μέλλειν ἐνθάδε πλεῖν, ὥς ἡμῖν λέξαι τὰ γενόμενα καὶ τοὺς νεκροὺς κελεύειν αὐτοὺς θάπτειν λαβόντας τοὺς τούτου δεομένους. 19. Τῶν δ' ἀποφυγόντων τινὲς Ἑλλήνων ἔτυχον ἔτι ὄντες ἐν Κερασσοῦντι· αἰσθόμενοι δὲ τοὺς βαρβάρους ὅποι ἴοιεν αὐτοὶ τε ἐτόλμησαν βάλλειν τοῖς λίθοις, καὶ τοῖς ἄλλοις παρεκελεύοντο. Καὶ οἱ ἄνδρες ἀποθνήσκουσι τρεῖς ὄντες οἱ πρέσβεις καταλευσθέντες. 20. Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασσούντιοι καὶ λέγουσι τὸ πρᾶγμα· καὶ ἡμεῖς οἱ στρατηγοὶ ἀκούσαντες ἡχδόμεδά τε τοῖς γεγενημένοις καὶ ἐβουλευόμεθα σὺν τοῖς Κερασσουντίοις ὅπως ἂν ταφείησαν οἱ τῶν Ἑλλήνων νεκροί. 21. Συγκαθήμενοι δ' ἔξωθεν τῶν ὅπλων ἐξαίφνης ἀκούομεν θορύβου πολλοῦ Παῖε παῖε, βάλλε

βάλλε. Καὶ τάχα δὴ ὁρῶμεν πολλοὺς προσδέοντας λίθους ἔχοντας ἐν ταῖς χερσί, τοὺς δὲ καὶ ἀναιρουμένους. 22. Καὶ οἱ μὲν Κερασούντιοι ὡς ἂν καὶ ἑωρακότες τὸ παρ' ἑαυτοῖς πρᾶγμα, δείσαντες ἀποχωροῦσι πρὸς τὰ πλοῖα. Ἦσαν δὲ νῆ Δία καὶ ἡμῶν οἱ ἔδεισαν. 23. Ἐγωγε μὴν ἦλθον πρὸς αὐτοὺς καὶ ἡρώτων ὅ τι ἐστὶ τὸ πρᾶγμα. Τῶν δ' ἦσαν μὲν οἱ οὐδὲν ᾔδεσαν, ὅμως δὲ λίθους εἶχον ἐν ταῖς χερσίν. Ἐπεὶ δὲ εἰδοῖτι τινὶ ἐνέτυχον, λέγει μοι ὅτι οἱ ἀγορανόμοι δεινότατα ποιοῦσι τὸ στράτευμα. 24. Ἐν τούτῳ τις ὁρᾷ τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δ' ὡς ἤκουσαν, ὥσπερ ἡ συὸς ἀγρίου ἢ ἐλάφου φανέντος ἵενται ἐπ' αὐτόν. 25. Οἱ δ' αὖ Κερασούντιοι ὡς εἶδον ὁρμῶντας καθ' αὐτοὺς, σαφῶς νομίζοντες ἐπὶ σφᾶς ἵεσθαι, φεύγουσι δρόμῳ καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν. Συνεισέπεσον δὲ καὶ ἡμῶν αὐτῶν τινες, καὶ ἐπνίγετο ὅστις νείν μὴ ἐτύγγαεν ἐπιστάμενος. 26. Καὶ τούτους τί δοκεῖτε; ἡδίκουν μὲν οὐδέν, ἔδεισαν δὲ μὴ λύττα τις ὥσπερ κυοῖν ἡμῖν ἐμπεπτῶκοι. Εἰ οὖν ταῦτα τοιαῦτα ἔσται, θεάσασθε οἷα ἡ κατάστασις ἡμῖν ἔσται τῆς στρατιᾶς. 27. Ἵμεῖς μὲν οἱ πάντες οὐκ ἔσεσθε κύριοι οὗτ' ἀνελέσθαι πόλεμον ᾧ ἂν βούλησθε οὔτε καταλύσαι· ἰδίᾳ δὲ ὁ βουλόμενος ἄξει στράτευμα ἐφ' ὅ τι ἂν θέλῃ. Καὶ τινες πρὸς ὑμᾶς ἴωσι πρέσβεις ἢ εἰρήνης δεόμενοι ἢ ἄλλου τινός, κατακανόντες τούτους οἱ βουλόμενοι ποιήσουσιν ὑμᾶς τῶν λόγων μὴ ἀκοῦσαι τῶν πρὸς ὑμᾶς ἰόντων. 28. Ἐπειτα δὲ οὓς μὲν ἂν ὑμεῖς ἅπαντες ἔλησθε ἄρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσονται· ὅστις δ' ἂν ἑαυτὸν ἔληται στρατηγὸν καὶ ἐθέλῃ λέγειν Βάλλε βάλλε, οὗτος ἔσται ἱκανὸς καὶ ἄρχοντα κατακαίνει καὶ ἰδιώτην δὴ ἂν ὑμῶν ἐθέλῃ ἄκριτον, ἦν ὥσιν οἱ πεισόμενοι αὐτῷ, ὥσπερ καὶ νῦν ἐγένετο. 29. Οἷα δ' ὑμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὗτοι στρατηγοὶ σκέψασθε. Ζήλαρχος μὲν γὰρ ὁ ἀγορανόμος εἰ μὲν ἀδικεῖ ὑμᾶς, οἴχεται ἀποπλέων οὐ δοὺς ὑμῖν δίκην· εἰ δὲ μὴ ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος δείσας μὴ ἀδίκως ἄκριτος ἀποθάνῃ. 30. Οἱ δὲ καταλεύσαντες τοὺς πρέσβεις διεπράξαντο ὑμῖν μόνοις μὲν τῶν Ἑλλήνων εἰς Κερασούντα μὴ

ἀσφαλές εἶναι ἂν μὴ σὺν ἰσχύϊ ἀφικνεῖσθαι· τοὺς δὲ νεκροὺς οὐκ πρόσθεν αὐτοὶ οἱ κατακαυόντες ἐκέλευον θάπτειν, τούτους διεπράξαντο μηδὲ σὺν κηρυκίῳ ἔτι ἀσφαλές εἶναι ἀνελέσθαι. Τίς γὰρ ἐδελήσει κήρυξ ἰέναι κήρυκας ἀπεκτονώς; 31. Ἄλλ' ἡμεῖς Κερασουντίων θάψαι αὐτοὺς ἐδεήθημεν. Εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ὑμῖν· ἵνα ὡς τοιούτων ἐσομένων καὶ φυλακὴν ἰδίᾳ ποιήσῃ τις καὶ τὰ ἐρυμνὰ ὑπερδέξια πειράται ἔχων σκηνοῦν. 32. Εἰ μέντοι ὑμῖν δοκεῖ θηρίων ἀλλὰ μὴ ἀνθρώπων εἶναι τὰ τοιαῦτα ἔργα, σκοπεῖτε παῦλάν τινα αὐτῶν· εἰ δὲ μή, πρὸς Διὸς πῶς ἢ θεοῖς δύσομεν ἡδέως ποιούντες ἔργα ἀσεβῆ, ἢ πολεμίοις πῶς μαχούμεθα, ἢ ἀλλήλους κατακαίνωμεν; 33. Πόλις δὲ φιλία τίς ἡμᾶς δέξεται, ἥ τις ἂν ὁρᾷ τοσαύτην ἀνομίαν ἐν ἡμῖν; Ἀγορὰν δὲ τίς ἄξει δαρῶν, ἢν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες φαινώμεθα; Οὐ δὲ δὴ πάντων οἰόμεθα τεύχεσθαι ἐπαίνου, τίς ἂν ἡμᾶς τοιούτους ὄντας ἐπαινέσειεν; ἡμεῖς μὲν γὰρ οἶδ' ὅτι πονηροὺς ἂν φαίμεν εἶναι τοὺς τὰ τοιαῦτα ποιούντας.

34. Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον τοὺς μὲν τούτων ἄρξαντας δοῦναι δίκην, τοῦ δε λοιποῦ μηκέτι ἐξεῖναι ἀνομίας ἄρξαι· ἐὰν δὲ τις ἄρξῃ, ἄγεσθαι αὐτοὺς ἐπὶ θανάτῳ· τοὺς δὲ στρατηγούς εἰς δίκας πάντας καταστήσαι· εἶναι δὲ δίκας καὶ εἴ τι ἄλλο τις ἡδίκητο ἐξ οὗ Κῦρος ἀπέθανε· δικαστὰς δὲ τοὺς λοχαγούς ἐποίησαντο. 35. Παραινοῦντος δὲ Ξενοφώντος καὶ τῶν μάντεων συμβουλευόντων ἔδοξε καὶ καθῆραι τὸ στράτευμα. Καὶ ἐγένετο καθαρμός.

CAP. VIII.

1. Ἐδοξε δὲ καὶ τοὺς στρατηγούς δικὴν ὑποσχεῖν τοῦ παρελθυδότης χρόνου. Καὶ διδόντων Φιλήσιος μὲν ὥφλε καὶ Ξανδικλῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μῆωμα εἴκοσι μνᾶς. Σοφαίνετος δέ, ὅτι ἄρχων αἰρεθεὶς κατημέλει, δέκα μνᾶς. Ξενοφώντος δὲ κατηγόρησάν τινες φάσκοντες παῖεσθαι ὑπ' αὐτοῦ καὶ ὡς ὑβρίζοντος τὴν κατηγο-

ρίαν ἐποιοῦντο. 2. Καὶ ὁ Ξενοφῶν ἀναστὰς ἐκέλευσεν εἰπεῖν τὸν πρῶτον λέξαντα ποῦ καὶ ἐπλήγη. Ὁ δὲ ἀποκρίνεται· Ὅπου καὶ τῷ ῥίγῃ ἀπωλλύμεθα καὶ χιῶν πλείστη ἦν. 3. Ὁ δ' εἶπεν· Ἀλλὰ μὴν καὶ χειμῶνός γε ὄντος οἴου λέγεις, σίτου δὲ ἐπιλελοιπότες, οἴνου δὲ μὴδ' ὀσφραίνεσθαι παρόν, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, εἰ ἐν τοιούτῳ καιρῷ ὕβριζον, ὁμολογῶ καὶ τῶν ὄνων ὕβριστότερος εἶναι· οἷς φασιν ὑπὸ τῆς ὕβρεως κόπον οὐκ ἐγγίγνεσθαι. 4. Ὅμως δὲ καὶ λέξον, ἔφη, ἐκ τίνος ἐπλήγης. Πότερον ἤτουν σέ τι καὶ ἐπεὶ μοι οὐκ ἐδίδως ἔπαιον; ἀλλ' ἀπῆτουν; ἀλλὰ περὶ παιδικῶν μαχόμενος, ἀλλὰ μεθύων ἐπαρρήνησα; 5. Ἐπεὶ δὲ τούτων οὐδὲν ἔφησεν ἐπήρετο αὐτὸν εἰ ὀπλιτεύοι. Οὐκ ἔφη. Πάλιν εἰ πελτάζοι. Οὐδὲ τοῦτ' ἔφη· ἀλλ' ἡμίονον ἐλαύνειν, ταχθεὶς ὑπὸ τῶν συσκήνων ἐλευθέρως ὦν. 6. Ἐνταῦθα δὴ ἀναγινώσκεν αὐτὸν καὶ ἤρετο· Ἡ σὺ εἰ ὁ τὸν κάμνοντα ἀπάγων; Ναὶ μὰ Δί', ἔφη· σὺ γὰρ ἠνάγκαζες· τὰ δὲ τῶν ἐμῶν συσκήνων σκευὴ διέρρηψας. 7. Ἀλλ' ἡ μὲν διάρρηξις, ἔφη ὁ Ξενοφῶν, τοιαύτη τις ἐγένετο. Διέδωκα ἄλλοις ἄγειν καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν· καὶ ἀπολαβὼν ἅπαντα σῶα ἀπέδωκά σοι, ἐπεὶ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα. Οἶον δὲ τὸ πρᾶγμα ἐγένετο ἀκούσατε, ἔφη· καὶ γὰρ ἄξιον.

8. Ἀνὴρ κατελείπετο διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. Καὶ ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγίνωσκον ὅτι εἰς ἡμῶν εἴη· ἠνάγκασα δὲ σὲ τοῦτον ἄγειν, ὥς μὴ ἀπόλοιτο· καὶ γάρ, ὥς ἐγὼ οἶμαι, πολέμιοι ἡμῖν ἐφείποντο. 9. Συνέφη τοῦτο ὁ ἄνθρωπος. Οὐκοῦν, ἔφη ὁ Ξενοφῶν, ἐπεὶ προὔπεμψά σε, καταλαμβάνω αὖθις σὺν τοῖς ὀπισθοφύλαξι προσίων βόδρῳ ὀρύττοντα ὥς κατορύζοντα τὸν ἄνθρωπον· καὶ ἐπιστὰς ἐπήρουν σε. 10. Ἐπεὶ δὲ παρεστηκότων ἡμῶν συνέκαμψε τὸ σκέλος ὁ ἀνὴρ, ἀνέκραγον οἱ παρόντες ὅτι ζῇ ὁ ἀνὴρ· σὺ δ' εἶπες· Ὅποσα γε βούλεται ὥς ἔγωγε αὐτὸν οὐκ ἄξω. Ἐνταῦθα ἔπαισά σε· ἀληθῆ λέγεις· ἔδοξας γάρ μοι εἰδότε ἐοικέναι ὅτι ἔζη. 11. Τί οὖν; ἔφη, ἡττόν τι ἀπέθανεν, ἐπεὶ ἐγὼ σοι ἀπέδειξα αὐτόν; Καὶ γὰρ ἡμεῖς, ἔφη ὁ Ξενοφῶν,

πάντες ἀποθανούμεθα· τούτου οὖν ἕνεκα ζῶντας ἡμᾶς δεῖ κατορυχθῆναι; 12. Τούτον μὲν ἀνέκραγον πάντες ὡς ὀλίγας παίσειεν· ἄλλους δὲ ἐκέλευε λέγειν διὰ τί ἕκαστος ἐπλήγη. Ἐπεὶ δ' οὐκ ἀνίσταντο, αὐτὸς ἔλεγεν.

13. Ἐγὼ, ὦ ἄνδρες, ὁμολογῶ παῖσαι δὴ ἄνδρας ἕνεκεν ἀταξίας ὅσοις σώζεσθαι μὲν ἥρκει δι' ἡμᾶς, ἐν τάξει τε ἰόντων καὶ μαχομένων ὅπου δέοι, αὐτοὶ δὲ λιπόντες τὰς τάξεις προδέοντες ἀρπάζειν ἤθελον καὶ ἡμῶν πλεονεκτεῖν. Εἰ δὲ τοῦτο πάντες ἐποιοῦμεν, ἅπαντες ἂν ἀπωλόμεθα. 14. Ἦδη δὲ καὶ μαλακιζόμενόν τινα καὶ οὐκ ἐθέλοντα ἀνίστασθαι ἀλλὰ προῖέμενον αὐτὸν τοῖς πολεμίοις καὶ ἔπαισα καὶ ἐβίασάμην πορεύεσθαι. Ἐν γὰρ τῷ ἰσχυρῷ χειμῶνι καὶ αὐτὸς ποτε ἀναμένων τινὰς συσκευαζομένους καθεζόμενος συχνὸν χρόνον κατέμαθον ἀναστὰς μόλις καὶ τὰ σκέλη ἐκτείνας. 15. Ἐν ἑμαυτῷ οὖν πείραν λαβὼν ἐκ τούτου καὶ ἄλλον ὅποτε ἴδοιμι καθήμενον καὶ βλακεύοντα, ἤλαυνον· τὸ γὰρ κινεῖσθαι καὶ ἀνδρίζεσθαι παρέιχε θερμασίαν τινὰ καὶ ὑγρότητα· τὸ δὲ καθῆσθαι καὶ ἡσυχίαν ἔχειν ἐώρων ὑπουργὸν ὃν τῷ τε ἀποπήγνυσθαι τὸ αἷμα καὶ τῷ ἀποσῆπесθαι τοὺς τῶν ποδῶν δακτύλους· ἅπερ πολλοὺς καὶ ὑμεῖς ἴστε παθόντας. 16. Ἄλλον δὲ γε ἴσως ὑπολειπόμενόν που διὰ ῥαστώνης καὶ κωλύοντα καὶ ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς ὀπίσθεν πορεύεσθαι ἔπαισα πύξ, ὅπως μὴ λόγχῃ ὑπὸ τῶν πολεμίων παλαιοτο. 17. Καὶ γὰρ οὖν νῦν ἔξεστιν αὐτοῖς σωθεῖσιν εἴ τι ὑπ' ἐμοῦ ἔπαδον παρὰ τὸ δίκαιον δίκην λαβεῖν. Εἰ δ' ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί μέγα ἂν οὕτως ἔπαδον ὅτου δίκην ἂν ἤξιοι λαμβάνειν; Ἀπλοὺς μοι, ἔφη, ὁ λόγος. 18. Ἐγὼ γὰρ εἰ μὲν ἐπ' ἀγαθῷ ἐκόλασά τινα, ἀξιώ ὑπέχειν δίκην οἷαν καὶ γονεῖς υἱοῖς καὶ διδάσκαλοι παισὶ. Καὶ γὰρ οἱ ἱατροὶ καίουσιν καὶ τέμνουσιν ἐπ' ἀγαθῷ. 19. Εἰ δὲ ὕβρει νομίζεσθε με ταῦτα πράττειν, ἐνδυμήθητε ὅτι νῦν ἐγὼ θαρρῶ σὺν τοῖς θεοῖς μᾶλλον ἢ τότε, καὶ θρασύτερός εἰμι νῦν ἢ τότε, καὶ οἶνον πλείω πίνω· ἀλλ' ὁμως οὐδένα παῖω· ἐν εὐδία γὰρ ὀρώ ὑμᾶς. 20. Ὅταν δὲ χειμῶν ᾗ καὶ θάλαττα μεγάλη ἐπιφέρηται, οὐχ ὁρᾶτε ὅτι καὶ νεύματος μόνου ἕνεκα

χαλεπαίνει μὲν πρῶρεὺς τοῖς ἐν πρῶρῳ, χαλεπαίνει δὲ κυβερνήτης τοῖς ἐν πρύμνῃ; Ἰκανὰ γὰρ ἐν τῷ τοιούτῳ καὶ μικρὰ ἁμαρτηθέντα πάντα συνεπιτρίψαι. 21. "Ὅτι δὲ δικαίως ἔπαιον αὐτοὺς καὶ ὑμεῖς κατεδικάσατε τότε· ἔχοντες ξίφη οὐ ψήφους παρέστητε, καὶ ἐξήν ὑμῖν ἐπικουρεῖν αὐτοῖς, εἰ ἐβούλεσθε. Ἀλλὰ μὰ Δία οὔτε τούτοις ἐπεκουρεῖτε οὔτε σὺν ἔμοι τὸν ἀτακτοῦντα ἐπαίετε. 22. Τοιγαροῦν ἐξουσίαν ἐποιήσατε τοῖς κακοῖς αὐτῶν ὑβρίζειν ἐὼντες αὐτούς. Οἶμαι γάρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εὐρήσετε καὶ τότε κακίστους καὶ νῦν ὑβριστοτάτους. 23. Βοῖσκος γοῦν ὁ πύκτης ὁ Θετταλὸς τότε μὲν διεμάχετο, ὡς κάμνων, ἀσπίδα μὴ φέρειν· νῦν δ' ὡς ἀκούω Κοτνωριτῶν πολλοὺς ἀποδέδυκεν. 24. Ἦν οὖν σωφρονήτε, τοῦτον τάναντία ποιήσετε ἢ τοὺς κύνας ποιοῦσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφιάσι· τοῦτον δέ, ἦν σωφρονήτε, τὴν νύκτα μὲν δήσετε, τὴν δὲ ἡμέραν ἀφήσετε. 25. Ἀλλὰ γάρ, ἔφη, θανμάζω ὅτι εἰ μὲν τινι ὑμῶν ἀπηχθόμην μέμνησθε καὶ οὐ σιωπᾶτε· εἰ δέ τῳ ἢ χειμῶνα ἐπεκούρησα ἢ πολέμιον ἀπήρυξα ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξέπóρισά τι, τούτων οὐδεὶς μέμνηται· οὐδ' εἴ τινα καλῶς τι ποιοῦντα ἐπῆνεσα οὐδ' εἴ τιν' ἄνδρα ὄντα ἀγαθὸν ἐτίμησα ὡς ἐδυνάμην, οὐδὲ τούτων μέμνησθε. 26. Ἀλλὰ μὴν καλὸν γε καὶ δίκαιον καὶ ὅσιον καὶ ἥδιον τῶν ἀγαθῶν μᾶλλον ἢ τῶν κακῶν μεμνησθαι.

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμύμνησκον· καὶ περιεγένετε ὥστε καλῶς ἔχειν.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ 5.

CAP. I.

1. Ἐκ τούτου δὲ ἐν τῇ διατριβῇ οἱ μὲν ἀπὸ τῆς ἀγορᾶς ἔξω, οἱ δὲ ληϊζόμενοι ἐκ τῆς Παφλαγονίας. Ἐκλώπτεον δὲ καὶ οἱ Παφλαγόνες εὖ μάλα τοὺς ἀποσκεδαννυμένους, καὶ τῆς νυκτὸς τοὺς πρόσω σκηνοῦντας ἐπειρῶντο κακουργεῖν· καὶ πολεμικώτατα πρὸς ἀλλήλους εἶχον ἐκ τούτων. 2. Ὁ δὲ Κορύλας, ὃς ἐτύγγανε τότε Παφλαγονίας ἄρχων, πέμπει παρὰ τοὺς Ἕλληνας πρέσβεις ἔχοντας ἵππους καὶ στολὰς καλὰς, λέγοντας ὅτι Κορύλας ἕτοιμος εἶη τοὺς Ἕλληνας μὴτ' ἀδικεῖν μὴτ' ἀδικεῖσθαι. 3. Οἱ δὲ στρατηγοὶ ἀπεκρίναντο ὅτι περὶ μὲν τούτων σὺν τῇ στρατιᾷ βουλευσούντο, ἐπὶ ξενίᾳ δὲ ἐδέχοντο αὐτούς· παρεκάλεσαν δὲ καὶ τῶν ἄλλων ἀνδρῶν οὓς ἐδόκουν δικαιοτάτους εἶναι. 4. Θύσαντες δὲ βοὺς τῶν αἰχμαλώτων καὶ ἄλλα ἱερεῖα εὐωχίαν μὲν ἀρκούσαν παρῆχον, κατακείμενοι δὲ ἐν στιβάσιν ἐδείπνουν, καὶ ἔπινον ἐκ κερατίνων ποτηρίων, οἷς ἐνετύγγαλλον ἐν τῇ χώρᾳ.

5. Ἐπεὶ δὲ σπονδαὶ τ' ἐγένοντο καὶ ἐπαιώνισαν, ἀνέστησαν πρῶτον μὲν Θυράκες καὶ πρὸς αὐτὸν ὠρχήσαντο σὺν τοῖς ὅπλοις καὶ ἤλλυντο ὑψηλὰ τε καὶ κούφως καὶ ταῖς μαχαίραις ἐχρῶντο· τέλος δὲ ὁ ἕτερος τὸν ἕτερον παῖει, ὡς πᾶσιν ἐδόκει πεπληγμένοι τὸν ἄνδρα· ὁ δ' ἔπεσε τεχνικῶς πῶς. 6. Καὶ ἀνέκραγον οἱ Παφλαγόνες. Καὶ ὁ μὲν σκυλεύσας τὰ

ὄπλα τοῦ ἐτέρου ἐξῆι ἄδων Σιτάλκαν· ἄλλοι δὲ τῶν Θρακῶν τὸν ἕτερον ἐξέφερον ὡς τεθνηκότα· ἦν δὲ οὐδὲν πεπονθώς. 7. Μετὰ τοῦτο Αἰνιᾶνες καὶ Μάγωνητες ἀνέστησαν, οἳ ὠρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὅπλοις. 8. Ὁ δὲ τρόπος τῆς ὀρχήσεως ἦν· ὁ μὲν παραθέμενος τὰ ὄπλα σπείρει καὶ ζευγηλατεῖ πυκνὰ μεταστρεφόμενος ὡς φοβούμενος· ληστής δὲ προσέρχεται· ὁ δ' ἐπειδὰν προῖδηται, ἀπαντᾷ ἀρπάσας τὰ ὄπλα καὶ μάχεται πρὸ τοῦ ζεύγους· καὶ οὗτοι ταῦτ' ἐποιοῦν ἐν ῥυθμῷ πρὸς τὸν αὐλόν· καὶ τέλος ὁ ληστής δῆσας τὸν ἄνδρα καὶ τὸ ζεύγος ἀπάγει· ἐνίστε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἴτα παρὰ τοὺς βούς ζεύξας ὀπίσω τῷ χεῖρι δεδεμένον ἐλαύνει.

9. Μετὰ τοῦτο Μυσὸς εἰσῆλθεν ἐν ἑκατέρᾳ τῇ χειρὶ ἔχων πέλτην· καὶ τότε μὲν ὡς δύο ἀντιταττομένων μιμούμενος ὠρχεῖτο, τότε δὲ ὡς πρὸς ἓνα ἐχρήτο ταῖς πέλταις, τότε δὲ ἐδινεῖτο καὶ ἐξεκυβίστα ἔχων τὰς πέλτας· ὥστε ὄφιν καλὴν φαίνεσθαι. 10. Τέλος δὲ τὸ Περσικὸν ὠρχεῖτο κρούων τὰς πέλτας, καὶ ὠκλαζε καὶ ἐξανίστατο· καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν αὐλόν. 11. Ἐπὶ δὲ τούτῳ ἐπίοντες οἱ Μαντινεῖς καὶ ἄλλοι τινὲς τῶν Ἀρκάδων ἀναστάντες ἐξοπλισάμενοι ὡς ἐδύναντο κάλλιστα ἤεσαν τε ἐν ῥυθμῷ πρὸς τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι καὶ ἐπαιώνισαν καὶ ὠρχήσαντο ὥσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις. Ὁρῶντες δὲ οἱ Παφλαγόνες δεινὰ ἐποιοῦντο πάσας τὰς ὀρχήσεις ἐν ὅπλοις εἶναι. 12. Ἐπὶ τούτοις ὁρῶν ὁ Μυσὸς ἐκπεπληγμένους αὐτοὺς, πείσας τῶν Ἀρκάδων τινα πεπαμένον ὀρχηστρίδα εἰσάγει σκευάσας ὡς ἐδύνατο κάλλιστα καὶ ἀσπίδα δοὺς κούφην αὐτῇ. Ἡ δὲ ὠρχήσατο Πυρρίχην ἐλαφρῶς. 13. Ἐνταῦθα κρότος ἦν πολὺς· καὶ οἱ Παφλαγόνες ἤρουντο εἰ καὶ γυναῖκες συνεμάχοντο αὐτοῖς. Οἱ δ' ἔλεγον ὅτι αὗται καὶ αἱ τρεψάμεναι εἰεν βασιλέα ἐκ τοῦ στρατοπέδου. Τῇ μὲν οὖν νυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο.

14. Τῇ δ' ὑστεραίᾳ προσήγαγον αὐτοὺς εἰς τὸ στράτευμα· καὶ ἔδοξε τοῖς στρατιώταις μήτε ἀδικεῖν Παφλαγόνας μήτε

ἀδικεῖσθαι. Μετὰ τοῦτο οἱ μὲν πρέσβεις ᾤχοντο· οἱ δ' Ἕλληνες, ἐπεὶδὴ πλοῖα ἱκανὰ ἐδόκει παρῆναι, ἀναβάντες ἔπλεον ἡμέραν καὶ νύκτα πνεύματι καλῶ ἐν ἄριστερᾷ ἔχοντες τὴν Παφλαγονίαν. 15. Τῇ δ' ἄλλη ἀφικνοῦνται εἰς Σινώπην καὶ ὠρμίσαντο εἰς Ἀρμήνην τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονικῇ, Μιλησίων δ' ἄποικοι εἰσὶν. Οὗτοι δὲ ξένια πέμπουσι τοῖς Ἕλλησιν ἀλφίτων μὲν μεδίμνους τρισχιλίους, οἴνου δὲ κεράμια χίλια καὶ πεντακόσια. 16. Καὶ Χειρίσοφος ἐνταῦθα ἦλθε τριήρεις ἔχων. Καὶ οἱ μὲν στρατιῶται προσεδόκων ἄγοντά τι σφίσιν ἤκειν· ὁ δὲ ἤγε μὲν οὐδέν, ἀπήγγελλε δὲ ὅτι ἐπαινοίη αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπισχεῖτο Ἀναξίβιος, εἰ ἀφικνοῦντο ἔξω τοῦ Πόντου, μισθοφορὰν αὐτοῖς ἔσεσθαι.

17. Καὶ ἐν ταύτῃ τῇ Ἀρμήνῃ ἔμειναν οἱ στρατιῶται ἡμέρας πέντε. Ὡς δὲ τῆς Ἑλλάδος ἐδόκουν ἐγγὺς γίγνεσθαι, ἤδη μᾶλλον ἢ πρόσθεν εἰσῆει αὐτοὺς ὅπως ἂν καὶ ἔχοντές τι οἴκαδε ἀφίκωνται. 18. Ἠγήσαντο οὖν, εἰ ἓνα ἔλοιτο ἄρχοντα, μᾶλλον ἂν ἢ πολυαρχίας οὔσης δύνασθαι τὸν ἓνα χρῆσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας· καὶ εἴ τι δέοι λανθάνειν, μᾶλλον ἂν κρύπτεσθαι· καὶ εἴ τι δέοι φθάνειν, ἤττον ἂν ὑστερῆζειν· οὐ γὰρ ἂν λόγων δεῖν πρὸς ἀλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνὶ περαινέσθαι ἂν· τὸν δὲ ἔμπροσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί. 19. Ὡς δὲ ταῦτα διανοοῦντο, ἐτράποντο ἐπὶ τὸν Ξενοφῶντα· καὶ οἱ λοχαγοὶ ἔλεγον προσιόντες αὐτῷ ὅτι ἡ στρατιὰ οὕτω γιγνώσκει· καὶ εὐνοίαν ἐνδεικνύμενος ἕκαστος ἔπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν. 20. Ὁ δὲ Ξενοφὼν πῇ μὲν ἐβούλετο ταῦτα, νομίζων καὶ τὴν τιμὴν μείζω οὕτως ἑαυτῷ γίγνεσθαι πρὸς τοὺς φίλους καὶ εἰς τὴν πόλιν τοῦνομα μείζον ἀφίξεσθαι αὐτοῦ· τυχὸν δὲ καὶ ἀγαθοῦ τινος ἂν αὐτίος τῇ στρατιᾷ γενέσθαι.

21. Τὰ μὲν δὴ τοιαῦτα ἐνδυμήματα ἐπῆρεν αὐτὸν ἐπιδυμῆν αὐτοκράτορα γενέσθαι ἄρχοντα. Ὅποτε δ' αὖ ἐνδυμοῖτο ὅτι ἀδελγὸν μὲν παντὶ ἀνθρώπῳ ὅπη τὸ μέλλον ἔξει,

διὰ τοῦτο δὲ καὶ κίνδυνος εἴη καὶ τὴν προειργασμένην δόξαν ἀποβαλεῖν, ἡπορεῖτο. 22. Διαπορουμένην δὲ αὐτῷ διακρίναι ἔδοξε κράτιστον εἶναι τοῖς θεοῖς ἀνακουνῶσαι· καὶ παραστησάμενος δύο ἱερεῖα ἐθύετο τῷ Διὶ τῷ Βασιλεῖ, ὅσπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν· καὶ τὸ ὄναρ δὴ ἀπὸ τούτου τοῦ θεοῦ ἐνόμιζεν ἑωρακεῖναι ὃ εἶδεν ὅτε ἤρχετο ἐπὶ τὸ συνεπιμελεῖσθαι τῆς στρατιᾶς καθίστασθαι. 23. Καὶ ὅτε ἐξ Ἐφέσου δὲ ὠρμᾶτο Κύρῳ συσταθσόμενος αἰτὸν ἀνεμιμνήσκετο ἑαυτῷ δεξιὸν φθηγόμενον, καθήμενον μέντοι, ὥσπερ ὁ μάντις προπέμπων αὐτὸν ἔλεγεν ὅτι μέγας μὲν οἰωνὸς εἴη καὶ οὐκ ἰδιωτικὸς καὶ ἔνδοξος, ἐπίτονος μέντοι· τὰ γὰρ ὄρνεα μάλιστα ἐπιτίθασθαι τῷ αἰετῷ καθήμενῳ· οὐ μέντοι χρηματιστικὸν εἶναι τὸν οἰωνόν· τὸν γὰρ αἰτὸν πετόμενον μᾶλλον λαμβάνειν τὰ ἐπιτήδεια. 24. Οὕτω δὲ θυομένην αὐτῷ διαφανῶς ὁ θεὸς σημαίνει μήτε προσδεῖσθαι τῆς ἀρχῆς μήτ' εἰ αἰροῦντο ἀποδέχεσθαι. Τοῦτο μὲν δὴ οὕτως ἐγένετο. 25. Ἡ δὲ στρατιὰ συνήλθε, καὶ πάντες ἔλεγον ἓνα αἰρεῖσθαι· καὶ ἐπεὶ τοῦτο ἔδοξε, προεβάλλοντο αὐτόν. Ἐπεὶ δὲ ἐδόκει δῆλον εἶναι ὅτι αἰρήσονται αὐτὸν εἴ τις ἐπιψηφίζοι, ἀνέστη καὶ ἔλεξε τάδε·

26. Ἐγώ, ὦ ἄνδρες, ἡδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἴπερ ἄνθρωπός εἰμι, καὶ χάριν ἔχω καὶ εὐχομαι δοῦναι μοι τοὺς θεοὺς αἰτίον τινος ὑμῖν ἁγαθοῦ γενέσθαι· τὸ μέντοι ἐμὲ προκριθῆναι ὑφ' ὑμῶν ἄρχοντα Λακεδαιμονίου ἀνδρὸς παρόντος οὐδ' ὑμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυγχάνειν εἴ τι δέοισθε παρ' αὐτῶν· ἐμοὶ τ' αὖ οὐ πᾶν τι νομίζω ἀσφαλὲς εἶναι τοῦτο. 27. Ὅρῳ γὰρ ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες πρὶν ἐποιήσαν πάσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. 28. Ἐπεὶ δὲ τοῦτο ὁμολόγησαν, εὐθὺς ἐπαύσαντο πολεμοῦντες καὶ οὐκέτι πέρα ἐπολιόρκησαν τὴν πόλιν. Εἰ οὖν ταῦτα ὁρῶν ἐγὼ δοκοῖν ὅπου δυναίμην ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἄξιωμα, ἐκείνο ἐννοῶ μὴ λίαν ἂν ταχὺ σωφρονισθελήν. 29. Ὁ δ' ὑμεῖς ἐννοεῖτε ὅτι ἦττον ἂν στάσις εἴη ἐνὸς ἀρχontos ἢ πολλῶν, εὖ ἴστε ὅτι

ἄλλον μὲν ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γὰρ ὅστις ἐν πολέμῳ ὦν στασιάζει πρὸς ἄρχοντα τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν· ἐὰν δ' ἐμὲ ἔλθοι, οὐκ ἂν θανατάσαιμα εἴ τινα εὕρουτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον.

30. Ἐπεὶ ταῦτ' εἶπε, πολλὴ πλείονες ἐξανίσταντο λέγοντες ὡς δέοι αὐτὸν ἄρχειν. Ἀγασίας δὲ Στυμφάλιος εἶπεν ὅτι γελοῖον εἴη, εἰ οὕτως ἔχοι, εἰ ὀργιοῦνται Λακεδαιμόνιοι καὶ ἐὰν σύνδειπνοι συνελθόντες μὴ Λακεδαιμόνιον συμποσίαρχον αἰρῶνται· ἐπεὶ εἰ οὕτω γε τοῦτ' ἔχει, ἔφη, οὐδὲ λοχαγεῖν ἡμῖν ἔξεστιν, ὡς ἔοικεν, ὅτι Ἀρκάδες ἐσμέν. Ἐνταῦθα δὴ ὡς εὖ εἰπόντος τοῦ Ἀγασίου ἀνεθορύβησαν.

31. Καὶ ὁ Ξενοφῶν ἐπεὶ ἑώρα πλείονος ἐνδέον, παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, ἔφη, ὡς πάννυ εἰδήτε, ὁμνύω ὑμῖν θεοὺς πάντας καὶ πάσας ἢ μὴν ἐγὼ ἐπεὶ τὴν ὑμετέραν γνώμην ἡσθάνομην, ἐθυόμην εἰ βέλτιον εἴη ὑμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχὴν καὶ ἐμοὶ ὑποστήναι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν ὥστε καὶ ἰδιώτην ἂν γινῶναι ὅτι τῆς μοναρχίας ἀπέχεσθαι με δεῖ. 32. Οὕτω δὴ Χειρίσοφον αἰροῦνται. Χειρίσοφος δ' ἐπεὶ ἡρέθη, παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, τοῦτο μὲν ἵστε ὅτι οὐδ' ἂν ἔγωγε ἐστασίαζον, εἰ ἄλλον εἴλεσθε. Ξενοφῶντα μέντοι, ἔφη, ὠνήσατε οὐχ ἐλόμενοι· ὡς καὶ νῦν Δέξιππος ἤδη διέβαλλεν αὐτὸν πρὸς Ἀναξίβιον ὃ τι ἐδύνατο καὶ μάλα ἐμοῦ αὐτὸν σιγάζοντος. Ὁ δὲ ἔφη νομίζειν αὐτὸν Τιμασίῳ μᾶλλον συνάρχειν ἐδελῆσαι Δαρδανεῖ ὄντι τοῦ Κλεάρχου στρατεύματος ἢ ἑαυτῷ Λάκωνι ὄντι. 33. Ἐπεὶ μέντοι ἐμὲ εἴλεσθε, ἔφη, καὶ ἐγὼ πειράσομαι ὃ τι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν. Καὶ ὑμεῖς οὕτω παρασκευάζεσθε ὡς αὔριον ἐὰν πλοῦς ἢ ἀναξίόμενοι· ὃ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν· ἅπαντας οὖν δεῖ ἐκεῖσε πειρᾶσθαι κατασχεῖν· τὰ δὲ ἄλλα ἐπειδὰν ἐκείσε ἔλθωμεν βουλευσόμεθα.

CAP. II.

1. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἔπλεον καλῶ ἡμέρας δύο παρὰ γῆν. Καὶ παραπλέοντες ἐθεώρουν τὴν τ' Ἰασονίαν ἀκτὴν, ἔνθα ἡ Ἀργὼ λέγεται ὀρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα· πρῶτον μὲν τοῦ Θερμώδοντος, ἔπειτα δὲ τοῦ Ἰριος, ἔπειτα δὲ τοῦ Ἄλνυος, μετὰ δὲ τοῦτον τοῦ Παρθενίου· τοῦτον δὲ παραπλεύσαντες ἀφίκοντο εἰς Ἡράκλειαν πόλιν Ἑλληνίδα Μεγαρέων ἀποικον, οὖσαν δ' ἐν τῇ Μαριανδυνῶν χώρα. 2. Καὶ ὠρμίσαντο παρὰ τῇ Ἀχερουσιᾷ Χερρόνησφ· ἔνθα λέγεται ὁ Ἡρακλῆς ἐπὶ τὸν Κέρβερον κύνα καταβῆναι ἢ νῦν τὰ σημεῖα δεικνύουσι τῆς καταβάσεως τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια. 3. Ἐνταῦθα τοῖς Ἑλλησιν οἱ Ἡρακλεῶται ξένια πέμπουσιν ἀλφίτων μεδίμνους τρισχιλίους καὶ οἶνου κεράμια δισχιλία καὶ βοῦς εἴκοσι καὶ οἷς ἑκατόν. Ἐνταῦθα διὰ τοῦ πεδίου ρεῖ ποταμὸς Λύκος ὄνομα, εὖρος ὡς δύο πλέθρων.

4. Οἱ δὲ στρατιῶται συλλεγόντες ἐβουλευόντο τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι ἐν τοῦ Πόντου. Ἀναστὰς δὲ Λύκων Ἀχαιὸς εἶπε· Θαυμάζω μὲν, ὦ ἄνδρες, τῶν στρατηγῶν ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν σιτηρέσιον· τὰ μὲν γὰρ ξένια οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἡμερῶν σῖτα, ὁπόθεν δ' ἐπισιτισάμενοι πορευσόμεθα οὐκ ἔστιν, ἔφη. Ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεώτας μὴ ἔλαττον ἢ τρισχιλίους Κυζικηνούς. 5. Ἄλλος δ' εἶπε, μὴ ἔλαττον ἢ μυρίους· καὶ ἐλομένους πρέσβεις αὐτίκα μάλα ἡμῶν καδημένων πέμπειν τρὸς τὴν πόλιν, καὶ εἰδέναι ὅ τι ἂν ἀπαγγέλλωσι, καὶ πρὸς ταῦτα βουλεύεσθαι. 6. Ἐντεῦθεν προὔβαλλοντο πρέσβεις πρῶτον μὲν Χειρίσοφον, ὅτι ἄρχων ἥρητο ἔστι δ' οἱ καὶ Ξενοφῶντα. Οἱ δ' ἰσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταῦτα ἐδόκει μὴ ἀναγκάζειν πόλιν Ἑλληνίδα καὶ φιλίαν ὅ τι μὴ αὐτοὶ ἐθέλοντες διδοῖεν. 7. Ἐπεὶ δ' οὖν οὗτοι ἐδόκουν ἀπρόθυμοι εἶναι, πέμπουσιν Λύκωνα Ἀχαιὸν καὶ Καλλίμαχον Παρρά-

καὶ Ἀγασίαν Στυμφάλιον. Οὗτοι ἐλθόντες ἔλεγον τὰ
 μένα· τὸν δὲ Λύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ
 ποιοῖεν ταῦτα. 8. Ἀκούσαντες δ' οἱ Ἡρακλεῶται βου-
 εσθαι ἔφασαν· καὶ εὐθὺς τά τε χρήματα ἐκ τῶν ἀγρῶν
 ἔηγον καὶ τὴν ἀγορὰν εἰσὼ ἀνεσκεύασαν καὶ αἱ πύλαι
 κλειντο καὶ ἐπὶ τῶν τειχῶν ὅπλα ἐφαίνετο.

9. Ἐκ τούτου οἱ ταραξάντες ταῦτα τοὺς στρατηγούς
 ἐκώλυτο διαφθεῖρειν τὴν πρᾶξιν· καὶ συνίσταντο οἱ Ἀρκάδες
 καὶ οἱ Ἀχαιοί· προειστῆκει δὲ μάλιστα αὐτῶν Καλλιμαχός
 καὶ ὁ Παρρᾶσιος καὶ Λύκων ὁ Ἀχαιός. 10. Οἱ δὲ λόγοι
 ἔμελλαν αὐτοῖς ὡς αἰσχροὺς εἶναι ἄρχειν ἕνα Ἀθηναῖον Πελοπον-
 νησίῳ καὶ Λακεδαιμονίῳ, μηδεμίαν δύναμιν παρεχόμενον
 εἰς τὴν στρατιάν· καὶ τοὺς μὲν πόρους σφᾶς ἔχειν, τὰ δὲ
 κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατειργασμέ-
 νων· εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαι-
 οὺς· τὸ δ' ἄλλο στράτευμα οὐδὲν εἶναι· καὶ ἦν δὲ τῇ ἀλη-
 θεῖᾳ ὑπὲρ ἡμῖν τοῦ ὅλου στρατεύματος Ἀρκάδες καὶ Ἀχαι-
 οί· 11. εἰ οὖν σωφρονοῖεν οὗτοι, συστάντες καὶ στρατηγούς
 ἐλόμενοι ἑαυτῶν κατ' ἑαυτοὺς ἂν τὴν πορείαν ποιοῖντο καὶ
 πειρῶντο ἀγαθόν τι λαμβάνειν. 12. Ταῦτα ἔδοξε· καὶ ἀπο-
 λιπόντες Χειρίσοφον εἴ τινες ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ
 Ἀχαιοὶ καὶ Ξενοφῶντα συνέστησαν καὶ στρατηγούς αἰροῦν-
 ται ἑαυτῶν δέκα· τούτους δ' ἐψηφίσαντο ἐκ τῆς νικώσης ὅ-
 τι δοκοίη, τοῦτο ποιεῖν. Ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χει-
 ρισόφῳ ἐνταῦθα κατελύθη ἡμέρα ἕκτη ἢ ἑβδόμη ἀφ' ἧς
 ἦρέθη.

13. Ξενοφῶν μέντοι ἐβούλετο κοινῇ μετ' αὐτῶν τὴν πο-
 ρεὴν ποιεῖσθαι, νομίζων οὕτως ἀσφαλεστέραν εἶναι ἢ ἰδίᾳ
 πορεύεσθαι· ἀλλὰ Νέων ἔπειθεν αὐτὸν κατ' αὐτὸν
 πορεύεσθαι, ἀκούσας τοῦ Χειρίσόφου ὅτι Κλέανδρος ὁ ἐν
 τῇ ἀρμοστῇ φαίη τριήρεις ἔχων ἦξειν εἰς Κάλπη
 14. ὅπως οὖν μηδεὶς μετὰσχοι, ἀλλ' αὐτοὶ καὶ οἱ
 στρατιῶται ἐκπλεύσειαν ἐπὶ τῶν τριήρων, διὰ ταῦτα
 βούλενε. Καὶ Χειρίσοφος, ἅμα μὲν ἀδυμῶν τοῖς γυγε-
 νοῖς, ἅμα δὲ μισῶν ἐκ τούτου τὸ στράτευμα, ἐπιτρέπει

αὐτῷ ποιεῖν ὅ τι βούλεται. 15. Ξενοφῶν δὲ ἔτι μὲν ἐπεχειρήσεν ἀπαλλαγεῖς τῆς στρατιᾶς ἐκπλεῦσαι· θυομένῳ δὲ αὐτῷ τῷ Ἠγεμόνι Ἡρακλεῖ καὶ κοινουμένῳ πότερα λῶν καὶ ἄμεινον εἴη στρατεῦεσθαι, ἔχοντι τοὺς παραμειναντας τῶν στρατιωτῶν, ἢ ἀπαλλάττεσθαι, ἐσήμηνεν ὁ θεὸς τοῖς ἱεροῖς συστρατεῦεσθαι. 16. Οὕτω γίγνεται τὸ στράτευμα τριχῇ· Ἀρκάδες μὲν καὶ Ἀχαιοὶ πλείους ἢ τετρακισχίλιοι καὶ πεντακόσιοι, ὀπλῖται πάντες· Χειρισόφῳ δὲ ὀπλῖται μὲν εἰς τετρακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχου Θράκες· Ξενοφῶντι δὲ ὀπλῖται μὲν εἰς ἑπτακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς τριακοσίους· ἵππικόν δὲ μόνος οὗτος εἶχεν, ἀμφὶ τοὺς τετταράκοντα ἵππείας.

17. Καὶ οἱ μὲν Ἀρκάδες διαπραξάμενοι πλοῖα παρὰ τῶν Ἡρακλεωτῶν πρῶτοι πλέουσιν, ὅπως ἐξαίφνης ἐπιπεσόντες τοῖς Βιδυνοῖς λάβοιεν ὅτι πλείστα· καὶ ἀποβαίνουσιν εἰς Κάλπης λιμένα κατὰ μέσον πῶς τῆς Θράκης. 18. Χειρισόφος δ' εὐθὺς ἀπὸ τῆς πόλεως τῶν Ἡρακλεωτῶν ἀρξάμενος πεζῇ ἐπορεύετο διὰ τῆς χώρας· ἐπεὶ δ' εἰς τὴν Θράκην ἐνέβαλε, παρὰ τὴν θάλατταν ἦει· καὶ γὰρ ἤδη ἡσθένει. 19. Ξενοφῶν δὲ πλοῖα λαβὼν ἀποβαίνει ἐπὶ τὰ ὄρια τῆς Θράκης καὶ τῆς Ἡρακλεώτιδος καὶ διὰ μεσογαίας ἐπορεύετο.

CAP. III.

1. [Ὁν μὲν οὖν τρόπον ἢ τε Χειρισόφου ἀρχὴ τοῦ παντὸς κατελύθη καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη ἐν τοῖς ἐπάνω εἴρηται.] 2. Ἐπραξαν δ' αὐτῶν ἕκαστοι τάδε. Οἱ μὲν Ἀρκάδες ὡς ἀπέβησαν νυκτὸς εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρῶτας κόμας, στάδια ἀπὸ θαλάττης ὡς τριακόοντα. Ἐπεὶ δὲ φῶς ἐγένετο ἦγεν ἕκαστος στρατηγὸς τὸ αὐτοῦ λάχος ἐπὶ κόμην· ὅποια δὲ μεῖζων ἐδόκει εἶναι σύνδυο λόχους ἦγον οἱ στρατηγοί. 3. Συνεβάλλοντο δὲ καὶ λῶφον εἰς ὃν δέοι πάντας ἀλλεῖσθαι. Καὶ αἶτε ἐξαίφνης ἐπι-

πεσόντες ἀνδράποδά τε πολλά ἔλαβον καὶ πρόβατα πολλὰ περιεβάλοντο.

4. Οἱ δὲ Θρᾶκες ἡθροίζοντο οἱ διαφυγόντες· πολλοὶ δὲ διέφυγον πελτασταὶ ὄντες ὀπλίτας ἐξ αὐτῶν τῶν χειρῶν. Ἐπεὶ δὲ συνελέγησαν, πρῶτον μὲν τῷ Σμίκρητος λόχῳ ἐνὸς τῶν Ἀρκάδων στρατηγῶν ἀπιδόντι ἤδη εἰς τὸ συγκείμενον καὶ πολλὰ χρήματα ἄγοντι ἐπιτίθενται. 5. Καὶ τέως μὲν ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες· ἐπὶ δὲ διαβάσει χαράδρας τρέπονται αὐτούς· καὶ αὐτὸν τε τὸν Σμίκρητα ἀποκτινύουσι καὶ τοὺς ἄλλους πάντας· ἄλλου δὲ λόχου τῶν δέκα στρατηγῶν τοῦ Ἡγήσανδρου ὀκτὼ μόνους κατέλιπον· καὶ αὐτὸς Ἡγήσανδρος ἐσώθη. 6. Καὶ οἱ ἄλλοι μὲν λοχαγοὶ συνήλθον οἱ μὲν σὺν πράγμασιν οἱ δ' ἄνευ πραγμάτων· οἱ δὲ Θρᾶκες ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνεβόων τε ἀλλήλους καὶ συνελέγοντο ἐρβώμενος τῆς νυκτός. Καὶ ἅμα τῇ ἡμέρᾳ κύκλῳ περὶ τὸν λόφον ἔνθα οἱ Ἕλληνες ἐστρατοπεδεύοντο ἐτάττοντο καὶ ἵππεῖς πολλοὶ καὶ πελτασταί, καὶ αἰεὶ πλείονες συνέβρεον. 7. Καὶ προσέβαλλον πρὸς τοὺς ὀπλίτας ἀσφαλῶς· οἱ μὲν γὰρ Ἕλληνες οὔτε τοξότην εἶχον οὔτε ἀκοντιστὴν οὔτε ἵππεά· οἱ δὲ προσθέοντες καὶ προσελαύνοντες ἡκόντιζον· ὁπότε δ' αὐτοῖς ἐπίοιεν, ῥαδίως ἀπέφευγον· ἄλλοι δὲ ἄλλῃ ἐπετίθεντο. 8. Καὶ τῶν μὲν πολλοὶ ἐτιτρώσκοντο, τῶν δὲ οὐδεὶς· ὥστε κινηθῆναι οὐκ ἐδύναντο ἐκ τοῦ χωρίου, ἀλλὰ τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς οἱ Θρᾶκες. 9. Ἐπεὶ δ' ἀπορία πολλή ἦν, διελέγοντο περὶ σπονδῶν· καὶ τὰ μὲν ἅλλα ὡμολόγητο αὐτοῖς, ὁμήρους δ' οὐκ ἐδίδουσαν οἱ Θρᾶκες αἰτούντων τῶν Ἑλλήνων· ἀλλ' ἐν τούτῳ ἴσχετο. Τὰ μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε.

10. Χειρίσφοπος δὲ ἀσφαλῶς πορευόμενος παρὰ θάλατταν ἀφικνεῖται εἰς Κάλπης λιμένα. Ξενοφῶντι δὲ διὰ τῆς μεσογαίας πορευομένῳ οἱ ἵππεῖς προκαταθέοντες ἐντυγχάνουσι πρεσβύταις πορευομένοις ποι. Καὶ ἐπεὶ ἤχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐτοὺς εἴ που ἦσθηνται ἄλλου στρατεύματος ὄντος Ἑλληνικοῦ. 11. Οἱ δ' ἔλεγον πάντα τὰ γεγενημέ-

να, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Θρᾶκες πάντες περικεκυκλωμένοι εἰεν αὐτούς. Ἐνταῦθα τοὺς μὲν ἀνδρώπους τούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἡγεμόνες εἰεν ὅπου δέοι· σκοποὺς δὲ καταστήσας συνέλεξε τοὺς στρατιώτας καὶ ἔλεξεν·

12. Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνᾶσιν, οἱ δὲ λοιποὶ ἐπὶ λόφου τινὸς πολιορκοῦνται. Νομίζω δ' ἔγωγε, εἰ ἐκεῖνοι ἀπολοῦνται, οὐδ' ἡμῖν εἶναι εὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν ὄντων τῶν πολεμίων, οὕτω δὲ τεθαρρήκων. 13. Κράτιστον οὖν ἡμῖν ὡς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὅπως εἰ ἔτι εἰσὶ σώοι, σὺν ἐκείνοις μαχώμεθα καὶ μὴ μόνοι λειψθέντες μόνοι καὶ κινδυνεύωμεν. 14. Νῦν μὲν οὖν στρατοπεδευόμεθα προελθόντες ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἔως δ' ἂν πορευόμεθα, Τιμασίων ἔχων τοὺς ἵππεὺς προελαννέτω ἐφορῶν ἡμᾶς, καὶ σκοπεῖτω τὰ ἔμπροσθεν, ὥς μηδὲν ἡμᾶς λάθῃ. 15. Παρέπεμψε δὲ καὶ τῶν γυνήτων ἀνδρώπους εὐζώνους εἰς τὰ πλάγια καὶ εἰς τὰ ἄκρα, ὅπως εἴ ποῦ τί ποθεν καθορῶεν, σημαίνουιν· ἐκέλευε δὲ καίειν ἅπαντα ὅτῳ ἐντυγχάνουιν καυσίμῳ. 16. Ἡμεῖς γὰρ ἀποδραιῆμεν ἂν οὐδαμοῦ ἐνθένδε· πολλὴ μὲν γάρ, ἔφη, εἰς Ἡράκλειαν πάλιν ἀπιέναι, πολλὴ δὲ εἰς Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμοι πλησίον· εἰς Κάλπης δὲ λιμένα, ἔνθα Χειρίσοφον εἰκάζομεν εἶναι εἰ σέσωσται, ἐλαχίστη ὁδός. Ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοιά ἐστιν οἷς ἀποπλευσοῦμεθα· μένουσι δὲ αὐτοῦ οὐδὲ μιᾶς ἡμέρας ἔστι τὰ ἐπιτήδεια. 17. Τῶν δὲ πολιορκουμένων ἀπολομένων σὺν τοῖς Χειρισόφου μόνοις κἀκίον ἐστι διακινδυνεύειν ἢ τῶνδε σωθέντων πάντας εἰς ταῦτόν ἐλθόντας κοινῇ τῆς σωτηρίας ἔχεισθαι. Ἀλλὰ χρὴ παρασκευασμένους τὴν γνώμην πορεύεσθαι, ὥς νῦν ἢ εὐκλεῶς τελευτῆσαι ἔστιν ἢ κάλλιστον ἔργον ἐργάσασθαι Ἑλλήνας τοσούτους σώσαντας. 18. Καὶ ὁ θεὸς ἴσως ἄγει οὕτως, ὃς τοὺς μεγαληγορήσαντας ὥς πλέον φρονούντας ταπεινώσαι βούλεται· ἡμᾶς δὲ τοὺς ἀπὸ θεῶν ἀρχομένους ἐντιμωτέρους ἐκείνων καταστήσαι. Ἀλλ' ἔπεισθαι χρὴ καὶ προσέχειν τὸν νοῦν, ὥς ἂν τὸ παραγγελλόμενον δύνῃσθε ποιεῖν.

19. Ταῦτ' εἰπὼν ἡγήετο. Οἱ δ' ἵππεῖς διασπειρόμενοι ἐφ' ὅσον καλῶς εἶχεν ἕκαιον ἢ ἐβύδιζον. Καὶ οἱ πελτασταὶ ἐπιπαριόντες κατὰ τὰ ἄκρα ἕκαιον πάντα ὅσα καύσιμα ἐώρων· καὶ ἡ στρατιὰ δέ, εἴ τιτι παραλειπομένῃ ἐντυγχάνοιεν· ὥστε πᾶσα ἡ χώρα αἰθεσθαι ἐδόκει καὶ τὸ στράτευμα πολὺ εἶναι. 20. Ἐπεὶ δ' ὦρα ἦν κατεστρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τά τε τῶν πολεμίων πυρὰ ἐώρων, ἀπείχον δὲ ὡς τετταράκοντα σταδίους, καὶ αὐτοὶ ὡς ἐδύναντο πλείστα πυρὰ ἕκαιον. 21. Ἐπεὶ δ' ἐδείπνησαν τάχιστα, παρηγγέλθη τὰ πυρὰ κατασβεννύναι πάντα. Καὶ τὴν μὲν νύκτα φυλακὰς ποιησάμενοι ἐκάδευον· ἅμα δὲ τῇ ἡμέρᾳ προσευξάμενοι τοῖς θεοῖς καὶ συνταξάμενοι ὡς εἰς μάχην ἐπορεύοντο ἢ ἐδύναντο τάχιστα. 22. Τιμασίῳ δὲ καὶ οἱ ἵππεῖς ἔχοντες τοὺς ἡγεμόνας καὶ προελαύνοντες ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι ἔνθα ἐπολιορκοῦντο οἱ Ἕλληνες. Καὶ οὐχ ὁρώσιν οὔτε φίλιον στράτευμα οὔτε πολέμιον· καὶ ταῦτα ἀπηγγέλλουσι πρὸς τὸν Ξενοφῶντα καὶ τὸ στράτευμα· γραῖδια δὲ καὶ γερόντια καὶ πρόβατα ὀλίγα καὶ βοὺς καταλελειμμένους. 23. Καὶ τὸ μὲν πρῶτον θαῦμα ἦν τί εἴη τὸ γεγενημένον· ἔπειτα δὲ καὶ τῶν καταλελειμμένων ἐπυνθάνοντο ὅτι οἱ μὲν Θρᾶκες εὐθὺς ἀφ' ἐσπέρας ὄχοντο ἀπιώντες· ἔωθεν δὲ καὶ τοὺς Ἕλληνας ἔφασαν οἴχεσθαι· ὅπου δὲ οὐκ εἰδέναι.

24. Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἡρίστησαν, συσκευασάμενοι ἐπορεύοντο, βουλόμενοι ὡς τάχιστα συμμίξαι τοῖς ἄλλοις εἰς Κάλπης λιμένα. Καὶ πορευόμενοι ἐώρων τὸν στίβον τῶν Ἀρκάδων καὶ Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὁδόν. Ἐπεὶ δ' ἀφίκοντο εἰς τὸ αὐτό, ἄσμενοι τε εἶδον ἀλλήλους καὶ ἡσπάζοντο ὥσπερ ἀδελφοίς. 25. Καὶ ἐπυνθάνοντο οἱ Ἀρκάδες τῶν περὶ Ξενοφῶντα τί τὰ πυρὰ κατασβέσειαν· Ἡμεῖς μὲν γάρ, ἔφασαν, ὥρμεθα ὑμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ πυρὰ οὐχ ἐωρῶμεν, τῆς νυκτὸς ἤξειν ἐπὶ τοὺς πολεμίους· καὶ οἱ πολέμιοι δέ, ὡς γ' ἡμῖν ἐδόκουν, τοῦτο δείσαντες ἀπήλθον· σχεδὸν γὰρ ἀμφὶ τοῦτον τὸν χρόνον ἀπῆρσαν. 26. Ἐπεὶ δ' οὐκ ἀφίκεσθε, ὁ δὲ χρόνος ἐξῆκεν,

φόμεθ' ὑμᾶς πυθομένους τὰ παρ' ἡμῖν φοβηθέντας οἴχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει ἡμῖν μὴ ἀπολιπέσθαι ὑμῶν. Οὕτως οὖν καὶ ἡμεῖς δεῦρο ἐπορεύθημεν.

CAP. IV.

1. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠϋλίζοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο δὲ καλεῖται Κάλπησ λιμὴν ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Θράκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρις Ἑρακλείας ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. 2. Καὶ τριήρει μὲν ἐστὶν εἰς Ἑράκλειαν ἐκ Βυζαντίου κώπαις ἡμέρας μάλα μακρὰς πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φίλια οὔτε Ἑλληνὶς ἀλλὰ Θράκες Βιθυνοί· καὶ οὗς ἂν λάβωσι τῶν Ἑλλήνων ἢ ἐκπύπτοντας ἢ ἄλλως πῶς δευῖα ὑβρίζειν λέγονται [τοὺς Ἑλληνας]. 3. Ὁ δὲ Κάλπησ λιμὴν ἐν μέσῳ μὲν κεῖται ἐκατέρωθεν πλεόντων ἐξ Ἑρακλείας καὶ Βυζαντίου· ἔστι δ' ἐν τῇ θαλάττῃ προκείμενον χωρίον, τὸ μὲν εἰς τὴν θάλατταν καθήκον αὐτοῦ πέτρα ἀπορρώξ, ὕψος ὅπη ἐλάχιστον οὐ μείον εἴκοσιν ὀργυιῶν· ὁ δὲ αὐχὴν ὁ εἰς τὴν γῆν ἀνήκων τοῦ χωρίου μάλιστα τεττάρων πλέθρων τὸ εὖρος· τὸ δ' ἐντὸς τοῦ αὐχένος χωρίον ἱκανὸν μυρίοις ἀνθρώποις οἰκῆσαι. 4. Λιμὴν δ' ὑπ' αὐτῇ τῇ πέτρᾳ τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων. Κρήνη δὲ ἡδέος ὕδατος καὶ ἀφθονος ρέουσα ἐπ' αὐτῇ τῇ θαλάττῃ ὑπὸ τῇ ἐπικρατείᾳ τοῦ χωρίου. Εὐλα δὲ πολλὰ μὲν καὶ ἄλλα, πάνυ δὲ πολλὰ καὶ καλὰ ναυπηγήσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. 5. Τὸ δὲ ὄρος τὸ ἐν τῷ λιμένι εἰς μεσόγειαν μὲν ἀνήκει ὅσον ἐπὶ εἴκοσι σταδίους, καὶ τοῦτο γεῶδες καὶ ἄλιθον· τὸ δὲ παρὰ θάλατταν πλέον ἢ ἐπὶ εἴκοσι σταδίους δασὺ πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ξύλοις. 6. Ἡ δ' ἄλλη χώρα καλὴ καὶ πολλή· καὶ κῶμαι ἐν αὐτῇ·εἰσι πολλαὶ καὶ οἰκούμεναι· φέρει γὰρ ἡ γῆ καὶ κριθὰς καὶ πυροὺς καὶ ὅσπρια πάντα καὶ μελίνας καὶ σήσαμα καὶ σῦκα ἀρκοῦντα καὶ ἀμπέ-

λους πολλὰς καὶ ἡδυοῖνους καὶ τᾶλλα πάντα πλὴν ἐλαίων.
Ἡ μὲν χώρα ἦν τοιαύτη.

7. Ἐσκήνουν δὲ ἐν τῷ αἰγιαλῷ πρὸς τῇ θαλάττῃ· εἰς δὲ τὸ πόλισμα ἂν γενόμενον οὐκ ἐβούλοντο στρατοπεδεύεσθαι· ἀλλὰ ἐδόκει καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπιβουλῆς εἶναι, βουλομένων τινῶν κατοικίσαι πόλιν. 8. Τῶν γὰρ στρατιωτῶν οἱ πλείστοι ἦσαν οὐ σπάνει βίου ἐκπεπλευκότες ἐπὶ ταύτην τὴν μισθοφοράν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούοντες, οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα, καὶ τούτων ἕτεροι ἀποδεδρακότες πατέρας καὶ μητέρας οἱ δὲ καὶ τέκνα καταλιπόντες ὡς χρήματα αὐτοῖς κτησάμενοι ἤζοντες πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ ἀγαθὰ πράττειν. Τοιοῦτοι οὖν ὄντες ἐπόθουν εἰς τὴν Ἑλλάδα σῶζεσθαι.

9. Ἐπειδὴ δὲ ὑστέρᾳ ἡμέρᾳ ἐγένετο τῆς εἰς ταῦτόν συνόδου, ἐπ' ἐξόδῳ ἐθύετο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν· ἐπενόει δὲ καὶ τοὺς νεκροὺς θάπτειν. Ἐπεὶ δὲ τὰ ἱερά ἐγένετο εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς πλείστους ἔνθαπερ ἔπεσον ἐκάστους ἔθαψαν· ἤδη γὰρ ἦσαν πεμπταῖοι καὶ οὐχ οἷόν τε ἀναιρεῖν ἔτι ἦν· ἐνίοις δὲ τοὺς ἐκ τῶν ὁδῶν συνενεγκόντες ἔθαψαν ἐκ τῶν ὑπαρχόντων ὡς ἐδύναντο κάλλιστα· οὓς δὲ μὴ εὑρισκόν κενοτάφιον αὐτοῖς ἐποίησαν μέγα καὶ πυρὰν μεγάλην, καὶ στεφάνους ἐπέδεσαν. 10. Ταῦτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. Καὶ τότε μὲν δειπνήσαντες ἐκοιμήθησαν· τῇ δ' ὑστεραίᾳ συνήλθον οἱ στρατιῶται πάντες, συνήγε δὲ μάλιστα Ἀγασίας τε Στυμφάλιος λοχαγὸς καὶ Ἱερώνυμος Ἡλείος λοχαγὸς καὶ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων. 11. καὶ δόγμα ἐποίησαντο, εἴαν τις τοῦ λοιποῦ μνησθῇ δίχα τὸ στράτευμα ποιεῖν, θανάτῳ αὐτὸν ζημιοῦσθαι· καὶ κατὰ χώραν ἀπιέναι ἢ περὶ πρόσθεν εἶχε τὸ στράτευμα, καὶ ἄρχειν τοὺς πρόσθεν στρατηγούς. Καὶ Χειρίσοφος μὲν ἤδη τετελευτήκει φάρμακον πιὼν πυρέττων· τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε.

12. Μετὰ δὲ ταῦτα ἐξαναστὰς εἶπε Ξενοφῶν· ὦ ἄνδρες

διὰ τούτου δὲ καὶ κίνδυνος εἴη καὶ τὴν προειργασμένην δόξαν ἀποβαλεῖν, ἡπορεῖτο. 22. Διαπορουμένῳ δὲ αὐτῷ διακρίναι ἔδοξε κράτιστον εἶναι τοῖς θεοῖς ἀνακοινῶσαι· καὶ παραστησάμενος δύο ἱερεῖα ἐθύετο τῷ Διὶ τῷ Βασιλεῖ, ὅσπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν· καὶ τὸ ὄναρ δὴ ἀπὸ τούτου τοῦ θεοῦ ἐνόμιζεν ἑωρακέναι ὃ εἶδεν ὅτε ἤρχετο ἐπὶ τὸ συνεπιμελεῖσθαι τῆς στρατιᾶς καθίστασθαι. 23. Καὶ ὅτε ἐξ Ἐφέσου δὲ ὥρμᾳτο Κύρῳ συσταθισόμενος αἰτὸν ἀνεμιμνήσκετο ἑαυτῷ δεξιὸν φθεγγόμενον, καθήμενον μέντοι, ὥσπερ ὁ μάντις προπέμπων αὐτὸν ἔλεγεν ὅτι μέγας μὲν οἰωνὸς εἴη καὶ οὐκ ἰδιωτικὸς καὶ ἔνδοξος, ἐπίπνονος μέντοι· τὰ γὰρ ὄρνεα μάλιστα ἐπιτίθασθαι τῷ αἰετῷ καθημένῳ· οὐ μέντοι χρηματιστικὸν εἶναι τὸν οἰωνόν· τὸν γὰρ αἰετὸν πετόμενον μᾶλλον λαμβάνειν τὰ ἐπιτήδεια. 24. Οὕτω δὲ ἔνδοξον αὐτῷ διαφανῶς ὁ θεὸς σημαίνει μήτε προσδεῖσθαι τῆς ἀρχῆς μήτ' εἰ αἰροῦντο ἀποδέχεσθαι. Τοῦτο μὲν δὴ οὕτως ἐγένετο. 25. Ἡ δὲ στρατιὰ συνῆλθε, καὶ πάντες ἔλεγον ἕνα αἰρεῖσθαι· καὶ ἐπεὶ τοῦτο ἔδοξε, προεβάλλοντο αὐτόν. Ἐπεὶ δὲ ἐδόκει δῆλον εἶναι ὅτι αἰρήσονται αὐτὸν εἴ τις ἐπιψηφίζοι, ἀνέστη καὶ ἔλεξε τάδε·

26. Ἐγώ, ὦ ἄνδρες, ἡδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἶπερ ἄνθρωπός εἰμι, καὶ χάριν ἔχω καὶ εὐχομαι δοῦναί μοι τοὺς θεοὺς αἰτίον τινος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ μέντοι ἐμὲ προκριθῆναι ὑφ' ὑμῶν ἄρχοντα Λακεδαιμονίου ἀνδρὸς παρόντος οὐδ' ὑμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυγχάνειν εἴ τι δέοισθε παρ' αὐτῶν· ἐμοὶ τ' αὖ οὐ πᾶν τι νομίζω ἀσφαλὲς εἶναι τοῦτο. 27. Ὅρῳ γὰρ ὅτι καὶ τῇ πατρίδι μου οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι. 28. Ἐπεὶ δὲ τοῦτο ὁμολόγησαν, εὐθὺς ἐπαύσαντο πολεμοῦντες καὶ οὐκέτι πέρα ἐπολιόρκησαν τὴν πόλιν. Εἰ οὖν ταῦτα ὁρῶν ἐγὼ δοκοῖν ὅπου δυναίμην ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἄξιωμα, ἐκείνο ἐννοῶ μὴ λίαν ἂν ταχὺ σωφρονισθελήν. 29. Ὁ δ' ὑμεῖς ἐννοεῖτε ὅτι ἦττον ἂν στάσις εἴη ἐνὸς ἀρχontos ἢ πολλῶν, εἴ ἴστε ὅτι

ἄλλον μὲν ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γὰρ ὅστις ἐν πολέμῳ ὦν στασιάζει πρὸς ἄρχοντα τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν· ἐὰν δ' ἐμὲ ἔλῃσθε, οὐκ ἂν θανατάσαιμα εἴ τινα εὐροίτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον.

30. Ἐπεὶ ταῦτ' εἶπε, πολλὸν πλείονες ἐξανίσταντο λέγοντες ὡς δέοι αὐτὸν ἄρχειν. Ἀγασίας δὲ Στυμφάλιος εἶπεν ὅτι γελοῖον εἴη, εἰ οὕτως ἔχοι, εἰ ὀργιοῦνται Λακεδαιμόνιοι καὶ ἐὰν σύνδειπνοι συνελθόντες μὴ Λακεδαιμόνιον συμποσίαρχον αἰρῶνται· ἐπεὶ εἰ οὕτω γε τοῦτ' ἔχει, ἔφη, οὐδὲ λοχαγεῖν ἡμῖν ἔξεστιν, ὡς ἔοικεν, ὅτι Ἀρκάδες ἐσμέν. Ἐνταῦθα δὴ ὡς εὖ εἰπόντος τοῦ Ἀγασίου ἀνεθอรύβησαν.

31. Καὶ ὁ Ξενοφῶν ἐπεὶ ἑώρα πλείονος ἐνδέον, παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, ἔφη, ὡς πάννυ εἰδήτε, ὁμνύω ὑμῖν θεοὺς πάντας καὶ πάσας ἢ μὴν ἐγὼ ἐπεὶ τὴν ὑμετέραν γνώμην ἡσδανόμην, ἐθνóμην εἰ βέλτιον εἴη ὑμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχὴν καὶ ἐμοὶ ὑποστήναι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν ὥστε καὶ ἰδιώτην ἂν γνῶναι ὅτι τῆς μοναρχίας ἀπέχεσθαι με δεῖ. 32. Οὕτω δὴ Χειρίσοφον αἰροῦνται. Χειρίσοφος δ' ἐπεὶ ἡρέθη, παρελθὼν εἶπεν· Ἄλλ', ὦ ἄνδρες, τοῦτο μὲν ἴστε ὅτι οὐδ' ἂν ἔγωγε ἐστασίαζον, εἰ ἄλλον εἴλεσθε. Ξενοφῶντα μέντοι, ἔφη, ὠνήσατε οὐχ ἐλόμενοι· ὡς καὶ νῦν Δέξιππος ἤδη διέβαλλεν αὐτὸν πρὸς Ἀναξίβιον ὃ τι ἐδύνατο καὶ μάλα ἐμοῦ αὐτὸν σιγάλλοντος. Ὁ δὲ ἔφη νομίζειν αὐτὸν Τιμασίῳ μᾶλλον συνάρχειν ἐδελῆσαι Δαρδανεῖ ὄντι τοῦ Κλεάρχου στρατεύματος ἢ ἑαυτῷ Λάκωνι ὄντι. 33. Ἐπεὶ μέντοι ἐμὲ εἴλεσθε, ἔφη, καὶ ἐγὼ πειράσομαι ὃ τι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν. Καὶ ὑμεῖς οὕτω παρασκευάζεσθε ὡς αὔριον ἐὰν πλοῦς ἢ ἀναξόμενοι· ὃ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν· ἅπαντας οὖν δεῖ ἐκεῖσε πειράσθαι κατασχεῖν· τὰ δὲ ἄλλα ἐπειδὴν ἐκείσε ἔλθωμεν βουλευσόμεθα.

CAP. II.

1. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἔπλεον καλῶ ἡμέρας δύο παρὰ γῆν. Καὶ παραπλέοντες ἐθεώρουν τὴν τ' Ἰασονίαν ἀκτὴν, ἔνθα ἡ Ἀργὼ λέγεται ὀρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα· πρῶτον μὲν τοῦ Θερμώδουτος, ἔπειτα δὲ τοῦ Ἰριος, ἔπειτα δὲ τοῦ Ἄλυος, μετὰ δὲ τοῦτον τοῦ Παρθενίου· τοῦτον δὲ παραπλεύσαντες ἀφίκοντο εἰς Ἡράκλειαν πόλιν Ἑλληνίδα Μεγαρέων ἀποικον, οὖσαν δ' ἐν τῇ Μαριανδυνῶν χώρᾳ. 2. Καὶ ὠρμίσαντο παρὰ τῇ Ἀχερουσιᾷ Χερρόνησφ· ἔνθα λέγεται ὁ Ἡρακλῆς ἐπὶ τὸν Κέρβερον κύνα καταβῆναι ἢ νῦν τὰ σημεῖα δεικνύουσι τῆς καταβάσεως τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια. 3. Ἐνταῦθα τοῖς Ἑλλησιν οἱ Ἡρακλεῶται ξένια πέμπουσιν ἀλφίτων μεδίμνους τρισχιλίους καὶ οἶνου κεράμια δισχιλία καὶ βοῦς εἴκοσι καὶ οἷς ἑκατόν. Ἐνταῦθα διὰ τοῦ πεδίου ρεῖ ποταμὸς Λύκος ὄνομα, εὖρος ὡς δύο πλέθρων.

4. Οἱ δὲ στρατιῶται συλλεγέντες ἐβουλευόντο τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρῆ πορευθῆναι ἐν τοῦ Πόντου. Ἀναστὰς δὲ Λύκων Ἀχαιὸς εἶπε· Θαυμάζω μὲν, ὦ ἄνδρες, τῶν στρατηγῶν ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν σιτηρέσιον· τὰ μὲν γὰρ ξένια οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἡμερῶν σῖτα, ὁπόθεν δ' ἐπισιτισάμενοι πορευσόμεθα οὐκ ἔστιν, ἔφη. Ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεώτας μὴ ἔλαττον ἢ τρισχιλίους Κυζικηνούς. 5. Ἄλλος δ' εἶπε, μὴ ἔλαττον ἢ μυρίους· καὶ ἐλομένους πρέσβεις αὐτίκα μάλᾳ ἡμῶν καθημένων πέμπειν τρὸς τὴν πόλιν, καὶ εἰδέναι ὅ τι ἂν ἀπαγγέλλωσι, καὶ πρὸς ταῦτα βουλεύεσθαι. 6. Ἐντεῦθεν προὔβάλλοντο πρέσβεις πρῶτον μὲν Χειρίσοφον, ὅτι ἄρχων ἥρητο ἔστι δ' οἱ καὶ Ξενοφῶντα. Οἱ δ' ἰσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταῦτα ἐδόκει μὴ ἀναγκάζειν πόλιν Ἑλληνίδα καὶ φιλίαν ὅ τι μὴ αὐτοὶ ἐδέλοντες διδοῖεν. 7. Ἐπεὶ δ' οὖν οὗτοι ἐδόκουν ἀπρόθυμοι εἶναι, πέμπουσιν Λύκωνα Ἀχαιὸν καὶ Καλλίμαχον Παρρᾶ-

σιον καὶ Ἀγασίαν Στυμφάλιον. Οὗτοι ἐλθόντες ἔλεγον τὰ δεδογμένα· τὸν δὲ Λύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσοιεν ταῦτα. 8. Ἀκούσαντες δ' οἱ Ἡρακλεῶται βουλεύσεσθαι ἔφασαν· καὶ εὐθὺς τὰ τε χρήματα ἐκ τῶν ἀγρῶν συνήγουν καὶ τὴν ἀγορὰν εἴσω ἀνεσκεύασαν καὶ αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφαίνετο.

9. Ἐκ τούτου οἱ ταραξάντες ταῦτα τοὺς στρατηγούς ᾗτιῶντο διαφθεῖρειν τὴν πράξιν· καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοί· προειστήκει δὲ μάλιστα αὐτῶν Καλλίμαχος τε ὁ Παρρᾶσιος καὶ Λύκων ὁ Ἀχαιός. 10. Οἱ δὲ λόγοι ἦσαν αὐτοῖς ὥς αἰσχροὺς εἶη ἄρχειν ἓνα Ἀθηναῖον Πελοποννησιῶν καὶ Λακεδαιμονίων, μηδεμίαν δύναμιν παρεχόμενον εἰς τὴν στρατιάν· καὶ τοὺς μὲν πόνους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα τὴν σωτηρίαν σφῶν κατεργασμένων· εἶναι γὰρ τοὺς κατεργασμένους Ἀρκάδας καὶ Ἀχαιούς· τὸ δ' ἄλλο στράτευμα οὐδὲν εἶναι· καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἡμῶν τοῦ ὅλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί. 11. εἰ οὖν σωφρονοῖεν οὗτοι, συστάντες καὶ στρατηγούς ἐλόμενοι ἑαυτῶν κατ' ἑαυτοὺς ἂν τὴν πορείαν ποιοῖντο καὶ πειρῶντο ἀγαθόν τι λαμβάνειν. 12. Ταῦτα ἔδοξε· καὶ ἀπολιπόντες Χειρίσοφον εἴ τινες ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ Ἀχαιοὶ καὶ Ξενοφῶντα συνέστησαν καὶ στρατηγούς αἰροῦνται ἑαυτῶν δέκα· τούτους δ' ἐψηφίσαντο ἐκ τῆς νικώσης ὃ τι δοκοίη, τοῦτο ποιεῖν. Ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρισόφῳ ἐνταῦθα κατελύθη ἡμέρᾳ ἕκτῃ ἢ ἐβδόμῃ ἀφ' ἧς ἤρξε.

13. Ξενοφὼν μέντοι ἐβούλετο κοινῇ μετ' αὐτῶν τὴν πορείαν ποιεῖσθαι, νομίζων οὕτως ἀσφαλεστέραν εἶναι ἢ ἰδίᾳ ἕκαστον στέλλεσθαι· ἀλλὰ Νέων ἐπειθεν αὐτὸν κατ' αὐτὸν πορεύεσθαι, ἀκούσας τοῦ Χειρισόφου ὅτι Κλέανδρος ὁ ἐν Βυζαντίῳ ἀρμολογῆς φαίη τριῆρεις ἔχων ἤξειν εἰς Κάλπης λιμένα. 14. ὅπως οὖν μηδεὶς μετὰσχοι, ἀλλ' αὐτοὶ καὶ οἱ αὐτῶν στρατιῶται ἐκπλεύσειαν ἐπὶ τῶν τριήρων, διὰ ταῦτα συνεβούλευε. Καὶ Χειρίσοφος, ἅμα μὲν ἀδυμῶν τοῖς γεγενημένοις, ἅμα δὲ μισῶν ἐκ τούτου τὸ στράτευμα, ἐπιτρέπει

αὐτῷ ποιεῖν ὅ τι βούλεται. 15. Ξενοφῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλλαγεῖς τῆς στρατιᾶς ἐκπλεῦσαι· θυομένῳ δὲ αὐτῷ τῷ Ἡγεμόνι Ἡρακλεῖ καὶ κοινουμένῳ πότερα λῶν καὶ ἄμεινον εἶη στρατεῦσθαι, ἔχοντι τοὺς παραμειναντας τῶν στρατιωτῶν, ἢ ἀπαλλάττεσθαι, ἐσήμηνεν ὁ θεὸς τοῖς ἱεροῖς συστρατεῦσθαι. 16. Οὕτω γίγνεται τὸ στράτευμα τριχῇ· Ἀρκάδες μὲν καὶ Ἀχαιοὶ πλείους ἢ τετρακισχίλιοι καὶ πεντακόσιοι, ὀπλῖται πάντες· Χειρισόφῳ δὲ ὀπλῖται μὲν εἰς τετρακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχου Θυράκες· Ξενοφῶντι δὲ ὀπλῖται μὲν εἰς ἑπτακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς τριακοσίους· ἵππικόν δὲ μόνος οὗτος εἶχεν, ἀμφὶ τοὺς τετταράκοντα ἵππείας.

17. Καὶ οἱ μὲν Ἀρκάδες διαπραζάμενοι πλοῖα παρὰ τῶν Ἡρακλεωτῶν πρόωτοι πλέουσιν, ὅπως ἐξαίφνης ἐπιπεσόντες τοῖς Βιθυνοῖς λάβοιεν ὅτι πλείστα· καὶ ἀποβαίνουσιν εἰς Κάλπης λιμένα κατὰ μέσον πως τῆς Θυράκης. 18. Χειρισόφος δ' εὐθὺς ἀπὸ τῆς πόλεως τῶν Ἡρακλεωτῶν ἀρξάμενος πεζῇ ἐπορεύετο διὰ τῆς χώρας· ἐπεὶ δ' εἰς τὴν Θυράκην ἐνέβαλε, παρὰ τὴν θάλατταν ἦει· καὶ γὰρ ἤδη ἡσδένει. 19. Ξενοφῶν δὲ πλοῖα λαβὼν ἀποβαίνει ἐπὶ τὰ ὄρια τῆς Θυράκης καὶ τῆς Ἡρακλεώτιδος καὶ διὰ μεσογαίας ἐπορεύετο.

CAP. III.

1. [Ἐν μὲν οὖν τρόπον ἢ τε Χειρισόφου ἀρχὴ τοῦ παντὸς κατελύθη καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη ἐν τοῖς ἐπάνω εἴρηται.] 2. Ἐπραξαν δ' αὐτῶν ἕκαστοι τάδε. Οἱ μὲν Ἀρκάδες ὡς ἀπέβησαν νυκτὸς εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρώτας κόμας, στάδια ἀπὸ θαλάττης ὡς τριάκοντα. Ἐπεὶ δὲ φῶς ἐγένετο ἦγεν ἕκαστος στρατηγὸς τὸ αὐτοῦ λάχος ἐπὶ κόμην· ὅποια δὲ μελίων ἐδόκει εἶναι σύνδυο λόχους ἦγον οἱ στρατηγοί. 3. Συνεβύλοντο δὲ καὶ λόφον εἰς ὃν δέοι πάντας ἀλλέσθαι. Καὶ ἄτε ἐξαίφνης ἐπι-

πεσόντες ἀνδράποδά τε πολλά ἔλαβον καὶ πρόβατα πολλά περιεβάλλοντο.

4. Οἱ δὲ Θρᾷκες ἡθροίζοντο οἱ διαφυγόντες· πολλοὶ δὲ διέφυγον πελτασται ὄντες ὀπλίτας ἐξ αὐτῶν τῶν χειρῶν. Ἐπεὶ δὲ συνελέγησαν, πρῶτον μὲν τῷ Σμίκρητος λόχῳ ἐνὸς τῶν Ἀρκάδων στρατηγῶν ἀπίωντι ἤδη εἰς τὸ συγκείμενον καὶ πολλὰ χρήματα ἄγοντι ἐπιτίθενται. 5. Καὶ τέως μὲν ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες· ἐπὶ δὲ διαβάσει χαράδρας τρέπονται αὐτούς· καὶ αὐτόν τε τὸν Σμίκρητα ἀποκτινύουσι καὶ τοὺς ἄλλους πάντας· ἄλλου δὲ λόχου τῶν δέκα στρατηγῶν τοῦ Ἡγησάνδρου ὀκτὼ μόνους κατέλιπον· καὶ αὐτὸς Ἡγήσανδρος ἐσώθη. 6. Καὶ οἱ ἄλλοι μὲν λοχαγοὶ συνήλθον οἱ μὲν σὺν πράγμασιν οἱ δ' ἄνευ πραγμάτων· οἱ δὲ Θρᾷκες ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνεβόων τε ἀλλήλους καὶ συνελέγοντο ἐρβώμενός τῆς νυκτός. Καὶ ἅμα τῇ ἡμέρᾳ κύκλῳ περὶ τὸν λόφον ἔνθα οἱ Ἕλληνες ἐστρατοπεδεύοντο ἐτάττοντο καὶ ἵππεῖς πολλοὶ καὶ πελτασταί, καὶ λεῖ πλείονες συνέρρεον. 7. Καὶ προσέβαλλον πρὸς τοὺς ὀπλίτας ἀσφαλῶς· οἱ μὲν γὰρ Ἕλληνες οὔτε τοξότην εἶχον οὔτε ἀκοντιστὴν οὔτε ἵππέα· οἱ δὲ προσθέοντες καὶ προσελαύνοντες ἠκόντιζον· ὁπότε δ' αὐτοῖς ἐπίοιεν, ῥαδίως ἀπέφευγον· ἄλλοι δὲ ἄλλη ἐπετίθεντο. 8. Καὶ τῶν μὲν πολλοὶ ἐπιτρώσκοντο, τῶν δὲ οὐδεὶς· ὥστε κινηθῆναι οὐκ ἐδύναντο ἐκ τοῦ χωρίου, ἀλλὰ τελευτώντες καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς οἱ Θρᾷκες. 9. Ἐπεὶ δ' ἀπορία πολλή ἦν, διελέγοντο περὶ σπονδῶν· καὶ τὰ μὲν ἅλλα ὁμολόγητο αὐτοῖς, ὁμήρους δ' οὐκ ἐδίδosan οἱ Θρᾷκες αἰτούντων τῶν Ἑλλήνων· ἄλλ' ἐν τούτῳ ἴσχετο. Τὰ μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε.

10. Χειρίσσοφος δὲ ἀσφαλῶς πορευόμενος παρὰ θάλατταν ἀφικνεῖται εἰς Κάλπησ λιμένα. Ξενοφῶντι δὲ διὰ τῆς μεσογαίας πορευομένῳ οἱ ἵππεῖς προκαταθέοντες ἐντυγχάνουσι πρεσβύταις πορευομένοις ποι. Καὶ ἐπεὶ ἤχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐτοὺς εἴ που ᾔσθηται ἄλλου στρατεύματος ὄντος Ἑλληνικοῦ. 11. Οἱ δ' ἔλεγον πάντα τὰ γεγενημέ-

να, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Θρᾶκες πάντες περικεκυκλωμένοι εἰεν αὐτούς. Ἐνταῦθα τοὺς μὲν ἀνδρώπους τούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἡγεμόνες εἰεν ὅπου δέοι· σκοποὺς δὲ καταστήσας συνέλεξε τοὺς στρατιώτας καὶ ἔλεξεν·

12. Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνᾶσιν, οἱ δὲ λοιποὶ ἐπὶ λόφου τινὸς πολιορκοῦνται. Νομίζω δ' ἔγωγε, εἰ ἐκεῖνοι ἀπολοῦνται, οὐδ' ἡμῖν εἶναι εὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν ὄντων τῶν πολεμίων, οὕτω δὲ τεθαρρήκωτων. 13. Κράτιστον οὖν ἡμῖν ὡς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὅπως εἰ ἔτι εἰςὶ σώοι, σὺν ἐκείνοις μαχώμεθα καὶ μὴ μόνοι λειψθέντες μόνοι καὶ κινδυνεύωμεν. 14. Νῦν μὲν οὖν στρατοπεδευόμεθα προελθόντες ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἔως δ' ἂν πορευόμεθα, Τιμασίῳν ἔχων τοὺς ἵππεῖς προελαννέτω ἐφορῶν ἡμᾶς, καὶ σκοπεῖτω τὰ ἔμπροσθεν, ὥς μηδὲν ἡμᾶς λάθῃ. 15. Παρέπεμψε δὲ καὶ τῶν γυμνήτων ἀνδρώπους εὐζώνους εἰς τὰ πλάγια καὶ εἰς τὰ ἄκρα, ὅπως εἴ ποῦ τί ποθεν καθορῶεν, σημαίνουσιν· ἐκέλευε δὲ καίειν ἅπαντα ὅτῳ ἐντυγχάνουσιν καυσίμῳ. 16. Ἡμεῖς γὰρ ἀποδραιῆμεν ἂν οὐδαμοῦ ἐνθένδε· πολλὴ μὲν γάρ, ἔφη, εἰς Ἡράκλειαν πάλιν ἀπιέναι, πολλὴ δὲ εἰς Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμοι πλησίον· εἰς Κάλπης δὲ λιμένα, ἔνθα Χειρίσοφον εἰκάζομεν εἶναι εἰ σέσωσται, ἐλαχίστη ὁδός. Ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοιά ἐστιν οἷς ἀποπλευσούμεθα· μένουσι δὲ αὐτοῦ οὐδὲ μιᾶς ἡμέρας ἔστι τὰ ἐπιτήδεια. 17. Τῶν δὲ πολιορκουμένων ἀπολομένων σὺν τοῖς Χειρισόφου μόνοις κακίον ἐστι διακινδυνεύειν ἢ τῶνδε σωθέντων πάντας εἰς ταῦτόν ἐλθόντας κοινῇ τῆς σωτηρίας ἔχεισθαι. Ἀλλὰ χρὴ παρασκευασμένους τὴν γνώμην πορεύεσθαι, ὥς νῦν ἡ εὐκλεῶς τελευτῆσαι ἔστιν ἢ κάλλιστον ἔργον ἐργάσασθαι Ἑλλήνας τοσούτους σώσαντας. 18. Καὶ ὁ θεὸς ἴσως ἄγει οὕτως, ὃς τοὺς μεγαληγορήσαντας ὥς πλέον φρονούντας ταπεινώσαι βούλεται· ἡμᾶς δὲ τοὺς ἀπὸ θεῶν ἀρχομένους ἐντιμοτέρους ἐκείνων καταστήσαι. Ἀλλ' ἔπεσθαι χρὴ καὶ προσέχειν τὸν νοῦν, ὥς ἂν τὸ παραγγελλόμενον δύνῃσθε ποιεῖν.

19. Ταῦτ' εἰπὼν ἡγήτο. Οἱ δ' ἵππεῖς διασπειρόμενοι ἐφ' ὅσον καλῶς εἶχεν ἕκαιον ἢ ἐβιάδιζον. Καὶ οἱ πελτασταὶ ἐπιπαριόντες κατὰ τὰ ἄκρα ἕκαιον πάντα ὅσα καύσιμα ἐώρων· καὶ ἡ στρατιὰ δέ, εἴ τιτι παραλειπομένη ἐντυγχάνοιεν· ὥστε πᾶσα ἡ χώρα αἰΰεσθαι ἐδόκει καὶ τὸ στράτευμα πολὺ εἶναι.

20. Ἐπεὶ δ' ὦρα ἦν κατεστρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τά τε τῶν πολεμίων πυρὰ ἐώρων, ἀπείχον δὲ ὡς τετταράκοντα σταδίους, καὶ αὐτοὶ ὡς ἐδύναντο πλείστα πυρὰ ἕκαιον.

21. Ἐπεὶ δ' ἐδείπνησαν τάχιστα, παρηγγέλθη τὰ πυρὰ κατασβεννύναι πάντα. Καὶ τὴν μὲν νύκτα φυλακὰς ποιησάμενοι ἐκάδευδον· ἅμα δὲ τῇ ἡμέρᾳ προσευξάμενοι τοῖς θεοῖς καὶ συνταξάμενοι ὡς εἰς μάχην ἐπορεύοντο ἢ ἐδύναντο τάχιστα.

22. Τιμασίῳ δὲ καὶ οἱ ἵππεῖς ἔχοντες τοὺς ἡγεμόνας καὶ προελαύνοντες ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι ἔνθα ἐπολιορκούντο οἱ Ἕλληνες. Καὶ οὐχ ὁράσιν οὔτε φίλιον στράτευμα οὔτε πολέμιον· καὶ ταῦτα ἀπηγγέλλουσι πρὸς τὸν Ξενοφῶντα καὶ τὸ στράτευμα· γραιδία δὲ καὶ γερόντια καὶ πρόβατα ὀλίγα καὶ βοὺς καταλελειμμένους. 23. Καὶ τὸ μὲν πρῶτον θάυμα ἦν τί εἴη τὸ γεγενημένον· ἔπειτα δὲ καὶ τῶν καταλελειμμένων ἐπυνθάνοντο ὅτι οἱ μὲν Θρᾷκες εὐθὺς ἀφ' ἑσπέρας ὄχοντο ἀπιώντες· ἔωθεν δὲ καὶ τοὺς Ἕλληνας ἔφασαν οἴχεσθαι· ὅπου δὲ οὐκ εἰδέναι.

24. Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἡρίστησαν, συσκευασάμενοι ἐπορεύοντο, βουλόμενοι ὡς τάχιστα συμμίξαι τοῖς ἄλλοις εἰς Κάλπης λιμένα. Καὶ πορευόμενοι ἐώρων τὸν στίβον τῶν Ἀρκάδων καὶ Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὁδόν. Ἐπεὶ δ' ἀφίκοντο εἰς τὸ αὐτό, ἄσμενοι τε εἶδον ἀλλήλους καὶ ἡσπάζοντο ὥσπερ ἀδελφοίς. 25. Καὶ ἐπυνθάνοντο οἱ Ἀρκάδες τῶν περὶ Ξενοφῶντα τί τὰ πυρὰ κατασβέσειαν· Ἡμεῖς μὲν γάρ, ἔφασαν, ῥώμεθα ὑμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ πυρὰ οὐχ ἐωρώμεν, τῆς νυκτὸς ἤξειν ἐπὶ τοὺς πολεμίους· καὶ οἱ πολέμιοι δέ, ὥς γ' ἡμῖν ἐδόκουν, τοῦτο δείσαντες ἀπῆλθον· σχεδὸν γὰρ ἀμφὶ τοῦτον τὸν χρόνον ἀπῆεσαν. 26. Ἐπεὶ δ' οὐκ ἀφίκεσθε, ὁ δὲ χρόνος ἐξῆκεν,

ῥόμεθ' ὑμᾶς πυθομένους τὰ παρ' ἡμῖν φοβηθέντας οἴχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει ἡμῖν μὴ ἀπολιπέσθαι ὑμῶν. Οὕτως οὖν καὶ ἡμεῖς δεῦρο ἐπορεύθημεν.

CAP. IV.

1. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠυλίζοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο δὲ καλεῖται Κάλπησις λιμὴν ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξάμεναι δὲ ἡ Θράκη αὕτη ἔστιν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρις Ἑρακλείας ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. 2. Καὶ τριῆρι μὲν ἔστιν εἰς Ἑράκλειαν ἐκ Βυζαντίου κώπαις ἡμέρας μάλα μακρὰς πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φίλια οὔτε Ἑλληνίς ἀλλὰ Θράκες Βιθυνοί· καὶ οὗς ἂν λάβωσι τῶν Ἑλλήνων ἡ ἐκπίπτοντας ἡ ἄλλως πῶς δεινὰ ὑβρίζειν λέγονται [τοὺς Ἑλληνας]. 3. Ὁ δὲ Κάλπησις λιμὴν ἐν μέσῳ μὲν κεῖται ἐκατέρωθεν πλεόντων ἐξ Ἑρακλείας καὶ Βυζαντίου· ἔστι δ' ἐν τῇ θαλάττῃ προκειμένον χωρίον, τὸ μὲν εἰς τὴν θάλατταν καθήκον αὐτοῦ πέτρα ἀπορρώξ, ὕψος ὅπη ἐλάχιστον οὐ μείον εἰκοσιν ὀργυῶν· ὁ δὲ αὐχὴν ὁ εἰς τὴν γῆν ἀνέκων τοῦ χωρίου μάλιστα τεττάρων πλέθρων τὸ εὖρος· τὸ δ' ἐντὸς τοῦ αὐχένος χωρίον ἱκανὸν μυρίοις ἀνθρώποις οἰκῆσαι. 4. Λιμὴν δ' ὑπ' αὐτῇ τῇ πέτρᾳ τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων. Κρήνη δὲ ἡδέος ὕδατος καὶ ἄφθονος ῥέουσα ἐπ' αὐτῇ τῇ θαλάττῃ ὑπὸ τῇ ἐπικρατείᾳ τοῦ χωρίου. Ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάνυ δὲ πολλὰ καὶ καλὰ ναυπηγήσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. 5. Τὸ δὲ ὄρος τὸ ἐν τῷ λιμένι εἰς μεσόγαιαν μὲν ἀνέκει ὅσον ἐπὶ εἴκοσι σταδίοις, καὶ τοῦτο γεῶδες καὶ ἄλιθον· τὸ δὲ παρὰ θάλατταν πλέον ἢ ἐπὶ εἴκοσι σταδίοις δασὺ πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ξύλοις. 6. Ἡ δ' ἄλλη χώρα καλὴ καὶ πολλή· καὶ κῶμαι ἐν αὐτῇ· εἰσι πολλαὶ καὶ οἰκούμεναι· φέρεי γὰρ ἡ γῆ καὶ κριθὰς καὶ πυροὺς καὶ ὅσπρια πάντα καὶ μελίνας καὶ σήσαμα καὶ σῦκα ἀρκοῦντα καὶ ἀμπέ-

λους πολλὰς καὶ ἡδυνόους καὶ τᾶλλα πάντα πλὴν ἐλαιῶν.
Ἡ μὲν χώρα ἦν τοιαύτη.

7. Ἐσκήνουν δὲ ἐν τῷ αἰγιαλῷ πρὸς τῇ θαλάττῃ· εἰς δὲ τὸ πόλισμα ἂν γενόμενον οὐκ ἐβούλοντο στρατοπεδεύεσθαι· ἀλλὰ ἐδόκει καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπιβουλῆς εἶναι, βουλομένων τινῶν κατοικίσαι πόλιν. 8. Τῶν γὰρ στρατιωτῶν οἱ πλείστοι ἦσαν οὐ σπάνει βίου ἐκπεπλευκότες ἐπὶ ταύτην τὴν μισθοφοράν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούοντες, οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα, καὶ τούτων ἕτεροι ἀποδεδρακότες πατέρας καὶ μητέρας οἱ δὲ καὶ τέκνα καταλιπόντες ὡς χρήματα αὐτοῖς κτησάμενοι ἤξοντες πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ ἀγαθὰ πράττειν. Τοιοῦτοι οὖν ὄντες ἐπόδουν εἰς τὴν Ἑλλάδα σώζεσθαι.

9. Ἐπειδὴ δὲ ὑστέρᾳ ἡμέρᾳ ἐγένετο τῆς εἰς ταῦτόν συνόδου, ἐπ' ἐξόδῳ ἐθύετο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν· ἐπενόει δὲ καὶ τοὺς νεκροὺς δάπτειν. Ἐπεὶ δὲ τὰ ἱερά ἐγένετο εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς πλείστους ἔνθαπερ ἔπεσον ἐκάστους ἔθαψαν· ἥδη γὰρ ἦσαν πεμπταῖοι καὶ οὐχ οἷόν τε ἀναιρεῖν ἔτι ἦν· ἐνίοις δὲ τοὺς ἐκ τῶν ὁδῶν συννεγκόντες ἔθαψαν ἐκ τῶν ὑπαρχόντων ὡς ἐδύναντο κάλλιστα· οὓς δὲ μὴ εὑρισκόν κενοτάφιον αὐτοῖς ἐποίησαν μέγα καὶ πυρὰν μεγάλην, καὶ στεφάνους ἐπέδεσαν. 10. Ταῦτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. Καὶ τότε μὲν δειπνήσαντες ἐκοιμήθησαν· τῇ δ' ὑστεραίᾳ συνήλθον οἱ στρατιῶται πάντες, συνήγε δὲ μάλιστα Ἀγασίας τε Στυμφάλιος λοχαγὸς καὶ Ἱερώνυμος Ἡλείος λοχαγὸς καὶ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων. 11. καὶ δόγμα ἐποίησαντο, εἴαν τις τοῦ λοιποῦ μνησθῇ δίχα τὸ στράτευμα ποιεῖν, θανάτῳ αὐτὸν ζημιοῦσθαι· καὶ κατὰ χώραν ἀπιέναι ἢ περὶ πρόσθεν εἶχε τὸ στράτευμα, καὶ ἄρχειν τοὺς πρόσθεν στρατηγούς. Καὶ Χειρίσοφος μὲν ἥδη τετελευτήκει φάρμακον πῶν πυρέττων· τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε.

12. Μετὰ δὲ ταῦτα ἐξαναστὰς εἶπε Ξενοφῶν· ὦ ἄνδρες

στρατιῶται, τὴν μὲν πορείαν, ὡς ἔοικε, δῆλον ὅτι περὶ ποιη-
τέον· οὐ γὰρ ἔστι πλοῖα· ἀνάγκη δὲ πορεύεσθαι ἤδη· οὐ
γὰρ ἔστι μένουσι τὰ ἐπιτήδεια. Ἡμεῖς μὲν οὖν, ἔφη, θυσί-
α· ὑμᾶς δὲ δεῖ παρασκευάζεσθαι ὡς μαχουμένους εἴ ποτε
καὶ ἄλλοτε· οἱ γὰρ πολέμοιοι ἀνατεδάρρηκασιν. 13. Ἐκ
τούτου ἐθύοντο οἱ στρατηγοί, μάντις δὲ παρὴν Ἀρηξίων
Ἀρκάς· ὁ δὲ Σιλανὸς ὁ Ἀμβρακιώτης ἤδη ἀποδεδράκει
πλοῖον μισθωσάμενος ἐξ Ἡρακλείας. Θυομένοις δὲ ἐπὶ τῇ
ἀφόδῳ οὐκ ἐγίγνετο τὰ ἱερά. 14. Ταύτην μὲν οὖν τὴν ἡμέ-
ραν ἐπαύσαντο. Καὶ τινες ἐτόλμων λέγειν ὡς ὁ Ξενοφῶν
βουλόμενος τὸ χωρίον οἰκίσαι πέπεικε τὸν μάντιν λέγειν ὡς
τὰ ἱερά οὐ γίγνεται ἐπὶ ἀφόδῳ. 15. Ἐντεῦθεν κηρύξας τῇ
αὔριον παρῆναι ἐπὶ τὴν θυσίαν τὸν βουλόμενον καὶ μάντις
εἴ τις εἴη, παραγγέλλας παρῆναι ὡς συνθεασόμενον τὰ ἱερά,
ἔθυσεν· καὶ ἐνταῦθα παρήσαν πολλοί. 16. Θυομένων δὲ πάλιν
εἰς τρεῖς ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο τὰ ἱερά. Ἐκ τούτου
χαλεπῶς εἶχον οἱ στρατιῶται· καὶ γὰρ τὰ ἐπιτήδεια ἐπέλει-
πεν ἃ ἔχοντες ἦλθον, καὶ ἀγορὰ οὐδεμία παρῆν.

17. Ἐκ τούτου συνελθόντων εἶπε πάλιν Ξενοφῶν, ὦ
ἄνδρες, ἐπὶ μὲν τῇ πορείᾳ, ὡς ὁράτε, τὰ ἱερά οὐπω γίγνεται·
τῶν δ' ἐπιτηδείων ὁρῶ ὑμᾶς δεομένους· ἀνάγκη οὖν μοι δοκεῖ
εἶναι θύεσθαι περὶ αὐτοῦ τούτου. 18. Ἀναστὰς δὲ τις
εἶπε· Καὶ εἰκότως ἄρα ἡμῖν οὐ γίγνεται τὰ ἱερά· ὡς γὰρ
ἐγὼ ἀπὸ τοῦ αὐτομάτου χθρὸς ἦκουτος πλοίου ἤκουσά τινας
ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου ἀρμωστής μέλλει ἤξειν πλοῖα
καὶ τριήρεις ἔχων. 19. Ἐκ τούτου δὲ ἀναμένειν μὲν πᾶσιν
ἐδόκει· ἐπὶ δὲ τὰ ἐπιτήδεια ἀνάγκη ἦν ἐξείναι· καὶ ἐπὶ τού-
τῳ πάλιν ἐθύετο εἰς τρεῖς, καὶ οὐκ ἐγίγνετο τὰ ἱερά. Καὶ ἤδη
καὶ ἐπὶ σκηπὴν ἰόντες τὴν Ξενοφώντος ἔλεγον ὅτι οὐκ ἔχοιεν
τὰ ἐπιτήδεια· ὁ δ' οὐκ ἂν ἔφη ἐξαγαγεῖν μὴ γιγνομένων τῶν
ἱερῶν.

20. Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο, καὶ σχεδόν τι πᾶσα
ἡ στρατιὰ διὰ τὸ μέλειν ἅπασιν ἐκυκλοῦντο περὶ τὰ ἱερά·
τὰ δὲ θύματα ἐπιλελοιπεί. Οἱ δὲ στρατηγοὶ ἐξήγγον μὲν οὐ,
συνεκάλεσαν δέ. 21. Εἶπεν οὖν Ξενοφῶν· Ἴσως οἱ πολέ-

μιοι συνειλεγμένοι εἰσὶ καὶ ἀνάγκη μάχεσθαι· εἰ οὖν καταλιπόντες τὰ σκεύη ἐν τῷ ἐρυμνῷ χωρίῳ ὥς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν τὰ ἱερὰ προχωροῖη ἡμῖν. 22. Ἀκούσαντες δὲ οἱ στρατιῶται ἀνέκραγον ὥς οὐδεν δέον εἰς τὸ χωρίον ἄγειν, ἀλλὰ θύεσθαι ὥς τάχιστα. Καὶ πρόβατα μὲν οὐκέτι ἦν, βοὺν δὲ ὑφ' ἀμάξης πριάμενοι ἐθύοντο· καὶ Ξενοφῶν Κλεάνορος ἐδεήθη τοῦ Ἀρκάδος προθυμεῖσθαι εἴ τι ἐν τούτῳ εἴη. Ἄλλ' οὐδ' ὥς ἐγένετο.

23. Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου μέρος· ἐπεὶ δὲ ἑώρα τοὺς ἀνθρώπους ὥς εἶχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος αὐτοῖς χαρίζεσθαι, εὐρών τινα ἄνθρωπον Ἡρακλεώτην ὃς ἔφη κώμας ἐγγὺς εἰδέναι ὅθεν εἴη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε τὸν βουλόμενον ἰέναι ἐπὶ τὰ ἐπιτήδεια ὥς ἡγεμόνος ἐσομένου. Ἐξέρχονται δὴ σὺν δορατίοις καὶ ἄσκοις καὶ θυλάκοις καὶ ἄλλοις ἀγγείοις εἰς δισχιλίους ἀνθρώπους. 24. Ἐπειδὴ δὲ ἦσαν ἐν ταῖς κώμας καὶ διεσπείροντο ὥς ἐπὶ τὸ λαμβάνειν, ἐπιτίπτουσιν αὐτοῖς οἱ Φαρναβάζου ἰππεῖς πρῶτοι, βεβοηθήκοτες γὰρ ἦσαν τοῖς Βιθυνοῖς βουλόμενοι σὺν τοῖς Βιθυνοῖς εἰ δύναιτο ἀποκωλύσαι τοὺς Ἕλληνας μὴ ἔλθειν εἰς τὴν Φρυγίαν. Οὗτοι οἱ ἰππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους· οἱ δὲ λοιποὶ ἐπὶ τὸ ὄρος ἀνέφυγον.

25. Ἐκ τούτου ἀπαγγελλει τις ταῦτα τῶν ἀποφευγόντων εἰς τὸ στρατόπεδον. Καὶ Ξενοφῶν, ἐπειδὴ οὐκ ἐγεγένητο τὰ ἱερὰ ταύτῃ τῇ ἡμέρᾳ, λαβὼν βοὺν ὑπὸ ἀμάξης, οὐ γὰρ ἦν ἄλλα ἱερεῖα, σφαγιασάμενος ἐβοήθει, καὶ οἱ ἄλλοι οἱ μέχρι τριάκοντα ἐτῶν ἅπαντες. 26. Καὶ ἀναλαβόντες τοὺς λοιποὺς ἀνδρας εἰς τὸ στρατόπεδον ἀφικνοῦνται. Καὶ ἤδη μὲν ἀμφὶ ἡλίου δυσμὰς ἦν καὶ οἱ Ἕλληνες μάλα ἀθύμως ἔχοντες ἐδειπνοποιοῦντο, καὶ ἑξαπίνης διὰ τῶν λασίων τῶν Βιθυνῶν τινες ἐπιγενόμενοι τοῖς προφύλαξι τοὺς μὲν κατέκανον τοὺς δὲ ἐδῶξαν μέχρις εἰς τὸ στρατόπεδον. 27. Καὶ κραυγῆς γενομένης εἰς τὰ ὄπλα πάντες συνέδραμον οἱ Ἕλληνες καὶ διώκειν μὲν καὶ κινεῖν τὸ στρατόπεδον νυκτὸς οὐκ ἀσφαλές

ἐδόκει εἶναι· δασέα γὰρ ἦν τὰ χωρία· ἐν δὲ τοῖς ὅπλοις ἐνυκτέρευον φυλαττόμενοι ἱκανοὺς φύλαξι.

CAP. V.

1. Τὴν μὲν νύκτα οὕτω διήγαγον· ἅμα δὲ τῇ ἡμέρᾳ οἱ στρατηγοὶ εἰς τὸ ἐρυμνὸν χωρίον ἡγούντο· οἱ δὲ εἶποντο ἀναλαβόντες τὰ ὅπλα καὶ τὰ σκεύη. Πρὶν δὲ ἀρίστου ὥραν εἶναι ἀπετάφρευσαν ἥ ἡ εἰσοδος ἦν εἰς τὸ χωρίον, καὶ ἀπεσταύρωσαν ἅπαν, καταλιπόντες τρεῖς πύλας. Καὶ πλοῖον ἐξ Ἡρακλείας ἦκεν ἄλφιτα ἄγον καὶ ἱερεῖα καὶ οἶνον. 2. Πρῶτ' ὁ ἀναστὰς Ξενοφῶν ἐθύετο ἐπεξόδια, καὶ γίγνεται τὰ ἱερὰ ἐπὶ τοῦ πρώτου ἱερείου. Καὶ ἤδη τέλος ἐχόντων τῶν ἱερῶν ὁρᾷ ἀετὸν αἷσιον ὁ μάντις Ἀρηξίων Παρράσιος, καὶ ἡγεῖσθαι κελεύει τὸν Ξενοφῶντα. 3. Καὶ διαβάντες τὴν τάφρον τὰ ὅπλα τίθενται, καὶ ἐκήρυξαν ἀριστήσαντας ἐξιέναι τοὺς στρατιώτας σὺν τοῖς ὅπλοις, τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπεῖν. 4. Οἱ μὲν δὴ ἄλλοι πάντες ἐξήεσαν, Νέων δὲ οὐ· ἐδόκει γὰρ κάλλιστον εἶναι τοῦτον φύλακα καταλιπεῖν τῶν ἐπὶ τοῦ στρατοπέδου. Ἐπεὶ δ' οἱ λοχαγοὶ καὶ οἱ στρατιῶται ἀπέλιπον αὐτοὺς, αἰσχυνόμενοι μὴ ἐφέπεσθαι τῶν ἄλλων ἐξιόντων, κατέλιπον αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταράκοντα ἔτη. Καὶ οὗτοι μὲν ἔμενον· οἱ δ' ἄλλοι ἐπορεύοντο. 5. Πρὶν δὲ πεντεκαίδεκα στάδια διελθύναι ἐνέτυχον ἤδη νεκροῖς· καὶ τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρώτους φανέντας νεκροὺς ἔδαπτον πάντας ὁπόσους ἐπελάμβανε τὸ κέρας. 6. Ἐπεὶ δὲ τοὺς πρώτους ἔδαψαν, προαγαγόντες καὶ τὴν οὐρὰν αὐθις ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων ἔδαπτον τὸν αὐτὸν τρόπον ὁπόσους ἐπελάμβανε ἡ στρατιὰ. Ἐπεὶ δὲ εἰς τὴν ὁδὸν ἦκον τὴν ἐκ τῶν κωμῶν, ἔνθα δὴ ἔκειντο ἀδρόοι, συνενεγκόντες αὐτοὺς ἔδαψαν.

7. Ἦδη δὲ πέρα μεσοῦσης τῆς ἡμέρας προαγαγόντες τὸ στράτευμα ἔξω τῶν κωμῶν ἐλάμβανον τὰ ἐπιτήδεια ὃ τι τις

ὀρώη ἐντὸς τῆς φάλαγγος. Καὶ ἐξαίφνης ὀρώσι τοὺς πολεμίους ὑπερβάλλοντας κατὰ λόφους τινὰς ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ φάλαγγος ἱππέας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιδριδάτης καὶ Ῥαδίης ἦκον παρὰ Φαρναβάξου ἔχοντες τὴν δύναμιν. 8. Ἐπεὶ δὲ κατείδον τοὺς Ἕλληνας οἱ πολέμιοι, ἔστησαν ἀπέχοντες αὐτῶν ὅσον πεντεκαίδεκα σταδίους. Ἐκ τούτου εὐθὺς Ἀρηξίων ὁ μάντις τῶν Ἑλλήνων σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφάγια. 9. Ἐνθα δὴ Ξενοφῶν λέγει· Δοκεῖ μοι, ὦ ἄνδρες στρατηγοί, ἐπιτάξασθαι τῇ φάλαγγι λόχους φύλακας, ἵνα ἂν που δέη ὧσιν οἱ ἐπιβοηθήσαντες τῇ φάλαγγι, καὶ οἱ πολέμιοι τεταραγμένοι ἐμπίπτωσιν εἰς τεταγμένους καὶ ἀκεραίους. 10. Συνεδόκει ταῦτα πᾶσιν. Ἵμεις μὲν τοίνυν, ἔφη, προηγήσθε τὴν πρὸς τοὺς ἐναντίους, ὥς μὴ ἐστήκωμεν ἐπεὶ ὥφθημεν καὶ εἶδομεν τοὺς πολεμίους· ἐγὼ δὲ ἤξω τοὺς τελευταίους λόχους καταχωρίσας ἥπερ ὑμῖν δοκεῖ.

11. Ἐκ τούτου οἱ μὲν ἥσυχοι προήγον· ὁ δὲ τρεῖς ἀφελὼν τὰς τελευταίας τάξεις, ἀνὰ διακοσίους ἄνδρας, τὴν μὲν ἐπὶ τὸ δεξιὸν ἐπέτρεψεν ἐφέπεσθαι, ἀπολιπόντας ὥς πλέθρον· Σαμόλας Ἀχαιὸς ταύτης ἤρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ ἐχώρισεν ἔπεσθαι· Πυρρίας Ἀρκὰς ταύτης ἤρχε· τὴν δὲ μίαν ἐπὶ τῷ εὐωνύμῳ· Φρασίας Ἀθηναῖος ταύτῃ ἐφέστηκε. 12. Προιόντες δέ, ἐπεὶ ἐγένοντο οἱ ἡγούμενοι ἐπὶ νάπαι μεγάλῃ καὶ δυσπόρῳ, ἔστησαν ἀγνοοῦντες εἰ διαβατέον εἴη τὸ νάπος· καὶ παρεγγυῶσι στρατηγούς καὶ λοχαγούς παριέναι ἐπὶ τὸ ἡγούμενον. 13. Καὶ ὁ Ξενοφῶν, θαυμάσας ὅτι τὸ ἴσχον εἴη τὴν πορείαν καὶ ταχὺ ἀκούων τὴν παρεγγυήν, ἐλαύνει ἢ ἐδύνατο τάχιστα. Ἐπεὶ δὲ συνήλθον, λέγει Σοφαίνετος πρεσβύτατος ὢν τῶν στρατηγῶν ὅτι βουλῆς οὐκ ἄξιον εἴη εἰ διαβατέον ἐστὶ τοιοῦτον ὃν τὸ νάπος.

14. Καὶ ὁ Ξενοφῶν σπουδῇ ὑπολαβὼν ἔλεξεν· Ἄλλ' ἴστε μὲν με, ὦ ἄνδρες, οὐδένα πῶ κίνδυνον προξενήσαντα ὑμῖν εἶδε-λούσιον· οὐ γὰρ δόξης ὀρῶ δεομένους ὑμᾶς εἰς ἀνδρείότητα, ἀλλὰ σωτηρίας. 15. Νῦν δὲ οὕτως ἔχει· ἀμαχεὶ μὲν ἐν-θένδε οὐκ ἐστὶν ἀπελθεῖν· ἣν γὰρ μὴ ἡμεῖς ἴωμεν ἐπὶ τοὺς

πολεμίους, οὔτοι ἡμῖν ὁπότεν ἀπίωμεν ἔψονται καὶ ἐπιπε-
σοῦνται. 16. Ὅρᾱτε δὴ πότερον κρεῖττον ἰέναι ἐπὶ τοὺς
ἄνδρας προβαλλομένους τὰ ὄπλα, ἢ μεταβαλλομένους ὀπι-
σθεν ἡμῶν ἐπιόντας τοὺς πολεμίους θεάσασθαι. 17. Ἵστε
μέντοι ὅτι τὸ μὲν ἀπιέναι ἀπὸ πολεμίων οὐδενὶ καλῷ ἔοικε·
τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίοσι θάρρος ἐμποιεῖ. Ἐγὼ γ'
οὖν ἡδίων ἂν σὺν ἡμίσεσιν ἐποίμην ἢ σὺν διπλασίοις ἀποχω-
ροίην. Καὶ τούτους οἶδ' ὅτι ἐπιόντων μὲν ἡμῶν οὐδ' ὑμεῖς
ἐλπίζετε αὐτοὺς δέξασθαι ἡμᾶς· ἀπιόντων δὲ πάντες ἐπιστά-
μεθα ὅτι τολμήσουσιν ἐφέπεσθαι. 18. Τὸ δὲ διαβάντας
ὀπισθεν νάπος χαλεπὸν ποιήσασθαι μέλλοντας μάχεσθαι
ἂρ' οὐχὶ καὶ ἀρπάσαι ἄξιον; Τοῖς μὲν γὰρ πολεμίους ἔγωγε
βουλοίμην ἂν εὖπορα πάντα φαίνεσθαι ὥστε ἀποχωρεῖν·
ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεῖ διδάσκεσθαι ὅτι οὖν ἐστὶ μὴ
νικῶσι σωτηρία. 19. Θαυμάζω δ' ἔγωγε καὶ τὸ νάπος τοῦτο
εἴ τις μᾶλλον φοβερὸν νομίζει εἶναι τῶν ἄλλων ὧν διαπεπο-
ρεύμεθα χωρίων. Πῶς μὲν γὰρ διαβατὸν τὸ πεδίον, εἰ μὴ
νικήσομεν τοὺς ἱππέας; πῶς δὲ ἂ διεληλύδαμεν ὄρη, ἣν πελ-
τασται τοσοῖδε ἐφέπωνται; 20. Ἦν δὲ δὴ καὶ σωθῶμεν ἐπὶ
θάλατταν, πόσον τί νάπος ὁ Πόντος; ἔνθα οὔτε πλοῦν ἐστὶ
τὰ ἀπάξοντα οὔτε σῖτος φ' θρεψόμεθα μένοντες· δεήσει δέ, ἣν
θάττον ἐκεῖ γενώμεθα, θάττον πάλιν ἐξίεναι ἐπὶ τὰ ἐπιτή-
δεια. 21. Οὐκοῦν νῦν κρεῖττον ἡριστηκότας μάχεσθαι ἢ αὐ-
ριον ἀναρίστους. Ἄνδρες, τά τε ἱερὰ ἡμῖν καλὰ οἷ τε οἰωνοὶ
αἰσίοι τά τε σφάγια κάλλιστα. Ἴωμεν ἐπὶ τοὺς ἄνδρας.
Οὐ δεῖ ἔτι τούτους, ἐπεὶ ἡμᾶς πάντως εἶδον, ἡδέως δειπνήσαι
οὐδ' ὅπου ἂν θέλωσι σκηνησαί.

22. Ἐντεῦθεν οἱ λοχαγοὶ ἡγείσθαι ἐκέλευον, καὶ οὐδεὶς
ἀντέλεγε. Καὶ ὃς ἡγείτο, παραγγείλας διαβαίνειν ἢ ἕκαστος
ἐτύγχανε τοῦ νάπου ὧν· θάττον γὰρ ἂν ἀθρόον ἐδόκει οὕτω
πέραν γενέσθαι τὸ στράτευμα ἢ εἰ κατὰ τὴν γέφυραν ἢ ἐπὶ
τῷ νάπῃ ἦν ἐξεμηνύοντο. 23. Ἐπεὶ δὲ διέβησαν, παριὼν
παρὰ τὴν φάλαγγα ἔλεγεν· Ἄνδρες, ἀναμνησέσθε ὅσας
δὴ μάχας σὺν τοῖς θεοῖς ὁμόσε ἰόντες νενικήκατε καὶ ὅλα πά-
σχουσιν οἱ πολεμίους φεύγοντες· καὶ τοῦτ' ἐννοήσατε ὅτι ἐπὶ

ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. 24. Ἄλλ' ἐπεσθε ἡγεμόνι τῷ Ἡρακλεῖ, καὶ ἀλλήλους παρακαλεῖτε ὀνομασίῃ. Ἡδὺ τοι ἀνδρείῳν τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα μνήμην ἐν οἷς ἐθέλει παρέχειν ἑαυτοῦ.

25. Ταῦτα παρελαύνων ἔλεγε καὶ ἅμα ὑφηγεῖτο ἐπὶ φάλαγγος, καὶ τοὺς πελταστὰς ἐκατέρωθεν ποιησόμενοι ἐπορεύοντο ἐπὶ τοὺς πολεμίους. Παρηγγέλλετο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὤμον ἔχειν, ἕως σημαῖνοι τῇ σάλπιγγι· ἔπειτα δὲ εἰς προβολὴν καθέντας ἐπεσθαι βύδην καὶ μηδὲνα δρόμῳ διώκειν. Ἐκ τούτου σύνδημα παρῇι ΖΕΤΣ ΣΩΤΗΡ, ἩΡΑΚΛΗΣ ἩΓΕΜΩΝ. 26. Οἱ δὲ πολέμιοι ὑπέμενον νομίζοντες καλὸν ἔχειν τὸ χωρίον. Ἐπεὶ δὲ ἐπλησίαζον, ἀλαλάξαντες οἱ Ἕλληνες πελτασταὶ ἔδεον ἐπὶ τοὺς πολεμίους πρῶν τινα κελεύειν· οἱ δὲ πολέμιοι ἀντίοι ὄρμησαν, οἳ τε ἱππεῖς καὶ τὸ στίφος τῶν Βιθυῶν· καὶ τρέπονται τοὺς πελταστὰς. 27. Ἄλλ' ἐπεὶ ὑπηντίαζεν ἡ φάλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη καὶ ἅμα ἡ σάλπιγξ ἐφθέγγετο καὶ ἐπαιώνιζον καὶ μετὰ ταῦτα ἠλάλαζον καὶ ἅμα τὰ δόρατα καθίσεσαν· ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμιοι, ἀλλ' ἔφηνγον. 28. Καὶ Τιμασίῳν μὲν ἔχων τοὺς ἱππεῖς ἐφείπετο, καὶ ἀπεκτίννυσαν ὅσους περ' ἐδύναντο ὡς ὀλίγοι ὄντες. Τῶν δὲ πολεμίων τὸ μὲν εὐώνυμον εὐθὺς διεσπάρη, καὶ οἱ Ἕλληνες ἱππεῖς ἦσαν· τὸ δὲ δεξιὸν αἶτε οὐ σφόδρα διωκόμενον ἐπὶ λόφου συνέστη. 29. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες ὑπομένοντας αὐτοὺς, ἐδόκει ῥᾶστον τε καὶ ἀκινδυνότατον εἶναι ἵεναι ἐπ' αὐτούς. Παιανίσαντες οὖν εὐθὺς ἐπέκειντο· οἱ δὲ οὐχ ὑπέμειναν. Καὶ ἐνταῦθα οἱ πελτασταὶ ἐδίωκον μέχρι τὸ δεξιὸν αὐτῶν διεσπάρη· ἀπέθανον δ' ὀλίγοι· τὸ γὰρ ἱππικὸν φόβον παρέιχε τὸ τῶν πολεμίων πολὺ ὄν. 30. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες τό τε Φαρναβάζου ἱππικὸν ἔτι συνεστηκὸς καὶ τοὺς Βιθυνοὺς ἱππέας πρὸς τοῦτο συναθροισζομένους καὶ ἀπὸ λόφου τινὸς καταθεωμένους τὰ γιγνόμενα, ἀπειρήκεσαν μὲν, ὅμως δ' ἐδόκει καὶ ἐπὶ τούτους ἰτέον εἶναι οὕτως ὅπως δύναιντο, ὡς μὴ τεθαρρήκοτες ἀναπαύσαιντο. Συναξαζόμενοι δὴ πορεύονται. 31. Ἐντεῦθεν οἱ πολέμιοι ἱππεῖς φεύγουσι κατὰ τοῦ πρηνοῦς

μόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον. 14. Οὐκ οὐτε ἐνὸς ἀνδρὸς ἕνεκα οὐτε δυοῖν ἡμᾶς τοὺς ἄλλους τῆς Ἑλλάδος ἀπέχεσθαι, ἀλλὰ πειστέον ὃ τι ἂν κελεύωσι· καὶ γὰρ αἱ πόλεις ἡμῶν ὄθεν ἐσμὲν πείθονται αὐτοῖς. 15. Ἐγὼ μὲν οὖν, καὶ γὰρ ἀκούω Δέξιππον λέγειν πρὸς Κλέανδρον ὡς οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα, ἐγὼ μὲν οὖν ἀπολύω καὶ ὑμᾶς τῆς αἰτίας καὶ Ἀγασίαν, ἂν αὐτὸς Ἀγασίας φήσῃ ἐμέ τι τούτων αἴτιον εἶναι, καὶ καταδικάζω ἑμαντοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλου τινὸς βιαίου ἐξάρχω, τῆς ἐσχάτης δίκης ἄξιός ἐστιν, καὶ ὑφέξω τὴν δίκην. 16. Φημί δὲ καὶ εἴ τινα ἄλλον αἰτιάται, χρήναι ἑαυτὸν παρασχεῖν Κλεάνδρῳ κρίναι· οὕτω γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας εἴητε. Ὡς δὲ νῦν ἔχει, χαλεπὸν εἰ οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἐπαίνου καὶ τιμῆς τεύξεσθαι ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα, ἀλλ' εἰρξόμεθα ἐκ τῶν Ἑλληνίδων πόλεων.

17. Μετὰ ταῦτα ἀναστὰς εἶπεν Ἀγασίας· Ἐγώ, ὦ ἄνδρες, ὁμνυμι θεοὺς καὶ θεὰς ἢ μὴν μήτε με Ξενοφῶντα κελεύσαι ἀφελέσθαι τὸν ἄνδρα μήτε ἄλλον ὑμῶν μηδένα· ἰδόντι δέ μοι ἄνδρα ἀγαθὸν ἀγόμενον τῶν ἐμῶν λοχιτῶν ὑπὸ Δεξίππου, ὃν ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ ἀφειλόμην, ὁμολογῶ. 18. Καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με· ἐγὼ δ' ἑμαντόν, ὥσπερ Ξενοφῶν λέγει, παρασχίσω κρίναντι Κλεάνδρῳ ὃ τι ἂν βούληται ποιῆσαι· τούτου ἕνεκα μήτε πολεμεῖτε Λακεδαιμονίους σώξεσθε τε ἀσφαλῶς ὅποι θέλει ἕκαστος. Συμπέμψατε μέντοι μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλεάνδρον οὔτινες, ἂν τι ἐγὼ παραλείπω, καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν. 19. Ἐκ τούτου ἔδωκεν ἡ στρατιὰ οὐστίνας βούλοιτο προελόμενον ἰέναι. Ὁ δὲ προεἴλετο τοὺς στρατηγούς. Μετὰ ταῦτα ἐπορεύοντο πρὸς Κλεάνδρον Ἀγασίας καὶ οἱ στρατηγοὶ καὶ ὁ ἀφαιρεθεὶς ἀνὴρ ὑπὸ Ἀγασίου· καὶ ἔλεγον οἱ στρατηγοί.

20. Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σέ, ὦ Κλεάνδρε, καὶ ἐκέλευσί σε, εἴτε πάντας αἰτιά, κρίναντα σεαυτὸν χρήσθαι ὃ τι ἂν βούλη, εἴτε ἓνα τινὰ ἢ δύο ἢ καὶ πλείους αἰτιά, τούτους

ἀξιούσι παρασχεῖν σοι ἑαυτοὺς εἰς κρίσιν. Εἴτε οὖν ἡμῶν τινα αἰτιά, πάρεσμέν σοι ἡμεῖς· εἴτε καὶ ἄλλον τινά, φράσον· οὐδεὶς γὰρ ἀπέσται ὅστις ἂν ἡμῖν ἐθέλῃ πείθεσθαι. 21. Μετὰ ταῦτα παρελθὼν ὁ Ἀγασίας εἶπεν· Ἐγὼ εἰμι, ὦ Κλέανδρε, ὁ ἀφελόμενος Δέξιππου ἄγοντος τοῦτον τὸν ἄνδρα καὶ παλεῖν κελεύσας Δέξιππον. 22. Τοῦτον μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὄντα· Δέξιππον δὲ οἶδα αἰρεθέντα ὑπὸ τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντόρου ἥς ᾗτησάμεθα παρὰ Τραπεζουντίων ἐφ' ᾗ τε πλοῖα συλλέγειν ὥς σωζόμεθα· καὶ ἀποδράντα Δέξιππον καὶ προδόντα τοὺς στρατιώτας μεθ' ὧν ἐσώθη. 23. Καὶ τοὺς τε Τραπεζουντίους ἀπεστερήκαμεν τὴν πεντηκόντορον καὶ κακοὶ δοκοῦμεν εἶναι διὰ τοῦτον· αὐτοὶ τε τὸ ἐπὶ τούτῳ ἀπολώλαμεν. Ἦκουε γάρ, ὥσπερ ἡμεῖς, ὡς ἄπορον εἴη περὶ ἀπίοντας τοὺς ποταμούς τε διαβῆναι καὶ σωθῆναι εἰς τὴν Ἑλλάδα. Τοῦτον οὖν τοιοῦτον ὄντα ἀφειλόμην. 24. Εἰ δὲ σὺ ἦγες ἢ ἄλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ' ἡμῶν ἀποδράντων, εὖ ἴσθι ὅτι οὐδὲν ἂν τούτων ἐποίησα. Νόμιζε δ', ἐὰν ἐμὲ νῦν ἰποκτείνης, δι' ἄνδρα δειλὸν τε καὶ πονηρὸν ἄνδρα ἀγαθὸν ἀποκτείνων.

25. Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν ὅτι Δέξιππον μὲν οὐκ ἐπαινοίη, εἰ ταῦτα πεποικῶς εἴη· οὐ μέντοι ἔφη νομίζειν οὐδ' εἰ παμπόνηρος ἦν Δέξιππος βίαν χρῆναι πᾶσχειν αὐτόν, ἀλλὰ κριθέντα, ὥσπερ καὶ ὑμεῖς νῦν ἀξιούτε, τῆς δίκης τυχεῖν. 26. Νῦν μὲν οὖν ἅπιτε καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Αἰτιῶμαι δὲ οὔτε τὴν στρατιάν οὔτε ἄλλον οὐδένα ἔτι· ἐπεὶ οὗτος αὐτὸς ὁμολογεῖ ἀφελῆσθαι τὸν ἄνδρα. 27. Ὁ δ' ἀφαιρεθεὶς εἶπεν· Ἐγὼ, ὦ Κλέανδρε, εἰ καὶ οἶε με ἀδικοῦντά τι ἄγεσθαι, οὐτ' ἐπαιον οὐδένα οὐτ' ἐβαλλον ἀλλ' εἶπον ὅτι δημόσια εἴη τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν δόγμα, εἰ τις ὁπότε ἢ στρατιὰ ἐξίλοι ἰδίᾳ ληΐζοιτο, δημόσια εἶναι τὰ ληφθέντα. 28. Ταῦτ' εἶπον· ἐκ. τούτου με λαβὼν οὗτος ἦγεν, ἵνα μὴ φθέγγοιτο μηδεὶς, ἀλλ' αὐτὸς λαβὼν τὸ μέρος διασώσειε τοῖς λησταῖς παρὰ τὴν ρήτραν τὰ χρήματα.

Πρὸς ταῦτα ὁ Κλέανδρος εἶπεν· Ἐπεὶ τοίνυν τοιοῦτος εἶ, κατόμενε, ἵνα καὶ περὶ σοῦ βουλευσώμεθα.

29. Ἐκ τούτου οἱ μὲν ἀμφὶ Κλέανδρον ἡρίστων· τὴν δὲ στρατιὰν συνήγαγε Ξενοφῶν καὶ συνεβούλευε, πέμψαι ἀνδρας πρὸς Κλέανδρον παραιτησομένους περὶ τῶν ἀνδρῶν.

30. Ἐκ τούτου ἔδοξεν αὐτοῖς πέμψαντας στρατηγούς καὶ λοχαγούς καὶ Δρακόντιον τὸν Σπαρτιάτην, καὶ τῶν ἄλλων οἱ ἐδόκουν ἐπιτήδειοι εἶναι, δεῖσθαι Κλεάνδρου κατὰ πάντα τρόπον ἀφείναι τὸν ἄνδρα.

31. Ἐλθὼν οὖν ὁ Ξενοφῶν λέγει· Ἐχéis μὲν, ὦ Κλέανδρε, τοὺς ἀνδρας· καὶ ἡ στρατιὰ σοι ἐφείτο ὅ τι ἐβούλου ποιῆσαι καὶ περὶ τούτων καὶ περὶ ἑαυτῶν ἀπάντων. Νῦν δέ σε αἰτοῦνται καὶ δέονται δοῦναι σφισι τὸν ἄνδρα καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ ἔμ-

προσθεν χρόνῳ περὶ τὴν στρατιὰν ἐμοχθησάτην.

32. Ταῦτα δέ σου τυγχόντες ὑπισχνοῦνται σοι ἀντὶ τούτων, ἣν βούλη ἡγείσθαι αὐτῶν καὶ ἣν οἱ θεοὶ ἴλεω ᾧσιν, ἐπιδείξιν σοι καὶ ὡς κόσμοι εἰσι καὶ ὡς ἱκανοὶ τῷ ἄρχοντι πειθόμενοι τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ φοβείσθαι.

33. Δέονται δέ σου καὶ τοῦτο, παραγενόμενον καὶ ἄρξαντα ἑαυτῶν πείραν λαβεῖν καὶ Δεξίππου καὶ σφῶν τῶν ἄλλων οἷος ἑκαστός ἐστι, καὶ τὴν ἀξίαν ἐκάστοις νεῖμαι.

34. Ἀκούσας ταῦτα ὁ Κλέανδρος Ἀλλὰ ναὶ τὸ Σιώ, ἔφη, ταχύ τοι ὑμῖν ἀποκρινοῦμαι. Καὶ τὴν τε ἄνδρα ὑμῖν δίδωμι καὶ αὐτὸς παρέσομαι· καὶ ἣν οἱ θεοὶ παραδιδῶσι, ἐξηγήσομαι εἰς τὴν Ἑλλάδα. Καὶ πολὺ οἱ λόγοι οὗτοι ἀντίοι εἰσὶν ἢ οὗς ἐγὼ περὶ ὑμῶν ἐνίων ἤκουον ὡς τὸ στράτευμα ἀφίστατε ἀπὸ Λακεδαιμονίων.

35. Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπῆλθον, ἔχοντες τὸν ἄνδρα· Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ καὶ συνῆν Ξενοφῶντι φιλικῶς καὶ ξενίαν ξυμβάλοντο. Ἐπεὶ δὲ καὶ ἑώρα αὐτοὺς τὸ παραγγελλόμενον εὐτάκτως ποιούντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμῶν γενέσθαι αὐτῶν.

36. Ἐπεὶ μέντοι θυομένη αὐτῷ ἐπὶ τρεῖς ἡμέρας οὐκ ἐγίνετο τὰ ἱερά, συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἐμοὶ μὲν οὐκ ἐθέλει γενέσθαι τὰ ἱερά ἐξάγειν· ὑμεῖς μέντοι μὴ ἀδυμεῖτε τούτου ἔνε-
... ὑμῖν γάρ, ὡς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἀνδρας·

ἀλλὰ πορεύεσθε. Ἡμεῖς δὲ ὑμᾶς, ἐπειδὴν ἐκείσε ἤκητε, δεξόμεθα ὡς ἂν δυνώμεθα κάλλιστα.

37. Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια πρόβατα. Ὁ δὲ δεξάμενος πάλιν αὐτοῖς ἀπέδωκε· καὶ οὗτος μὲν ἀπέπλεε. Οἱ δὲ στρατιῶται διαθέμενοι τὸν σίτον ὃν ἦσαν συγκεκομισμένοι καὶ τᾶλλα ἃ εἰλήφεσαν ἔξεπορεύοντο διὰ τῶν Βιθυνῶν. 38. Ἐπεὶ δὲ οὐδενὶ ἐνέτυχον πορευόμενοι τὴν ὀρθὴν ὁδόν, ὥστ' ἔχοντές τι εἰς τὴν φίλιαν ἐλθεῖν, ἔδοξεν αὐτοῖς τοῦμπαλιν ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. Τοῦτο δὲ ποιήσαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφίκοντο ἐκταῖοι εἰς Χρυσόπολιν τῆς Χαλκηδονίας, καὶ ἐκεῖ ἔμειναν ἡμέρας ἑπτὰ λαφυροπωλοῦντες.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Ζ΄.

CAP. I.

1. ὍΣΑ μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἐπραξαν οἱ Ἕλληνες μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐν τῇ πορείᾳ μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου περὶ ἐξιόντες καὶ πλέοντες ἐποίησαν μέχρι ἔξω τοῦ στόματος ἐγένοντο ἐν Χρυσόπολει τῆς Ἀσίας, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐκ τούτου δὲ Φαρνάβαζος φοβούμενος τὸ στράτευμα μὴ ἐπὶ τὴν αὐτοῦ ἀρχὴν στρατεύηται, πέμψας πρὸς Ἀναξίβιον τὸν ναύαρχον, ὃ δὲ ἔτυχεν ἐν Βυζαντίῳ ὢν, ἐδεῖτο διαβιβάσαι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνεῖτο, πάντα ποιήσῃ αὐτῷ ὅσα δέοι. 3. Καὶ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν στρατιωτῶν εἰς Βυζάντιον, καὶ ὑπισχνεῖτο, εἰ διαβαίεν, μισθοφορὰν ἔσεσθαι τοῖς στρατιώταις. 4. Οἱ μὲν δὴ ἄλλοι ἔφασαν βουλευσάμενοι ἀπαγγελεῖν· Ξενοφῶν δὲ εἶπεν αὐτῷ ὅτι ἀπαλλάξοιτο ἤδη ἀπὸ τῆς στρατιᾶς καὶ βούλοιο ἀποπλεῖν. Ὁ δὲ Ἀναξίβιος ἐκέλευσεν αὐτὸν συνδιαβάνα ἔπειτα οὕτως ἀπαλλάττεσθαι. Ἐφη οὖν ταῦτα ποιήσῃν.

5. Σεύθης δὲ ὁ Θρᾷξ πέμπει Μηδοσάδην καὶ κελεύει Ξενοφῶντα συμπορδυμείσθαι ὅπως διαβῇ τὸ στράτευμα, καὶ ἔφη αὐτῷ ταῦτα συμπορδυμηθέντι ὅτι οὐ μεταμελήσῃν. 6. Ὁ δ' εἶπεν, Ἀλλὰ τὸ μὲν στράτευμα διαβήσεται· τούτου ἕνεκα μὴδὲν τελείτω μήτε ἐμοὶ μήτε ἄλλῳ μὴδενί· ἐπειδὰν

δὲ διαβῆ, ἐγὼ μὲν ἀπαλλάξομαι· πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους ὄντας προσφερέσθω ὡς ἂν αὐτῷ δοκῇ ἀσφαλές.

7. Ἐκ τούτου διαβαίνουσι πάντες εἰς Βυζάντιον οἱ στρατιῶται. Καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος· ἐκήρυξε δὲ λαβόντας τὰ ὄπλα καὶ τὰ σκεύη τοὺς στρατιώτας ἐξιέναι, ὡς ἀποπέμψων τε ἅμα καὶ ἀριθμὸν ποιήσων. Ἐνταῦθα οἱ στρατιῶται ἤχθοντο, ὅτι οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν πορείαν, καὶ ὀκνηρῶς συνεσκευάζοντο. 8. Καὶ ὁ Ξενοφὼν Κλεάνδρῳ τῷ ἁρμοστῇ ξένος γεγενημένος προσελθὼν ἡσπάζετο αὐτὸν ὡς ἀποπλευσούμενος ἦδη. Ὁ δ' αὐτῷ λέγει· Μὴ ποιήσης ταῦτα· εἰ δὲ μή, ἔφη, αἰτίαν ἔξεις, ἐπεὶ καὶ νῦν τινὲς ἦδη σὲ αἰτιῶνται ὅτι οὐ ταχὺ ἐξέρπει τὸ στράτευμα. 9. Ὁ δ' εἶπεν· Ἀλλ' αἴτιος μὲν ἔγωγε οὐκ εἰμὶ τούτου, οἱ δὲ στρατιῶται αὐτοὶ ἐπισιτισμοῦ δεόμενοι διὰ τοῦτο ἀδυμουσι πρὸς τὴν ἔξοδον. 10. Ἀλλ' ὅμως, ἔφη, ἐγὼ σοι συμβουλευῶ ἐξελθεῖν μὲν ὡς πορευσόμενον· ἐπειδὰν δ' ἔξω γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι. Ταῦτα τοῖνυν, ἔφη ὁ Ξενοφὼν, ἐλθόντες πρὸς Ἀναξίβιον διαπραξόμεθα. Οὕτως ἐλθόντες ἔλεγον ταῦτα. 11. Ὁ δ' ἐκέλευσεν οὕτω ποιεῖν καὶ ἐξιέναι τὴν ταχίστην συνεσκευασμένους, καὶ προσανειπεῖν, ὅς ἂν μὴ παρῇ εἰς τὴν ἐξέτασιν καὶ εἰς τὸν ἀριθμὸν, ὅτι αὐτὸς αὐτὸν αἰτιάσεται. 12. Ἐντεῦθεν ἐξήεσαν οἱ τε στρατηγοὶ πρῶτοι καὶ οἱ ἄλλοι. Καὶ ἄρδην πάντες πλὴν ὀλίγων ἔξω ἦσαν, καὶ Ἐτεόνικος εἰστήκει παρὰ τὰς πύλας ὡς ὅποτε ἔξω γένοιτο πάντες συγκλείσων τὰς πύλας καὶ τὸν μοχλὸν ἐμβαλὼν. 13. Ὁ δὲ Ἀναξίβιος συγκαλέσας τοὺς στρατηγούς καὶ τοὺς λοχαγούς ἔλεξε· Τὰ μὲν ἐπιτήδεια, ἔφη, λαμβάνετε ἐκ τῶν Θρακίων κωμῶν· εἰσὶ δὲ αὐτόθι πολλαὶ κριδαὶ καὶ πυροὶ καὶ τᾶλλα τὰ ἐπιτήδεια· λαβόντες δὲ πορεύεσθε εἰς Χερρόνησον, ἐκεῖ δὲ Κυνίσκος ὑμῖν μισθοδοτήσει. 14. Ἐπακούσαντες δὲ τινες τῶν στρατιωτῶν ταῦτα, ἡ καὶ τῶν λοχαγῶν τις διαγγέλλει εἰς τὸ στράτευμα. Καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ Σεύθου πότερα πολέμιος εἴη ἢ φίλος, καὶ πότερα διὰ τοῦ ἱεροῦ ὄρους δέοι πορεύεσθαι ἢ κύκλῳ διὰ μέσης τῆς Θράκης.

15. Ἐν ᾧ δὲ ταῦτα διελέγοντο οἱ στρατιῶται ἀναρπάσαντες τὰ ὄπλα θέουσι δρόμῳ πρὸς τὰς πύλας ὡς πάλιν εἰς τὸ τεῖχος εἰσιόντες. Ὁ δὲ Ἑτεόνικος καὶ οἱ σὺν αὐτῷ ὡς εἶδον προσθέοντας τοὺς ὀπλίτας, συγκλείουσι τὰς πύλας καὶ τὸν μοχλὸν ἐμβάλλουσιν. 16. Οἱ δὲ στρατιῶται ἔκοπτόν τε τὰς πύλας καὶ ἔλεγον ὅτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους· καὶ κατασχίσειν τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. 17. Ἄλλοι δ' ἔδεον ἐπὶ θάλατταν καὶ παρὰ τὴν χηλὴν τοῦ τείχους ὑπερβαίνουσιν εἰς τὴν πόλιν· ἄλλοι δ' οἱ ἐτύγγανον ἔνδον ὄντες τῶν στρατιωτῶν ὡς ὀρώσι τὰ ἐπὶ ταῖς πύλαις πράγματα, διακόπτοντες ταῖς ἀξί- ναις τὰ κλεῖδρα ἀναπεταννύουσι τὰς πύλας· οἱ δ' εἰσπίπτουσιν.

18. Ὁ δὲ Ξενοφῶν ὡς εἶδε τὰ γιγνόμενα, δέσας μὴ ἐφ' ἀρπαγὴν τράποιτο τὸ στράτευμα καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει καὶ ἑαυτῷ καὶ τοῖς στρατιώταις, ἔδει καὶ συνεισπίπτει εἴσω τῶν πυλῶν σὺν τῷ ὄχλῳ. 19. Οἱ δὲ Βυζάντιοι ὡς εἶδον τὸ στράτευμα βία εἰσπίπτον, φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ δὲ οἴκαδε· ὅσοι δὲ ἔνδον ἐτύγγανον ὄντες ἔξω ἔδεον· οἱ δὲ καθεῖλκον τὰς τριήρεις, ὡς ἐν ταῖς τριήρεσι σώζονται· πάντες δὲ ᾤοντο ἀπολωλέναι ὡς ἑλωκυίας τῆς πόλεως. 20. Ὁ δὲ Ἑτεόνικος εἰς τὴν ἄκραν ἀποφεύγει. Ὁ δὲ Ἀναξίβιος καταδραμὼν ἐπὶ θάλατταν ἐν ἀλιευτικῷ πλοίῳ περιέπλει εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μεταπέμπεται ἐκ Χαλκηδόνος φρουρούς· οὐ γὰρ ἱκανοὶ ἐδόκουν εἶναι οἱ ἐν τῇ ἀκρόπολει σχεῖν τοὺς ἄνδρας.

21. Οἱ δὲ στρατιῶται ὡς εἶδον τὸν Ξενοφῶντα, προσπίπτουσιν αὐτῷ πολλοὶ καὶ λέγουσι· Νῦν σοι ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. Ἐχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσούτους. Νῦν ἂν, εἰ βούλοιο, σύ τε ἡμᾶς ὀνήσαιο, καὶ ἡμεῖς σὲ μέγαν ποιήσαιμεν. 22. Ὁ δὲ ἀπεκρίνατο· Ἄλλ' εὐ τε λέγετε καὶ ποιήσω ταῦτα· εἰ δὲ τούτων ἐπιθυμεῖτε, θέσθε τὰ ὄπλα ἐν τάξει ὡς τάχιστα. Βουλόμενος αὐτοὺς κατηρεμίσαι, καὶ αὐτὸς τε παρηγγύα ταῦτα καὶ τοὺς ἄλλους ἐκέλευε παρεγγυᾶν καὶ τίθεσθαι τὰ

ὄπλα. 23. Οἱ δὲ αὐτοὶ ὑφ' ἑαυτῶν ταπτόμενοι οἷ τε ὀπλῆται ἐν ὀλίγῳ χρόνῳ εἰς ὀκτὼ ἐγένοντο καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἐκάτερον παραδεδραμήκεσαν. 24. Τὸ δὲ χωρίον οἶον κάλλιστον ἐκτάξασθαι ἐστὶ τὸ Θράκιον καλούμενον, ἔρημον οἰκῶν καὶ πεδινόν. Ἐπεὶ δὲ ἔκειτο τὰ ὄπλα καὶ κατηρεμίσθησαν, συγκαλεῖ Ξενοφῶν τὴν στρατιὰν καὶ λέγει τάδε·

25. "Οτι μὲν ὀργίζεσθε, ὦ ἄνδρες στρατιῶται, καὶ νομίζετε δεινὰ πάσχειν ἐξαπατώμενοι οὐ θανατίζω. Ἦν δὲ τῷ θυμῷ χαριζόμεθα καὶ Λακεδαιμονίους τε τοὺς παρόντας τῆς ἐξαπάτης τιμωρησώμεθα καὶ τὴν πόλιν τὴν οὐδὲν αἰτίαν διαρπάσωμεν, ἐνδυμείσθε ἃ ἔσται ἐντεῦθεν. 26. Πολέμιοι μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις καὶ τοῖς συμμάχοις· οἷος δ' ὁ πόλεμος ἂν γένοιτο εἰκάζειν δὴ πάρεστιν, ἑωρακότας καὶ ἀναμνησθέντας τὰ νῦν δὴ γεγενημένα. 27. Ἡμεῖς γὰρ οἱ Ἀθηναῖοι ἤλθομεν εἰς τὸν πόλεμον τὸν πρὸς Λακεδαιμονίους καὶ τοὺς συμμάχους ἔχοντες τριῆρεις τὰς μὲν ἐν θαλάττῃ τὰς δ' ἐν τοῖς νεωρίοις οὐκ ἐλάττους τριακοσίων ὑπαρχόντων δὲ πολλῶν χρημάτων ἐν τῇ πόλει, καὶ προσόδου οὐσης κατ' ἐνιαυτὸν ἀπὸ τε τῶν ἐνδήμων καὶ ἐκ τῆς ὑπερορίας οὐ μείον χιλίων ταλάντων· ἄρχοντες δὲ τῶν νήσων ἀπασῶν καὶ ἐν τε τῇ Ἀσίᾳ πολλὰς ἔχοντες πόλεις καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλὰς, καὶ αὐτὸ τοῦτο τὸ Βυζάντιον ὅπου νῦν ἐσμέν ἔχοντες, κατεπολεμήθημεν οὕτως ὥς πάντες ὑμεῖς ἐπίστασθε. 28. Νῦν δὲ δὴ τί ἂν οἰόμεθα παθεῖν Λακεδαιμονίων μὲν καὶ τῶν Ἀχαιῶν συμμάχων ὑπαρχόντων, Ἀθηναίων δὲ καὶ ὅσοι ἐκεῖνοι τότε ἦσαν σύμμαχοι πάντων προσγεγενημένων, Τισσαφέρνους δὲ καὶ τῶν ἐπὶ θαλάττῃ ἄλλων βαρβάρων πάντων πολεμίων ἡμῖν ὄντων, πολεμιωτάτου δ' αὐτοῦ τοῦ ἄνω βασιλέως, ὃν ἤλθομεν ἀφαιρησόμενοι τε τὴν ἀρχὴν καὶ ἀποκτενούντες εἰ δυναίμεθα. Τούτων δὴ πάντων ὁμοῦ ὄντων ἐστὶ τις οὕτως ἄφρων ὅστις οἶεται ἂν ἡμᾶς περιγενέσθαι; 29. Μὴ πρὸς θεῶν μαινόμεθα μηδὲ αἰσχροῦς ἀπολόμεθα πολέμιοι ὄντες καὶ ταῖς πατρίσι καὶ τοῖς ἡμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. Ἐν γὰρ ταῖς πόλεσιν εἰσι πάντες ταῖς ἐφ' ἡμᾶς στρατευομέναις καὶ δικαίως, εἰ βάρβαρον μὲν

πόλιν οὐδεμίαν ἡδελήσαμεν κατασχεῖν, καὶ ταῦτα κρατοῦντες, Ἑλληνίδα δὲ εἰς ἣν πρώτην πόλιν ἤλθομεν, ταύτην ἐξαλαπάξομεν. 30. Ἐγὼ μὲν τοῖνυν εὐχομαι πρὶν ταῦτα ἐπιδεῖν ὑφ' ὑμῶν γενόμενα μυρίας ἐμέ γε κατὰ γῆς ὀργυῖας γενέσθαι. Καὶ ὑμῖν δὲ συμβουλευώ Ἑλληνας ὄντας τοῖς τῶν Ἑλλήνων προεστηκόσι πειδομένους πειρᾶσθαι τῶν δικαίων τιγχανεῖν. Ἐὰν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δεῖ ἀδικουμένους τῆς γοῦν Ἑλλάδος μὴ στέρεσθαι. 31. Καὶ νῦν μοι δοκεῖ πέμπσαντας Ἀναξιβίῳ εἰπεῖν ὅτι ἡμεῖς οὐδὲν βίαιον ποιήσοντας παρεληλύθαμεν εἰς τὴν πόλιν, ἀλλ' ἦν μὲν δυνώμεθα παρ' ὑμῶν ἀγαθόν τι εὐρίσκεσθαι· εἰ δὲ μὴ, ἀλλὰ δηλώσונτες ὅτι οὐκ ἐξαπατῶμενοι ἀλλὰ πειδόμενοι ἐξερχόμεθα.

32. Ταῦτα ἔδοξε· καὶ πέμπουσιν Ἱερώνυμόν τε Ἡλείον ἐροῦντα ταῦτα καὶ Εὐρύλοχον Ἀρκάδα καὶ Φιλῆσιον Ἀχαιών. Οἱ μὲν ταῦτα ὥχοντο ἐροῦντες.

33. Ἔτι δὲ καθημένων τῶν στρατιωτῶν προσέρχεται Κοιρατάδης Θηβαῖος, ὃς οὐ φεύγων τὴν Ἑλλάδα περιρῆι ἀλλὰ στρατηγῶν καὶ ἐπαγγελλόμενος εἴ τις ἡ πόλις ἡ ἔθνος στρατηγοῦ δέοιτο. Καὶ τότε προσελθὼν ἔλεγεν ὅτι ἔτοιμος εἴη ἡγεῖσθαι αὐτοῖς εἰς τὸ Δέλτο καλούμενον τῆς Θρᾶκης, ἔνθα πολλὰ καὶ ἀγαθὰ λήφουσι· ἔστε δ' ἂν μόλωσιν, εἰς ἀφθονίαν παρέξειν ἔφη καὶ σῖτα καὶ ποτά.

34. Ἀκούουσι ταῦτα οἱ στρατιῶται καὶ τὰ παρὰ Ἀναξίβιου ἅμα ἀπαγγελλόμενα· ἀπεκρίνατο γὰρ ὅτι πειδομένοις αὐτοῖς οὐ μεταμελήσει, ἀλλὰ τοῖς τε οἴκοι τέλεσι ταῦτα ἀπαγγελεῖ καὶ αὐτὸς· βουλευσοῖτο περὶ αὐτῶν ὃ τι δύναιτο ἀγαθόν.

35. Ἐκ τούτου οἱ στρατιῶται τὸν τε Κοιρατάδην δέχονται στρατηγὸν καὶ ἔξω τοῦ τείχους ἀπῆλθον. Ὁ δὲ Κοιρατάδης συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσεσθαι ἐπὶ τὸ στρατεύμα ἔχων καὶ ἱερεῖα καὶ μάντιν καὶ σῖτα καὶ ποτὰ τῇ στρατιᾷ. 36. Ἐπεὶ δ' ἐξῆλθον, ὁ Ἀναξίβιος ἐκλείσει τὰς πύλας καὶ ἐκήρυξεν ὃς ἂν ἀλφ' ἔνδον ὦν τῶν στρατιωτῶν πεπράσεται. 37. Τῇ δ' ὑστεραίᾳ ὁ Κοιρατάδης μὲν ἔχων τὰ ἱερεῖα καὶ τὸν μάντιν ἦκε, καὶ ἄλφιστα φέροντες εἶποντο αὐτῷ εἴκοσιν ἄνδρες καὶ οἶνον ἄλλοι εἴκοσι καὶ ἐλαιῶν τρεῖς καὶ σκορό-

δων [εἰς] ἀνὴρ ὅσον ἐδύνατο μέγιστον φορτίον καὶ ἄλλος κρομμύνων. Ταῦτα δὲ καταθέμενος ὡς ἐπὶ δάσμευσιν ἐθύετο.

38. Ξενοφῶν δὲ μεταπεμφθήμενος Κλέανδρον ἐκέλευε διαπράξαι ὅπως εἰς τὸ τεῖχος τε εἰσέλθοι καὶ ἀποπλεύσαι ἐκ Βυζαντίου. 39. Ἐλθὼν δ' ὁ Κλέανδρος, Μάλα μάλιστα, ἔφη, διαπραξάμενος ἦκω· λέγειν γὰρ Ἀναξίβιον ὅτι οὐκ ἐπιτήδειον εἶη τοὺς μὲν στρατιώτας πλησίον εἶναι τοῦ τεύχους, Ξενοφῶντα δὲ ἔνδον· τοὺς Βυζαντίους δὲ στασιάζειν καὶ ποιητοὺς εἶναι πρὸς ἀλλήλους· ὅμως δὲ εἰσιέναι, ἔφη, ἐκέλευεν, εἰ μέλλοι σὺν αὐτῷ ἐκπλεῖν. 40. Ὁ μὲν δὴ Ξενοφῶν ἀσπασάμενος τοὺς στρατιώτας εἶσω τοῦ τεύχους ἀπῆει σὺν Κλεάνδρῳ. Ὁ δὲ Κοιρατάδης τῇ μὲν πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιέρι οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρατιώταις· τῇ δ' ὑστεραίᾳ τὰ μὲν ἱερεῖα εἰστήκει παρὰ τὸν βωμὸν καὶ Κοιρατάδης ἐστεφανωμένος ὡς θύσων· προσελθὼν δὲ Τιμασίῳ ὁ Δαρδανεύς καὶ Νέων ὁ Ἀσιναῖος καὶ Κλεάνωρ ὁ Ὀρχομένιος ἔλεγον Κοιρατᾷ μὴ θύειν, ὡς οὐχ ἡγγσύμενον τῇ στρατιᾷ, εἰ μὴ δώσει τὰ ἐπιτήδεια. 41. Ὁ δὲ κελεύει διαμετρεῖσθαι. Ἐπεὶ δὲ πολλῶν ἐνέδει αὐτῷ ὥστε ἡμέρας σίτον ἐκάστω γενέσθαι τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεῖα ἀπῆει καὶ τὴν στρατηγίαν ἀπειπῶν.

CAP. II.

1. Νέων δὲ ὁ Ἀσιναῖος καὶ Φρυνίσκος ὁ Ἀχαιὸς καὶ Φιλήσεος ὁ Ἀχαιὸς καὶ Ξανθικλῆς ὁ Ἀχαιὸς καὶ Τιμασίῳ ὁ Δαρδανεύς ἐπέμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κώμας τῶν Θρακῶν προελθόντες τὰς κατὰ Βυζάντιον ἐστρατοπεδεύοντο. 2. Καὶ οἱ στρατηγοὶ ἐστασίαζον Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην βουλόμενοι ἄγειν· ἔπειθε γὰρ αὐτούς, καὶ ἔδωκε τῷ μὲν ἵππον, τῷ δὲ γυναῖκα· Νέων δὲ εἰς Χερρόνησον οἰόμενος εἰ ὑπὸ Λακεδαιμονίοις γένοιτο, παντὸς ἀνπροεστάναι τοῦ στρατεύματος· Τιμασίῳ δὲ προϋδυμῆτο

πέραν εἰς τῆς Ἀσίας πάλιν διαβῆναι, οἰόμενος ἂν οἴκαδε κατελθεῖν. 3. Καὶ οἱ στρατιῶται ταῦτ' ἐβούλοντο. Διατρυβόμενοι δὲ τοῦ χρόνου πολλοὶ τῶν στρατιωτῶν, οἱ μὲν τὰ ὅπλα ἀποδιδόμενοι κατὰ τοὺς χώρους ἀπέπλεον ὥς ἐδύναντο· οἱ δὲ καὶ [διδόντες τὰ ὅπλα κατὰ τοὺς χώρους] εἰς τὰς πόλεις κατεμινύοντο. 4. Ἀναξίβιος δ' ἔχαιρε ταῦτα ἀκούων διαφθειρόμενον τὸ στράτευμα· τούτων γὰρ γυγνομένων ὤετο μάλιστα χαρίζεσθαι Φαρναβάζῳ.

5. Ἀποπλέοντι δὲ Ἀναξίβιῳ ἐκ Βυζαντίου συναντᾷ Ἀρίσταρχος ἐν Κυζίκῳ διάδοχος Κλεάνδρῳ Βυζαντίου ἄρμοστής· ἐλέγετο δὲ ὅτι καὶ ναύαρχος διάδοχος Πῶλος ὅσον οὐ παρήνῃ ἤδη εἰς Ἑλλήσποντον. 6. Καὶ Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ ἐπιστέλλει ὁπόσους ἂν εὖροι ἐν Βυζαντίῳ τῶν Κύρου στρατιωτῶν ὑπολειμμένους ἀποδόσθαι· ὁ δὲ Κλεάνδρος οὐδὲνα ἐπεπράκει· ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευσεν οἰκτεῖρων καὶ ἀναγκάζων οἰκτὰ δέχεσθαι· Ἀρίσταρχος δ' ἐπεὶ ἦλθε τάχιστα, οὐκ ἐλάττους τετρακοσίῳν ἀπέδοτο. 7. Ἀναξίβιος δὲ παραπλεύσας εἰς Πάριον πέμψει παρὰ Φαρνάβαζον κατὰ τὰ συγκείμενα. Ὁ δ' ἐπεὶ ᾔσθετο Ἀρίσταρχόν τε ἦκοντα εἰς Βυζάντιον ἄρμοστήν καὶ Ἀναξίβιον οὐκέτι ναυαρχοῦντα, Ἀναξίβιου μὲν ἡμέλησε, πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κυρίου στρατεύματος ἅπερ καὶ πρὸς Ἀναξίβιον.

8. Ἐκ τούτου ὁ Ἀναξίβιος καλέσας Ξενοφῶντα κελεύει πάσῃ τέχνῃ καὶ μηχανῇ πλεῦσαι ἐπὶ τὸ στράτευμα ὥς τάχιστα, καὶ συνέχειν τε αὐτὸ καὶ συναθροίζειν τῶν διεσπαρμένων ὥς ἂν πλείστους δύνῃται, καὶ παραγαγόντα εἰς τὴν Πέρινον διαβιβάζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον καὶ ἐπιστολὴν καὶ ἄνδρα συμπέμπει κελεύοντα τοὺς Περωνθίους ὥς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις ἐπὶ τὸ στράτευμα. 9. Καὶ ὁ μὲν Ξενοφὼν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ στράτευμα· οἱ δὲ στρατιῶται ἐδέξαντο ἡδέως καὶ εὐθὺς εἶποντο ἄσμετοι ὥς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.

10. Ὁ δὲ Σεύδης ἀκούσας ἦκοντα πάλιν πέμψας πρὸς

αὐτὸν [κατὰ θάλατταν] Μηδοσάδην ἐδεῖτο τὴν στρατιὰν ἄγειν πρὸς αὐτόν, ὑπισχνούμενος αὐτῷ ὅ τι ᾤετο λέγων πείσειν. Ὁ δ' ἀπεκρίνατο αὐτῷ ὅτι οὐδὲν οἶόν τε εἶη τούτων γενέσθαι. 11. Καὶ ὁ μὲν ταῦτα ἀκούσας ᾤχετο. Οἱ δ' Ἕλληνες ἐπεὶ ἀφίκοντο εἰς Πέρινθον, Νέων μὲν ἀποσπάσας ἐστρατοπεδεύσατο χωρὶς ἔχων ὡς ὀκτακοσίους ἀνδράπους· τὸ δ' ἄλλο στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ τὰ τεῖχος τὸ Περυνθίων ἦν.

12. Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων, ὅπως ὅτι τάχιστα διαβαῖεν. Ἐν δὲ τούτῳ ἀφικόμενος Ἀρίσταρχος ὁ ἐκ Βυζαντίου ἁρμοστής, ἔχων δύο τριήρεις, πεπεισμένος ὑπὸ Φαρναβάζου τοῖς τε ναυκλήροις ἀπέειπε μὴ διάγειν, ἐλθὼν τε ἐπὶ τὸ στράτευμα τοῖς στρατιώταις εἶπε μὴ περαιούσθαι εἰς τὴν Ἀσίαν. 13. Ὁ δὲ Ξενοφῶν ἔλεγεν ὅτι Ἀναξίβιος ἐκέλευσε, καὶ ἐμὲ πρὸς τοῦτο ἐπεμψεν ἐνθάδε. Πάλιν δ' Ἀρίσταρχος ἔλεξεν. Ἀναξίβιος μὲν τοίνυν οὐκέτι ναύαρχος, ἐγὼ δὲ τῇδε ἁρμοστής· εἰ δέ τινα ὑμῶν λήψομαι ἐν τῇ θαλάττῃ καταδύσω. Ταῦτα εἰπὼν ᾤχετο εἰς τὸ τεῖχος. 14. Τῇ δ' ὑστεραίᾳ μεταπέμπεται τὸς στρατηγούς καὶ λοχαγούς τοῦ στρατεύματος. Ἦδη δὲ ὄντων πρὸς τῷ τείχει ἐξαγγέλλει τις τῷ Ξενοφῶντι ὅτι εἰ εἴσεισι, συλληφθήσεται καὶ ἡ αὐτοῦ τι πείσεται ἢ καὶ Φαρναβάζῳ παραδοθήσεται. Ὁ δὲ, ἀκούσας ταῦτα τοὺς μὲν προπέμπεται, αὐτὸς δ' εἶπεν ὅτι θύσαι τι βούλοιο. 15. Καὶ ἀπελθὼν ἐθύετο εἰ προείεν αὐτῷ οἱ θεοὶ πειρᾶσθαι πρὸς Σεύθην ἄγειν τὸ στράτευμα· ἑώρα γὰρ οὔτε διαβαίνειν ἀσφαλὲς ἦν τριήρεις ἔχοντος τοῦ κωλύσοντος· οὗτ' ἐπὶ Χερρόνησον ἐλθὼν κατακλείσθηναι ἐβούλετο καὶ τὸ στράτευμα ἐν πολλῇ σπάνει πάντων γενέσθαι· ἐνθα πείθεσθαι μὲν ἀνάγκη τῷ ἐκεῖ ἁρμοστῇ, τῶν δὲ ἐπιτηδείων οὐδὲν ἐμελλεν ἔξειν τὸ στράτευμα.

16. Καὶ ὁ μὲν ἀμφὶ ταῦτα εἶχεν· οἱ δὲ στρατηγοὶ καὶ λοχαγοὶ ἤκοντες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον ὅτι νῦν μὲν ἀπέναι σφᾶς κελεύει, τῆς δέλτης δὲ ἤκειν· ἐνθα καὶ δῆλη μᾶλλον ἐδόκει ἢ ἐπιβουλή. 17. Ὁ οὖν Ξενοφῶν, ἐπεὶ

ἑδόκει τὰ ἱερὰ καλὰ εἶναι αὐτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεύθην ἵεναι παραλαβὼν Πολυκράτην τὸν Ἀθηναῖον λοχαγὸν καὶ παρὰ τῶν στρατηγῶν ἐκάστου ἄνδρα, πλὴν παρὰ Νέωνος, ὃ ἕκαστος ἐπίστευεν ᾧχετο τῆς νυκτὸς ἐπὶ τὸ Σεύθου στράτευμα ἐξήκοντα στάδια. 18. Ἐπεὶ δ' ἐγγὺς ἦσαν αὐτοῦ, ἐπιτυγχάνει πυροῖς ἐρήμοις. Καὶ τὸ μὲν πρῶτον ᾤετο μετακεχωρηκέναι ποι τὸν Σεύθην. Ἐπεὶ δὲ δορύβου τε ἤσθετο καὶ σημαινόντων ἀλλήλοις τῶν περὶ Σεύθην, κατέμαθεν ὅτι τούτου ἕνεκα τὰ πυρὰ κεκαυμένα εἴη τῷ Σεύθῃ πρὸ τῶν νυκτοφυλάκων ὅπως οἱ μὲν φύλακες μὴ ὀρῶντο ἐν τῷ σκότει ὄντες μήτε ὅποσοι μήτε ὅπου εἶεν, οἱ δὲ προσιόντες μὴ λανθάνοιεν ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἶεν. 19. ἐπεὶ δὲ ἤσθετο, προπέμπει τὸν ἐρμηνέα ὃν ἐτύγχανεν ἔχων, καὶ εἰπεῖν κελεύει Σεύθῃ ὅτι Ἑανοφῶν πάρεστι βουλόμενος συγγενέσθαι αὐτῷ. Οἱ δ' ἤρουντο εἰ ὁ Ἀθηναῖος ὁ ἀπὸ τοῦ στρατεύματος. 20. Ἐπειδὴ δ' ἔφη οὗτος εἶναι, ἀναπηδήσαντες ἐδίωκον· καὶ ὀλίγον ὕστερον παρήσαν πελτασταὶ ὅσον διακόσιοι, καὶ παραλαβόντες Ἑανοφῶντα καὶ τοὺς σὺν αὐτῷ ἦγον πρὸς Σεύθην. 21. Ὁ δ' ἦν ἐν τύρσει μάλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν κύκλῳ ἐγκεχαλινωμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐχύλου τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεχαλινωμένοις ἐφυλάττετο. 22. Ἐλέγετο γὰρ καὶ πρόσθεν Τήρης ὁ τούτου πρόγονος ἐν ταύτῃ τῇ χώρᾳ, πολὺ ἔχων στράτευμα ὑπὸ τούτων τῶν ἀνδρῶν πολλοὺς ἀπολέσαι καὶ τὰ σκευοφόρα ἀφαιρεθῆναι. Ἦσαν δ' οὗτοι Θυνοί, πάντων λεγόμενοι εἶναι υἱάλιστα νυκτὸς πολεμικώτατοι.

23. Ἐπεὶ δ' ἐγγὺς ἦσαν, ἐκέλευσεν εἰσελθεῖν Ἑανοφῶντα ἔχοντα δύο οὓς βούλοιο. Ἐπειδὴ δὲ ἔνδον ἦσαν, ἡσπάζοντο μὲν πρῶτον ἀλλήλους καὶ κατὰ τὸν Θράκιον νόμον κέρατα οἴνου προῦπιον· παρὴν δὲ καὶ Μηδοσάδης τῷ Σεύθῃ ὅσπερ ἐπρέσβευεν αὐτῷ πάντοσε. 24. Ἐπειτα δὲ Ἑανοφῶν ἤρχετο λέγειν· Ἐπεμφθας πρὸς ἐμέ, ὦ Σεύθῃ, εἰς Χαλκηδὸνα πρῶτον Μηδοσάδην τουτονί, δεόμενός μου συμπροδυμηθῆναι διαβῆναι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνούμενός

μοι, εἰ ταῦτα πράξαιμι, εὖ ποιήσῃς, ὡς ἔφη Μηδοσάδης οὐ-
τοσί. 25. Ταῦτα εἰπὼν ἐπήρετο τὸν Μηδοσάδην εἰ ἀληθῆ
ταῦτ' εἴη. 'Ο δ' ἔφη. Αὐτίς ἦλθε Μηδοσάδης οὗτος ἐπεὶ
ἐγὼ διέβην πάλιν ἐπὶ τὸ στράτευμα ἐκ Παρίου, ὑπισχνούμε-
νος, εἰ ἄγοιμι τὸ στράτευμα πρὸς σέ, τᾶλλα τέ σε φίλῳ χρή-
σεσθαι καὶ ἀδελφῷ καὶ τὰ παρὰ θαλάττῃ μοι χωρία ὧν σὺ
κρατεῖς ἔσεσθαι παρὰ σοῦ. 26. Ἐπὶ τούτοις πάλιν ἐπήρετο
τὸν Μηδοσάδην εἰ ἔλεγε ταῦτα. 'Ο δὲ συνέφη καὶ ταῦτα.
'Ἰθι νῦν, ἔφη, ἀφήγησαι τούτῳ τί σοι ἀπεκρινάμην ἐν Χαλ-
κηδόνι πρῶτον. 27. Ἀπεκρίνω ὅτι τὸ στράτευμα διαβήσοιτο
εἰς Βυζάντιον, καὶ οὐδὲν τούτου ἔνεκα δέοι τελεῖν οὔτε σοὶ
οὔτε ἄλλῳ· αὐτὸς δὲ ἐπεὶ διαβαίης, ἀπιέναι ἔφησθα· καὶ
ἐγένετο οὕτως ὥσπερ σὺ ἔλεγες. 28. Τί γὰρ ἔλεγον, ἔφη,
ὅτε κατὰ Σηλυβρίαν ἀφίκου; Οὐκ ἔφησθα οἷόν τ' εἶναι,
ἀλλ' εἰς Πέρινον ἐλθόντας διαβαίνειν εἰς τὴν Ἀσίαν. 29.
Νῦν τοίνυν, ἔφη ὁ Ξενοφῶν, πάρειμι καὶ ἐγὼ καὶ οὗτος Φρυ-
νίσκος εἰς τῶν στρατηγῶν καὶ Πολυκράτης οὗτος εἰς τῶν
λοχαγῶν· καὶ ἔξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πισιότατος
ἐκάστῳ πλὴν Νέωνος τοῦ Λακωνικοῦ. 30. Εἰ οὖν βούλει
πιστοτέραν εἶναι τὴν πρᾶξιν, καὶ ἐκείνους κάλεσαι. Τὰ δὲ
ὅπλα σὺ ἐλθὼν εἰπέ ὦ Πολύκρατες, ὅτι ἐγὼ κελεύω καταλι-
πεῖν· καὶ αὐτὸς ἐκεῖ καταλιπὼν τὴν μάχαιραν εἰσιθι.

31. Ἀκούσας ταῦτα ὁ Σεύδης εἶπεν ὅτι οὐδενὶ ἂν ἀπι-
στήσειεν Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖς εἶεν εἰδέναι καὶ
φίλους εὐνοὺς ἔφη νομίζειν. Μετὰ ταῦτα δ' ἐπεὶ εἰσῆλθον
οἷς ἔδει, πρῶτον Ξενοφῶν ἐπήρετο Σεύδην ὃ τι δέοιτο χρή-
σθαι τῇ στρατιᾷ. 32. 'Ο δ' εἶπεν ὧδε· Μαισάδης ἦν πα-
τήρ μοι· ἐκείνου δ' ἦν ἀρχὴν Μελαυνῶνται καὶ Θυνοὶ καὶ
Τρανίηται. Ἐκ ταύτης οὖν τῆς χώρας, ἐπεὶ τὰ Ὀδρυσῶν
πράγματα ἐνόσησεν, ἐκπεσὼν ὁ πατήρ αὐτὸς μὲν ἀποδνή-
σκει νόσῳ· ἐγὼ δ' ἐξετράφην ὀρφανὸς παρὰ Μηδόμῳ τῷ νῦν
βασιλεῖ. 33. Ἐπεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἐδυνάμην
ζῆν εἰς ἀλλοτρίαν τράπεζαν ἀποβλέπων· καὶ ἐκαθεζόμεν
ἐνδίδφριος αὐτῷ ἱκέτης δοῦναί μοι ὁπόσους δυνατὸς εἴη ἄν-
δρας, ὅπως καὶ τοὺς ἐκβαλόντας ἡμᾶς εἴ τι δυνάμην κακὸν

ποιοῖν καὶ ζῆν μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέπων ὥσπερ κύων. 34. Ἐκ τούτου μοι δίδωσι τοὺς ἄνδρας καὶ τοὺς ἵππους οὓς ὑμεῖς ὄψεσθε ἐπειδὰν ἡμέρα γένηται. Καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληϊζόμενος τὴν ἐμαυτοῦ πατρῴαν χώραν. Εἰ δέ μοι ὑμεῖς παραγένοισθε, οἶμαι ἂν σὺν τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. Ταῦτ' ἐστὶν ἃ ἐγὼ ὑμῶν δέομαι.

35. Τί ἂν οὖν, ἔφη ὁ Ξενοφῶν, σὺ δύναιο, εἰ ἔλθοιμεν, τῇ τε στρατιᾷ διδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; Λέξον, ἵνα οὗτοι ἀπαγγέλλωσιν. 36. Ὁ δὲ ὑπέσχετο τῷ μὲν στρατιώτῃ κυζικηρόν, τῷ δὲ λοχαγῷ διμοιρίαν, τῷ δὲ στρατηγῷ τετραμοιρίαν, καὶ γῆν ὀπόσῃ ἂν βούλωνται καὶ ζεύγη καὶ χωρίον ἐπὶ θαλάττῃ τετειχισμένον. 37. Ἐὰν δ', ἔφη ὁ Ξενοφῶν, ταῦτα πειρώμενοι μὴ διαπράξωμεν, ἀλλὰ τις φόβος ἀπὸ Λακεδαιμονίων ἢ, δέξῃ εἰς τὴν σεαυτοῦ ἂν τις ἀπιέναι βούληται παρὰ σέ; 38. Ὁ δ' εἶπε· Καὶ ἀδελφοὺς γε ποιήσομαι καὶ ἐνδιφρίους καὶ κοινωνοὺς ἀπάντων ὧν ἂν δυνώμεθα κτᾶσθαι. Σοὶ δ', ὦ Ξενοφῶν, καὶ θυγατέρα δώσω καὶ εἴ τις σοὶ ἔστι θυγάτηρ, ὠνήσομαι Θρακίῳ νόμῳ· καὶ Βισάνδην οἰκισιν δώσω ὅπερ ἐμοὶ κάλλιστον χωρίον ἐστὶ τῶν ἐπὶ θαλάττῃ.

CAP. III.

1. Ἀκούσαντες ταῦτα καὶ δεξιὰς δόντες καὶ λαβόντες ἀπήλαντον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ καὶ ἀπήγγειλαν ἕκαστοι τοῖς πέμψασιν. 2. Ἐπεὶ δὲ ἡμέρα ἐγένετο, ὁ μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγούς καὶ λοχαγούς· τοῖς δ' ἔδοξε τὴν μὲν πρὸς Ἀρίσταρχον ὁδὸν εἶσαι, τὸ δὲ στράτευμα συγκαλέσαι. Καὶ συνήλθον πάντες πλὴν οἱ Νέωνος· οὗτοι δὲ ἀπείχον ὥς δέκα στάδια. 3. Ἐπεὶ δὲ συνήλθον, ἀναστὰς Ξενοφῶν εἶπε τάδε· Ἄνδρες, διαπλεῖν μὲν ἔνθα βουλόμεθα Ἀρίσταρχος τριήρεις ἔχων κωλύει· ὥστ' εἰς πλοῖα οὐκ ἀσφαλὲς ἐμβαίνειν· οὗτος δὲ ὁ αὐτὸς κελεύει εἰς

Χερρόνησον βία διὰ τοῦ ἱεροῦ ὅρους πορεύεσθαι· ἦν δὲ κρατήσαντες τούτου ἐκείσε ἔλθωμεν, οὔτε πωλήσειν ἔτι ὑμᾶς φησιν, ὥσπερ ἐν Βυζαντίῳ, οὔτε ἐξαπατήσεσθαι ἔτι ὑμᾶς, ἀλλὰ λήψεσθαι μισθόν, οὔτε περιόψεσθαι ἔτι ὥσπερ νυνὶ δεομένους τῶν ἐπιτηδείων. 4. Οὗτος μὲν ταῦτα λέγει· Σεύθης δὲ φησιν, ἂν πρὸς ἐκείνουν ἦτε, εὖ ποιήσειν ὑμᾶς. Νῦν οὖν σκέψασθε πότερον ἐνθάδε μένοντες τοῦτο βουλευέσεσθε ἢ εἰς τὰ ἐπιτήδεια ἐπανελθόντες. 5. Ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε οὔτε ἀργύριον ἔχομεν ὥστε ἀγοράζειν οὔτε ἄνευ ἀργύριον ἐῶσι λαμβάνειν τὰ ἐπιτήδεια, ἐπανελθόντας εἰς τὰς κώμας ὅθεν οἱ ἡττους ἐῶσι λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεια ἀκούοντας ὃ τι τις ὑμῶν δεῖται αἰρεῖσθαι ὃ τι ἂν ὑμῶν δοκῇ κράτιστον εἶναι. 6. Καὶ ὅτῳ, ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. Ἀνέτειναν ἅπαντες. Ἀπώντες τοῖνυν, ἔφη, συσκευάζεσθε, καὶ ἐπειδὰν παραγγείλῃ τις, ἔπεσθε τῷ ἡγουμενῳ.

7. Μετὰ ταῦτα Ξενοφῶν μὲν ἡγείτο, οἱ δ' εἵποντο. Νέων δὲ καὶ παρὰ Ἀριστάρχου ἄλλοι ἔπειθον ἀποτρέπεσθαι· οἱ δὲ οὐχ ὑπήκουον. Ἐπεὶ δὲ ὅσον τριάκοντα σταδίους προελήλυθεσαν, ἀπαντᾷ Σεύθης. Καὶ ὁ Ξενοφῶν ἰδὼν αὐτὸν προσελάσαι ἐκέλευσεν, ὅπως ὅτι πλείστων ἀκούντων εἴποι αὐτῷ ἃ ἐδόκει συμφέρειν. 8. Ἐπεὶ δὲ προσήλθεν, εἶπε Ξενοφῶν· Ἡμεῖς πορευόμεθα ὅπου μέλλει ἔξειν τὸ στράτευμα τροφήν· ἐκεῖ δὲ ἀκούοντες καὶ σοὺ καὶ τῶν τοῦ Λακωνικοῦ αἰρησόμεθα ἃ ἂν κράτιστα δοκῇ εἶναι. Ἦν οὖν ἡμῖν ἡγήσῃ ὅπου πλείστα ἐστὶν ἐπιτήδεια, ὑπὸ σοῦ νομιούμεν ἐξενίσθαι. 9. Καὶ ὁ Σεύθης ἔφη, Ἀλλὰ οἶδα κώμας πολλὰς ἀθρόας καὶ πάντα ἐχούσας τὰ ἐπιτήδεια ἀπεχούσας ἡμῶν ὅσον διελθόντες ἂν ἡδέως ἀριστήγητε. Ἦγού τοῖνυν, ἔφη ὁ Ξενοφῶν. 10. Ἐπεὶ δὲ ἀφίκοντο εἰς αὐτὰς τῆς δέλλης, συνήλθον οἱ στρατιῶται, καὶ εἶπε Σεύθης τοιάδε· Ἐγώ, ὦ ἄνδρες, δέομαι ὑμῶν στρατεῦεσθαι σὺν ἐμοί· καὶ ἱππισχνοῦμαι ὑμῖν δώσειν τοῖς στρατιώταις κυζικηνόν, λοχαγοῖς δὲ καὶ στρατηγοῖς τὰ νομιζόμενα· ἔξω δὲ τούτων τὸν ἄξιον τιμήσω. Σῖτα δὲ καὶ ποτὰ ὥσπερ καὶ νῦν ἐκ τῆς χώρας

λαμβάνοντες ἔχετε. Ὅποσα δὲ ἂν ἀλίσκηται ἀξιώσω αὐτὸς ἔχειν, ἵνα ταῦτα διατιθέμενος ὑμῖν τὸν μισθὸν πορίζω. 11. Καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα ἡμεῖς ἱκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν· ἂν δὲ τις ἀνθίστηται, σὺν ὑμῖν πειρασόμεθα χειροῦσθαι. 12. Ἐπήρητο ὁ Ξενοφῶν· Πόσον δὲ ἀπὸ θαλάττης ἀξιώσεις συνέπεσθαί σοι τὸ στράτευμα; Ὁ δ' ἀπεκρίνατο· Οὐδαμῇ πλείον ἐπτά ἡμερῶν, μέιον δὲ πολλαχῇ.

13. Μετὰ ταῦτα ἐδίδото λέγειν τῷ βουλομένῳ. Καὶ ἔλεγον πολλοὶ κατὰ ταῦτα ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γὰρ εἴη, καὶ οὔτε οἵκαδε ἀποπλεῖν τῷ τούτῳ βουλομένῳ δυνατόν εἴη, διαγενέσθαι τε ἐν φιλίᾳ οὐχ οἶόν τ' εἴη, εἰ δέοι ὠνούμενους ζῆν· ἐν δὲ τῇ πολεμίᾳ διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ Σεύθου ἢ μόνους ὄντων ἀγαθῶν τοσοῦτων· εἰ δὲ μισθὸν προσλήψοιντο, εὖρημα ἐδόκειε εἶναι. 14. Ἐπὶ τούτοις εἶπε Ξενοφῶν· Εἴ τις ἀντιλέγει, λεγέτω· εἰ δὲ μὴ ἐπιψηφίζετω ταῦτα. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, ἐπεψηφίσε, καὶ ἔδοξε ταῦτα. Εὐθύς δὲ Σεύθῃ εἶπε ταῦτα, ὅτι συστρατεύουσιντο αὐτῷ.

15. Μετὰ τοῦτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν· στρατηγούς δὲ καὶ λοχαγούς ἐπὶ δείπνον Σεύθης ἐκάλεσε, πλῆσίον κώμην ἔχων. 16. Ἐπεὶ δ' ἐπὶ θύραις ἦσαν ὡς ἐπὶ δείπνον παριόντες, ἦν τις Ἡρακλείδης Μαρωνεΐτης· οὗτος προσιὼν ἐνὶ ἐκάστῳ οὔστινας ᾤετο ἔχειν τὸ δοῦναι Σεύθῃ, πρῶτον μὲν πρὸς Παριανούς τινας, οἱ παρήσαν φιλίαν διαπραξόμενοι πρὸς Μήδοκον τὸν Ὀδρυσῶν βασιλέα καὶ δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί, ἔλεγεν ὅτι Μήδοκος μὲν ἄνω εἴη δώδεκα ἡμερῶν ἀπὸ θαλάττης ὁδόν· Σεύθης δὲ ἐπειδὴ τὸ στράτευμα τοῦτο εἴληφεν, ἄρχων ἔσοιτο ἐπὶ θαλάττῃ. 17. γελῶν οὖν ὧν ἱκανώτατος ἔσται ὑμᾶς καὶ εὖ καὶ κακῶς ποιεῖν. Ἦν οὖν σωφρονήτε, τοῦτ' ὀφείτετε ὅ τι ἄγετε· καὶ ἄμεινον ὑμῖν διακείσεται ἢ ἐὰν Μήδοκῳ τῷ πρόσω οἰκοῦντι δώτε. Τούτους μὲν οὕτως ἐπειδεν. 18. Αὐθις δὲ Τιμασίῳ τῷ Δαρδανεῖ προσελθὼν, ἐπεὶ ἤκουσεν αὐτῷ εἶναι καὶ ἐκπώματα καὶ τάπιδας βαρβαρικάς, ἔλεγεν ὅτι

νομίζοιτο ὅποτε ἐπὶ δεῖπνον καλέσαιτο Σεύθης δωρεῖσθαι αὐτῷ τοὺς κληθέντας· οὗτος δ' ἦν μέγας ἐνθάδε γένηται, ἱκανὸς ἔσται σε καὶ οἰκαδε καταγαγεῖν καὶ ἐνθάδε πλούσιον ποιῆσαι. Τοιαῦτα προὔνῳτο ἐκάστω προσίων. 19. Προσελθὼν δὲ καὶ Ξενοφῶντι ἔλεγε· Σὺ καὶ πόλεως μεγίστης εἶ, καὶ παρὰ Σεύθῃ τὸ σὸν ὄνομα μέγιστόν ἐστι· καὶ ἐν τῇδε τῇ χώρᾳ ἴσως ἀξιώσεις καὶ τείχη λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν· ἄξιον οὖν σοι καὶ μεγαλοπρεπέστατα τιμῆσαι Σεύθην. 20. Εὐνους δέ σοι ὦν παραινῶ· εὖ οἶδα γὰρ ὅτι ὅσῳ ἂν μείζω τοῦτῃ δωρήσῃ, τοσοῦτῃ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ. Ἀκούων ταῦτα Ξενοφῶν ἠπόρει· οὐ γὰρ διαβεβήκει ἔχων ἐκ Παρίου εἰ μὴ παῖδα καὶ ὅσον ἐφόδιον.

21. Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οἱ κράτιστοι τῶν παρόντων καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων καὶ εἴ τις πρεσβεΐα παρῆν ἀπὸ πόλεως, τὸ δεῖπνον μὲν ἦν καθήμενοις κύκλῳ· ἔπειτα δὲ τρίποδες εἰσηνέχθησαν πᾶσιν· οὗτοι δ' ἦσαν κρεῶν μεστοὶ νενεμημένων, καὶ ἄρτοι ζυμῆται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοῖς κρέασι. 22. Μάλιστα δὲ αἱ τράπεζαι κατὰ τοὺς ξένους αἰετίνετο· νόμος γὰρ ἦν. Καὶ πρῶτος τοῦτο ἐποίει Σεύθης· ἀνελόμενος τοὺς ἑαυτῷ παρακειμένους ἄρτους διέκλα κατὰ μικρὸν καὶ διερρίπτει οἷς αὐτῷ ἐδόκει· καὶ τὰ κρέα ὡσαύτως, ὅσον μόνον γεύσασθαι ἑαυτῷ καταλιπών. 23. Καὶ οἱ ἄλλοι δὲ κατὰ ταῦτα ἐποίουν καθ' ὅς αἱ τράπεζαι ἔκειντο. Ἀρκὰς δὲ τις Ἀρύστας ὄνομα, φαγεῖν δεινός, τὸ μὲν διαρρίπτειν εἶα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα ὅσον τριχοῖνικον ἄρτον καὶ κρέα θέμενος ἐπὶ τὰ γόνατα ἐδείπνει. 24. Κέρατα δ' οἶνον περιέφερον, καὶ πάντες ἐδέχοντο. Ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν ἰδὼν τὸν Ξενοφῶντα οὐκέτι δειπνοῦντα· Ἐκείνῳ, ἔφη, δός· σχολάζει γὰρ ἤδη, ἐγὼ δ' οὐδέπω. 25. Ἀκούσας Σεύθης τὴν φωνὴν ἡρώτα τὸν οἰνοχόον τί λέγοι. Ὁ δὲ οἰνοχόος εἶπεν· ἑλληνίζεω γὰρ ἠπίστατο. Ἐνταῦθα μὲν δὴ γέλως ἐγένετο.

26. Ἐπεὶ δὲ προὔχῳρει ὁ πότος, εἰσῆλθεν ἀνὴρ Θοῤῥξ ἵππον ἔχων λευκόν· καὶ λαβὼν κέρας μεστόν, εἶπε· Προπίνω σοι, ὦ Σεύδη, καὶ τὸν ἵππον τοῦτον δωροῦμαι, ἐφ' οὗ καὶ διώκων ὃν ἂν θέλῃς, αἰρήσεις, καὶ ἀποχωρῶν οὐ μὴ δείσῃς τὸν πολέμιον. 27. Ἄλλος παῖδα εἰσαγαγὼν οὕτως ἐδωρήσατο προπίνων, καὶ ἄλλος ἱμάτια τῇ γυναικί. Καὶ Τιμασίῳ προπίνων ἐδωρήσατο φιάλην τε ἀργυρᾶν καὶ τάπιδα ἄξιαν δέκα μνῶν. 28. Γνήσιππος δέ τις Ἀθηναῖος ἀναστὰς εἶπεν ὅτι ἀρχαῖος εἴη νόμος κάλλιστος τοὺς μὲν ἔχοντας διδόναι τῷ βασιλεῖ τιμῆς ἕνεκα, τοῖς δὲ μὴ ἔχουσι διδόναι τὸν βασιλέα· ἵνα καὶ ἐγώ, ἔφη, ἔχω σοι δωρεῖσθαι καὶ τιμᾶν. 29. Ὁ δὲ Ξενοφῶν ἠπορεῖτο, ὃ τι ποιήσοι· καὶ γὰρ ἐτύγχανεν ὥς τιμώμενος, ἐν τῷ πλησιατάτῳ δόφρῳ Σεύδῃ καθήμενος. Ὁ δὲ Ἡρακλείδης ἐκέλευεν αὐτῷ τὸ κέρας ὀρέξαι τὸν οἰνοχόον. Ὁ δὲ Ξενοφῶν, ἥδη γὰρ ὑποπεπωκὼς ἐτύγχανεν, ἀνέστη θάρραλέως δεξάμενος τὸ κέρας καὶ εἶπεν· 30. Ἐγὼ δέ σοι, ὦ Σεύδη, δίδωμι ἑμαυτὸν καὶ τοὺς ἐμούς· τούτους ἐταίρους φίλους εἶναι πιστούς, καὶ οὐδένα ἄκοντα, ἀλλὰ πάντας μᾶλλον ἔτι ἐμοῦ σοι βουλομένους φίλους εἶναι. 31. Καὶ νῦν πάρειςιν οὐδέν σε προσαιτοῦντες, ἀλλὰ καὶ προῖέμενοι καὶ πονεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν ἐθέλοντες· μεθ' ὧν, ἂν οἱ θεοὶ θέλωσι, πολλὴν χώραν τὴν μὲν ἀπολήψῃ πατρῶαν οὖσαν, τὴν δὲ κτήσῃ, πολλοὺς δὲ ἵππους, πολλοὺς δὲ ἄνδρας καὶ γυναῖκας καλὰς κτήσῃ, οὓς οὐ ληΐζεσθαι δεήσει, ἀλλ' αὐτοὶ φέροντες παρέσονται πρὸς σέ δῶρα. 32. Ἀναστὰς ὁ Σεύδης συνεξέπιε καὶ συγκατεσκεδάσατο μετὰ τοῦτο τὸ κέρας. Μετὰ ταῦτα εἰσῆλθον κέρασί τε οἷοις σημαίνουσιν αὐλοῦντες καὶ σάλπυγξιν ὠμοβοῦναις ῥυθμούς τε καὶ οἶον μαγάδι σαλπίζοντες. 33. Καὶ αὐτὸς Σεύδης ἀναστὰς ἀνέκραγέ τε πολεμικὸν καὶ ἐξήλατο ὥσπερ βέλος φυλαττόμενος μάλα ἐλαφρῶς. Εἰσῆσαν δὲ καὶ γελωτοποιοί.

34. Ὡς δ' ἦν ἥλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἕλληνες καὶ εἶπον ὅτι ὥρα νυκτοφύλακας καθιστάναι καὶ σύνθημα παραδιδόναι. Καὶ Σεύδην ἐκέλευον παραγγεῖλαι ὅπως εἰς

τὰ Ἑλληνικά στρατόπεδα μηδεὶς τῶν Θρακῶν εἴσεισι νυκτός· οἳ τε γὰρ πολέμιοι Θράκες ὑμῖν καὶ ἡμῖν οἱ φίλοι. 35. Ὡς δ' ἐξήρσαν, συνανέστη ὁ Σεύθης οὐδέν τι μεθύοντι ἐοικώς. Ἐξελθὼν δ' εἶπεν αὐτοὺς τοὺς στρατηγοὺς ἀποκαλέσας· Ὡ ἄνδρες, οἱ πολέμιοι ἡμῶν οὐκ ἴσασι πῶς τὴν ἡμετέραν συμμαχίαν· ἦν οὖν ἔλθωμεν ἐπ' αὐτοὺς πρὶν φυλάξασθαι ὥστε μὴ ληφθῆναι ἢ παρασκευάσασθαι ὥστε ἀμύνασθαι, μάλιστα ἂν λάβοιμεν καὶ ἀνδρώπους καὶ χρήματα. 36. Συνεπήνουν ταῦτα οἱ στρατηγοὶ καὶ ἡγεῖσθαι ἐκέλευον. Ὁ δ' εἶπε· Παρασκευασάμενοι ἀναμένετε· ἐγὼ δ' ὁπότεναι καιρὸς ἢ ἤξω πρὸς ὑμᾶς· καὶ τοὺς πελταστὰς καὶ ὑμᾶς ἀναλαβὼν ἡγήσομαι σὺν τοῖς θεοῖς. 37. Καὶ ὁ Ξενοφῶν εἶπε· Σκέψαι τοῖνυν, εἴπερ νυκτὸς πορευσόμεθα, εἰ ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει· μεθ' ἡμέραν μὲν γὰρ ἐν ταῖς πορείαις ἡγείται τοῦ στρατεύματος ὁποῖον ἂν αἰεὶ πρὸς τὴν χώραν συμφέρῃ, ἐάν τε ὀπλιτικὸν ἐάν τε πελταστικὸν ἐάν τε ἵππικόν· νύκτωρ δὲ νόμος τοῖς Ἑλλησιν ἡγεῖσθαι ἐστὶ τὸ βραδύτατον. 38. οὕτω γὰρ ἥκιστα διασπᾶται τὰ στρατεύματα καὶ ἥκιστα λανθάνουσιν ἀποδιδράσκοντες ἀλλήλους· οἱ δὲ διασπασθέντες πολλάκις καὶ περιπίπτουσιν ἀλλήλοις καὶ ἀγνοοῦντες κακῶς ποιοῦσι καὶ πάσχουσιν. 39. Εἶπεν οὖν Σεύθης· Ὁρῶς τε λέγετε καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι. Καὶ ὑμῖν μὲν ἡγεμόνας δώσω τῶν πρεσβυτάτων τοὺς ἐμπειροτάτους τῆς χώρας, αὐτὸς δ' ἐφέρομαι τελευταῖος τοὺς ἵππους ἔχων· ταχὺ γὰρ πρῶτος ἂν δέῃ παρέσομαι. Σύνδημα δ' εἶπον ἈΘΗΝΑΙΑΝ κατὰ τὴν συγγένειαν. Ταῦτ' εἰπόντες ἀνεπαύοντο.

40. Ἠνίκα δ' ἦν ἀμφὶ μέσας νύκτας, παρὴν Σεύθης ἔχων τοὺς ἵππεας τεθωρακισμένους καὶ τοὺς πελταστὰς σὺν τοῖς ὅπλοις. Καὶ ἐπεὶ παρέδωκε τοὺς ἡγεμόνας, οἱ μὲν ὀπλῆται ἡγούντο, οἱ δὲ πελτασταὶ εἶποντο, οἱ δὲ ἵππεῖς ὠπισθοφυλάκουν. 41. Ἐπεὶ δὲ ἡμέρα ἦν, ὁ Σεύθης παρήλαυνεν εἰς τὸ πρόσθεν καὶ ἐπήνεσε τὸν Ἑλληνικὸν νόμον· πολλάκις γὰρ ἔφη νύκτωρ αὐτὸς καὶ σὺν ὀλίγοις πορευόμενος ἀποσπασθῆναι σὺν τοῖς ἵπποις ἀπὸ τῶν πεζῶν· νῦν δὲ ὥσπερ δεῖ

ἀδρόοι πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα. Ἄλλ' ὑμεῖς μὲν περιμένετε αὐτοῦ καὶ ἀναπαύεσθε· ἐγὼ δὲ σκεψάμενός τι ἦξω. 42. Ταῦτ' εἰπὼν ἤλαυνε δι' ὄρους ὁδὸν τινα λαβών. Ἐπεὶ δ' ἀφίκετο εἰς χιόνα πολλήν, ἐσκέψατο εἰ εἴη ἔχνη ἀνδρώπων ἢ πρόσω ἡγούμενα ἢ ἐναντία. Ἐπεὶ δὲ ἀτριβῇ ἑώρα τὴν ὁδόν, ἦκε ταχὺ πάλιν καὶ ἔλεγεν· 43. Ἄνδρες, καλῶς ἔσται, ἦν θεὸς θέλῃ· τοὺς γὰρ ἀνθρώπους λήσομεν ἐπιπεσόντες. Ἄλλ' ἐγὼ μὲν ἡγήσομαι τοῖς ἵπποις, ὅπως ἂν τινα ἴδωμεν, μὴ διαφυγῶν σημήνῃ τοῖς πολεμίοις· ὑμεῖς δ' ἔπεσθε· κὰν λειφθῇτε, τῷ στίβῳ τῶν ἵππων ἔπεσθε· ὑπερβάντες δὲ τὰ ὄρη ἦξομεν εἰς κώμας πολλὰς τε καὶ εὐδαίμονας.

44. Ἡνίκα δὲ ἦν μέσον ἡμέρας, ἦδη τε ἦν ἐπὶ τοῖς ἄκροις καὶ κατιδὼν τὰς κώμας ἦκεν ἐλαύνων πρὸς τοὺς ὀπλίτας καὶ ἔλεγεν· Ἀφήσω ἤδη καταθεῖν τοὺς μὲν ἱππέας εἰς τὸ πεδίον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κώμας. Ἄλλ' ἔπεσθε ὡς ἂν δύνησθε τάχιστα, ὅπως ἑάν τις ὑφιστήται, ἀλέξησθε. 45. Ἀκούσας ταῦτα ὁ Ξενοφὼν κατέβη ἀπὸ τοῦ ἵππου. Καὶ ὧς ἤρετο· Τί καταβαίνεις ἐπεὶ σπεύδεις δεῖ; Οἶδα, ἔφη, ὅτι οὐκ ἐμοῦ μόνου δέη· οἱ δ' ὀπλῖται θάττον δραμοῦνται καὶ ἡδιον, ἑὰν καὶ ἐγὼ πεζὸς ἡγῶμαι.

46. Μετὰ ταῦτα ὄχρετο καὶ Τιμασίῳ μετ' αὐτοῦ ἔχων ἱππέας ὡς τετταράκοντα τῶν Ἑλλήνων. Ξενοφὼν δὲ παρηγγύησε τοὺς εἰς τριάκοντα ἔτη παριέναι ἀπὸ τῶν λόχων εὐζώνους. Καὶ αὐτὸς μὲν ἐτρόχαζε τούτους ἔχων· Κλεάνωρ δὲ ἡγείτο τῶν ἄλλων Ἑλλήνων. 47. Ἐπεὶ δ' ἐν ταῖς κώμαις ἦσαν, Σεῦθης ἔχων ὅσον τριάκοντα ἱππέας προσελάσας εἶπε· Τάδε δὴ, ὦ Ξενοφὼν, ἂ σὺ ἔλεγες· ἔχονται οἱ ἄνθρωποι· ἀλλὰ γὰρ ἔρρημοι οἱ ἱππεῖς οἴχονται μοι ἄλλος ἄλλη διώκων καὶ δεδοικα μὴ συστάντες ἀδρόοι που κακόν τι ἐργάσωνται οἱ πολέμοι. Δεῖ δὲ καὶ ἐν ταῖς κώμαις καταμένειν τινὰς ἡμῶν· μεσταὶ γάρ εἰσιν ἀνθρώπων. 48. Ἄλλ' ἐγὼ μὲν, ἔφη ὁ Ξενοφὼν, σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι· σὺ δὲ Κλεάνωρα κέλευε διὰ τοῦ πεδίου παρατεῖναι τὴν φάλαγγα παρὰ τὰς κώμας. Ἐπεὶ δὲ ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα

μὲν ὡς χίλια, βόες δὲ δισχίλιοι, καὶ ἄλλα πρόβατα μύρια. Τότε μὲν δὴ αὐτοῦ ἠυλόσθησαν.

CAP. IV.

1. Τῇ δ' ὑστεραίᾳ κατακαύσας ὁ Σεύθης τὰς κώμας παντελῶς καὶ οἰκίαν οὐδεμίαν λιπών, ὅπως φόβον ἐνδείη καὶ τοῖς ἄλλοις οἷα πείσονται, ἂν μὴ πείδωνται, ἀπῆει πάλιν. 2. Καὶ τὴν μὲν λείαν ἀπέπεμψε διατίθεσθαι Ἑρακλείδην εἰς Πέρινδον, ὅπως μισθὸς γένηται τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ Ἕλληνες ἐστρατοπεδεύοντο ἀνὰ τὸ Θυνῶν πεδίον. Οἱ δ' ἐκλιπόντες ἔφευγον εἰς τὰ ὄρη.

3. Ἦν δὲ χιῶν πολλὴ καὶ ψυχὸς οὕτως ὥστε τὸ ὕδωρ δ' ἐφέροντο ἐπὶ δεῖπνον ἐπήγγυτο καὶ ὁ οἶνος ὁ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἑλλήνων πολλῶν καὶ ῥῖνες ἀπεκαίοντο καὶ ὤτα. 4. Καὶ τότε δῆλον ἐγένετο οὐ ἔνεκα οἱ Θρᾷκες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὠσί, καὶ χιτῶνας οὐ μόνον περὶ τοῖς στέρνοις ἀλλὰ καὶ περὶ τοῖς μηροῖς· καὶ ξειρὰς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, ἀλλ' οὐ χλαμύδας. 5. Ἀφιεὶς δὲ τῶν αἰχμαλώτων ὁ Σεύθης εἰς τὰ ὄρη ἔλεγεν ὅτι εἰ μὴ καταβήσονται οἰκήσουντες καὶ πείσονται, ὅτι κατακαύσει καὶ τούτων τὰς κώμας καὶ τὸν σῖτον, καὶ ἀπολύνται τῷ λιμῷ. Ἐκ τούτου κατέβαινον καὶ γυναῖκες καὶ παῖδες καὶ οἱ πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ ὄρος κώμαις ἠυλόζοντο. 6. Καὶ ὁ Σεύθης καταμαδὼν ἐκέλευσε τὸν Ξενοφῶντα τῶν ὀπλιτῶν τοὺς νεωτάτους λαβόντα συνεπισπένδει. Καὶ ἀναστάντες τῆς νυκτὸς ἅμα τῇ ἡμέρᾳ παρήσαν εἰς τὰς κώμας· καὶ οἱ μὲν πλείστοι ἐξέφυγον· πλησίον γὰρ ἦν τὸ ὄρος· ὅσους δὲ ἔλαβε κατηκόντισεν ἀφειδῶς Σεύθης.

7. Ἐπισθένης δὲ ἦν τις Ὀλύνδιος παιδεραστής, ὃς ἰδὼν παῖδα καλὸν ἡβασκοντα ἄρτι πέλτην ἔχοντα μέλλοντα ἀποδυνήσκειν, προσδραμὼν Ξενοφῶντα ἰκέτευσε βοηθῆσαι παιδί καλῷ. 8. Καὶ ὃς προσελθὼν τῷ Σεύθῃ δέχεται μὴ ἀποκτεῖναι τὸν παῖδα· καὶ τοῦ Ἐπισθένου διηγείται τὸν τρόπον,

καὶ ὅτι λόχον ποτὲ συνελέξατο σκοπῶν οὐδὲν ἄλλο ἢ εἴ τινες εἶεν καλοί· καὶ μετὰ τούτων ἦν ἀνὴρ ἀγαθός. 9. Ὁ δὲ Σεύθης ἤρετο, ἥ καὶ θέλοις ἂν, ὦ Ἐπίσθενες, ὑπὲρ τούτου ἀποθανεῖν; Ὁ δ' εἶπεν ἀνατείνας τὸν τράχηλον, Παῖε, ἔφη, εἰ κελεύει ὁ παῖς καὶ μέλλει χάριν εἶδέναι. 10. Ἐπήρετο ὁ Σεύθης τὸν παῖδα εἰ παῖσειεν αὐτὸν ἀντὶ ἐκείνου. Οὐκ εἶα ὁ παῖς, ἀλλ' ἰκέτευε μηδέτερον κατακαίνειν. Ἐνταῦθα δ' ὁ Ἐπισθένης περιλαβὼν τὸν παῖδα εἶπεν· Ὡρα σοι, ὦ Σεύθη, περὶ τοῦδέ μοι διαμάχεσθαι· οὐ γὰρ μεθήσω τὸν παῖδα. 11. Ὁ δὲ Σεύθης γελῶν ταῦτα μὲν εἶα· ἔδοξε δ' αὐτῷ αὐτοῦ ἀνλίσσῃναι, ἵνα μὴ ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοντο. Καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβάς ἐσκήνου· ὁ δὲ Ξενοφῶν ἔχων τοὺς ἐπιλέκτους ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτῳ κώμῃ· καὶ οἱ ἄλλοι Ἕλληνες ἐν τοῖς ὀρείοις καλουμένοις Θραξὶ πλησίον κατεσκήνησαν.

12. Ἐκ τούτου ἡμέραι οὐ πολλαὶ διετρίβοντο, καὶ οἱ ἐκ τοῦ ὄρους Θράκες καταβαίνοντες πρὸς τὸν Σεύθην περὶ σπονδῶν καὶ ὁμήρων διεπράττοντο. Καὶ ὁ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθῃ ὅτι ἐν πονηροῖς τόποις σκηνῶν καὶ πλησίον εἶεν οἱ πολέμοι· ἡδιδόν τ' ἂν ἔξω αὐλίζεσθαι ἔφη ἐν ἐχυροῖς χωρίοις μᾶλλον ἢ ἐν τοῖς στεγνοῖς, ὥστε ἀπολέσθαι. 13. Ὁ δὲ θαρρεῖν ἐκέλευε καὶ ἔδειξεν ὁμήρους παρόντας αὐτῷ. Ἐδέοντο δὲ καὶ τοῦ Ξενοφώντος καταβαίνοντές τινας τῶν ἐκ τοῦ ὄρους συμπράξαι σφισι τὰς σπονδίας. Ὁ δ' ὡμολόγει καὶ θαρρεῖν ἐκέλευε καὶ ἡγγυᾶτο μηδὲν αὐτοὺς κακὸν πείσεσθαι πειδομένους Σεύθῃ. Οἱ δ' ἄρα ταῦτ' ἔλεγον κατασκοπῆς ἕνεκα.

14. Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπιούσαν νύκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. Καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλως τὰς οἰκίας σκότους ὄντος ἀνευρίσκειν ἐν ταῖς κώμαις· καὶ γὰρ αἱ οἰκίαι κύκλῳ περιεσταύρωντο μεγάλοις σταυροῖς τῶν προβάτων ἕνεκα. 15. Ἐπεὶ δ' ἐγένοντο κατὰ τὰς θύρας ἐκάστου τοῦ οἰκήματος, οἱ μὲν εἰσηκόντιζον, οἱ δὲ τοῖς σκυτάλοις ἔβαλλον, ἃ ἔχειν ἔφασαν ὡς ἀποκόψοντες τῶν δοράτων τὰς λόγχας· οἱ δὲ ἐνεπίμπρασαν· καὶ Ξενοφῶντα

ὀνομαστὶ καλοῦντες ἐξίοντα ἐκέλευον ἀποδνήσκειν, ἣ αὐτοῦ ἔφασαν κατακαυδέσθαι αὐτόν.

16. Καὶ ἤδη τε διὰ τοῦ ὀρόφου ἐφαίνετο πῦρ, καὶ ἐντεθω-
ρακισμένοι οἱ περὶ Ξενοφῶντα ἔνδον ἦσαν ἀσπίδας καὶ μαχαί-
ρας καὶ κράνη ἔχοντες, καὶ Σιλανὸς Μακέστιος ἐτών ἤδη ὡς
ὀκτωκαίδεκα ὧν σημαίνει τῇ σάλπιγγι· καὶ εὐθύς ἐκπηδῶσιν
ἐσπασμένοι τὰ ξίφη καὶ οἱ ἐκ τῶν ἄλλων σκηνωμάτων. 17.
Οἱ δὲ Θράκες φεύγουσιν, ὥσπερ δὴ τρόπος ἦν αὐτοῖς, ὅπισθεν
περιβαλλόμενοι τὰς πέλτας· καὶ αὐτῶν ὑπεραλλομένων τοὺς
σταυροὺς ἐλήφθησάν τινες κρεμασθέντες ἐνεχομένων τῶν
πελτῶν τοῖς σταυροῖς· οἱ δὲ καὶ ἀπέθανον διαμαρτόντες τῶν
ἐξόδων· οἱ δ' Ἑλληνες ἐδίωκον ἔξω τῆς κώμης. 18. Τῶν δὲ
Θυνῶν ὑποστραφέντες τινὲς ἐν τῷ σκότει τοὺς παρατρέχοντας
παρ' οἰκίαν καιομένην ἠκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκότους·
καὶ ἔτρωσαν Ἱερώνυμόν τε Εὐδοέα λοχαγόν καὶ Θεογένην
Δοκρὸν λοχαγόν· ἀπέθανε δὲ οὐδεὶς· κατεκαύθη μέντοι καὶ
ἐσθῆς τινων καὶ σκεύη. 19. Σεύθης δὲ ἦκε βοηθήσων σὺν
ἐπτὰ ἱππεῦσι τοῖς πρώτοις καὶ τὸν σαλπικτήν ἔχων τὸν
Θράκιον. Καὶ ἐπείπερ ἦσδετο, ὅσονπερ χρόνον ἐβοήθει,
τοσοῦτον καὶ τὸ κέρας ἐφθέγγετο αὐτῷ· ὥστε καὶ τοῦτο φό-
βον συμπαρέσχε τοῖς πολεμοῖς. Ἐπεὶ δ' ἦλθεν, ἐδεξιούτο
τε καὶ ἔλεγεν ὅτι οἶοιτο τεθνεώτας πολλοὺς εὐρήσειν.

20. Ἐκ τούτου ὁ Ξενοφῶν δεῖται τοὺς ὁμήρους τε αὐτῷ
παραδοῦναι καὶ ἐπὶ τὸ ὄρος εἰ βούλεται συστρατεῦεσθαι· εἰ
δὲ μή, αὐτὸν ἑᾶσαι. 21. Τῇ οὖν ὑστεραίᾳ παραδίδωσιν ὁ
Σεύθης τοὺς ὁμήρους, πρεσβυτέρους ἄνδρας ἤδη, τοὺς κρατί-
στους, ὡς ἔφασαν, τῶν ὀρεινῶν· καὶ αὐτὸς ἔρχεται σὺν τῇ
δυνάμει. Ἦδη δ' εἶχε καὶ τριπλασίαν δύναμιν ὁ Σεύθης·
ἐκ γὰρ τῶν Ὀδρυσῶν ἀκούοντες ἂ πράττοι ὁ Σεύθης πολλοὶ
κατέβαινον συστρατευσόμενοι. 22. Οἱ δὲ Θυνοὶ ἐπεὶ εἶδον
ὑπὸ τοῦ ὄρους πολλοὺς μὲν ὀπλίτας, πολλοὺς δὲ πελταστάς,
πολλοὺς δὲ ἱππεῖς, καταβάντες ἰκέτεον σπείσασθαι· καὶ
πάντα ὁμολόγουν ποιήσειν καὶ τὰ πιστὰ λαμβάνειν ἐκέλευον.
23. Ὁ δὲ Σεύθης καλέσας τὸν Ξενοφῶντα ἐπεδείκνυν ἂ λέ-
γοιεν· καὶ οὐκ ἔφη σπείσεσθαι, εἰ Ξενοφῶν βούλοιτο τιμω-

ρήσασθαι αὐτοὺς τῆς ἐπιδέσεως. 24. Ὁ δ' εἶπεν· Ἀλλ' ἔγωγε ἱκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὗτοι δοῦλοι ἔσονται αὐτ' ἐλευθέρων· συμβουλευέιν μέντοι ἔφθ' αὐτῷ τὸ λοιπὸν ὁμήρους λαμβάνειν τοὺς δυνατωτάτους κακὸν τι ποιεῖν, τοῖς δὲ γέροντας οἴκοι ἔαν. Οἱ μὲν οὖν ταύτῃ πάντες δὴ προσωμολόγουν.

CAP. V.

1. Ὑπερβάλλουσι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θρᾷκας εἰς τὸ Δέλτα καλούμενον· αὕτη δ' ἦν οὐκέτι ἀρχὴ Μαισάδου, ἀλλὰ Τήρους τοῦ Ὀδρύσου, ἀρχαίου τινός. 2. Καὶ ὁ Ἡρακλείδης ἐνταῦθα ἔχων τὴν τιμὴν τῆς λείας παρήν. Καὶ Σεύθης ἐξαγαγὼν ζεύγη ἡμιονικὰ τρία, (οὐ γὰρ ἦν πλείω,) τὰ δ' ἄλλα βοεικὰ, καλέσας Ξενοφῶντα ἐκέλευε λαβεῖν, τὰ δ' ἄλλα διανεῖμαι τοῖς στρατηγοῖς καὶ λοχαγοῖς. 3. Ξενοφῶν δὲ εἶπεν· Ἐμοὶ μὲν τοίνυν ἀρκεῖ καὶ αὐθις λαβεῖν· τούτοις δὲ τοῖς στρατηγοῖς δωροῦ οἱ σὺν ἐμοὶ ἠκολούθησαν καὶ λοχαγοῖς. 4. Καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τιμασίῳ ὁ Δαρδανεύς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομένιος, ἐν δὲ Φρυνίσκος ὁ Ἀχαιοῦ· τὰ δὲ βοεικὰ ζεύγη τοῖς λοχαγοῖς κατεμερίσθη. Τὸν δὲ μισθὸν ἀποδίδωσιν ἐξεληλυθότος ἤδη τοῦ μηνὸς εἴκοσι μόνον ἡμερῶν· ὁ γὰρ Ἡρακλείδης ἔλεγεν ὅτι οὐ πλείον ἐμπολήσαι. 5. Ὁ οὖν Ξενοφῶν ἀχθεσθεὶς εἶπεν ἐπομόσας· Δόκεῖς μοι, ὦ Ἡρακλείδη, οὐχ ὥς δεῖ κήδεσθαι Σεύθου· εἰ γὰρ ἐκῆδου, ἦκες ἂν φέρων πλήρη τὸν μισθὸν καὶ προσδανεισάμενος, εἰ μὴ ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ σαυτοῦ ἰμάτια.

6. Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε καὶ ἔδεισε μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθεῖν· καὶ ὅ τι ἐδύνατο ἀπὸ ταύτης τῆς ἡμέρας Ξενοφῶντα διέβαλλε πρὸς Σεύθην. 7. Οἱ μὲν δὴ στρατιώται Ξενοφῶντι ἐνεκάλουν ὅτι οὐκ εἶχον τὸν μισθόν· Σεύθης δὲ ἥχθετο αὐτῷ ὅτι ἐντόνως τοῖς στρατιώταις ἀπῆτει τὸν μισθόν. 8. Καὶ τέως μὲν αἰεὶ ἐμέμνητο ὥς ἐπειδὰν ἐπὶ θάλατταν ἀπέλθῃ, παραδώσοι αὐτῷ Βισάνθην καὶ Γάνου καὶ

Νέοι⁹ τείχος· ἀπὸ δὲ τούτου τοῦ χρόνου οὐδενὸς ἔτι τούτων ἐμέμνητο. Ὁ γὰρ Ἡρακλείδης καὶ τοῦτο διεβεβλήκει ὡς αὐκ ἀσφαλὲς εἶη τείχη παραδιδόναι ἀνδρὶ δύναμιν ἔχοντι.

9. Ἐκ τούτου ὁ μὲν Ξενοφῶν ἐβουλευέτο τί χρὴ ποιεῖν περὶ τοῦ ἔτι ἄνω στρατεύεσθαι· ὁ δ' Ἡρακλείδης εἰσαγαγὼν τοὺς ἄλλους στρατηγούς πρὸς Σεύθην λέγειν τε ἐκέλευεν αὐτοὺς ὅτι οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιὰν ἢ Ξενοφῶν, τὸν τε μισθὸν ὑπισχνεῖτο αὐτοῖς ἐντὸς ὀλίγων ἡμερῶν ἐκπλεων παρέσεσθαι δυοῖν μηνῶν· καὶ συστρατεύεσθαι ἐκέλευε. 10. Καὶ ὁ Τιμασίων εἶπεν· Ἐγὼ μὲν τοίνυν οὐδ' ἂν πέντε μηνῶν μισθὸς μέλλῃ εἶναι στρατευσαίμην ἂν ἄνευ Ξενοφώντος. Καὶ ὁ Φρυνίσκος καὶ Κλεάνωρ συνωμολόγουν τῷ Τιμασίῳ.

11. Ἐντεῦθεν ὁ Σεύθης ἐλοιδόρει τὸν Ἡρακλείδην ὅτι οὐ παρακαλεῖ καὶ Ξενοφῶντα. Ἐκ δὲ τούτου παρακαλοῦσιν αὐτὸν μόνον. Ὁ δὲ γνούς τοῦ Ἡρακλείδου τὴν πανουργίαν ὅτι βούλοιο αὐτὸν διαβάλλειν πρὸς τοὺς ἄλλους στρατηγούς· παρέρχεται λαβὼν τοὺς τε στρατηγούς πάντας καὶ τοὺς λοχαγούς. 12. Καὶ ἐπεὶ πάντες ἐπέσθησαν, συνεστρατεύοντο καὶ ἀφικνούνται ἐν δεξιᾷ ἔχοντες τὸν Πόντον διὰ τῶν Μελινοφάγων καλουμένων Θρακῶν εἰς τὸν Σαλμυδησσόν. Ἐνθα τῶν εἰς τὸν Πόντον πλεουσῶν νεῶν πολλαὶ ὀκέλλουσι καὶ ἐκπίπτουσι· τέναγος γάρ ἐστιν ἐπὶ πάμπῳλυ τῆς θαλάττης. 13. Καὶ οἱ Θράκες οἱ κατὰ ταῦτα οἰκούντες στήλας ὀρίσασθαι τὰ κατ' αὐτοὺς ἐκπίπτοντα ἕκαστοι ληΐζονται· τέως δ' ἔλεγον πρὶν ὀρίσασθαι ἀρπάζοντας πολλοὺς ὑπ' ἀλλήλων ἀποδνήσκειν. 14. Ἐνταῦθα εὗρισκοντο πολλὰ μὲν κλῖναι, πολλὰ δὲ κιβώτια, πολλὰ δὲ βίβλοι γεγραμμέναι, καὶ τᾶλλα πολλὰ ὅσα ἐν ξυλῖνοις τεύχεσι ναύκληροι ἄγουσιν. Ἐντεῦθεν ταῦτα καταστρεφάμενοι ἀπήγεσαν πάλιν. 15. Ἐνθα δὴ Σεύθης εἶχε στράτευμα ἥδη πλέον τοῦ Ἑλληνικοῦ· ἐκ τε γὰρ Ὀδρυσῶν πολὺ ἔτι πλείους καταβεβήκεσαν καὶ οἱ αἰεὶ πειδόμενοι συνεστρατεύοντο. Κατηυλίσθησαν δὲ ἐν τῷ πεδίῳ ὑπὲρ Σηλυβρίας ὅσον τριάκοντα σταδίους ἀπέχοντες τῆς θαλάττης. 16. Καὶ μισθὸς

μὲν οὐδεὶς πῶ ἐφαίνετο· πρὸς δὲ τὸν Ξενοφῶντα οἳ τε στρατιῶται παγγαλέπως εἶχον ὃ τε Σεύθης οὐκέτι οἰκείως διέκειτο, ἀλλ' ὅποτε συγγενέσθαι αὐτῷ βουλόμενος ἔλθοι, πολὺ καὶ ἤδη ἀσχολίαι ἐφαίνοντο.

CAP. VI.

1. Ἐν τούτῳ τῷ χρόνῳ σχεδὸν ἤδη δύο μηνῶν ὄντων ἀφικνούνται Χαρμῖνός τε ὁ Λάκων καὶ Πολύνικος παρὰ Θίβρωνος· καὶ λέγουσιν ὅτι Λακεδαιμονίοις δοκεῖ στρατεῦσθαι ἐπὶ Τισσαφέρην, καὶ Θίβρων ἐκπέπλευκεν ὥς πολεμήσων· καὶ δέεται ταύτης τῆς στρατιᾶς καὶ λέγει ὅτι δαρεϊκὸς ἐκάστῳ ἔσται μισθὸς τοῦ μηνός, καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατηγοῖς τετραμοιρία. 2. Ἐπεὶ δ' ἦλθον οἱ Λακεδαιμόνιοι, εὐθὺς ὁ Ἡρακλείδης πυθόμενος ὅτι ἐπὶ τὸ στράτευμα ἤκουσι λέγει τῷ Σεύθῃ ὅτι κάλλιστον γεγένηται· οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ στρατεύματος, σὺ δὲ οὐκέτι δέῃ· ἀποδιδούς δὲ τὸ στράτευμα χαριεῖ αὐτοῖς, σὲ δὲ οὐκέτι ἀπαιτήσουσι τὸν μισθόν, ἀλλ' ἀπαλλάσσονται ἐκ τῆς χώρας.

3. Ἀκούσας ταῦτα ὁ Σεύθης κελεύει παράγειν· καὶ ἐπεὶ εἶπον ὅτι ἐπὶ τὸ στράτευμα ἤκουσιν, ἔλεγεν ὅτι τὸ στράτευμα ἀποδίδωσι φίλος τε καὶ σύμμαχος εἶναι βούλεται, καλεῖ τε αὐτοὺς ἐπὶ ξενίᾳ. Καὶ ἐξένιζε μεγαλοπρέπως. Ξενοφῶντα δὲ οὐκ ἐκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα. 4. Ἐρωτῶντων δὲ τῶν Λακεδαιμονίων τίς ἀνὴρ εἶη Ξενοφῶν ἀπεκρίνατο ὅτι τὰ μὲν ἄλλα εἶη οὐ κακός, φιλοστρατιώτης δέ· καὶ διὰ τοῦτο χεῖρόν ἐστιν αὐτῷ. Καὶ οἱ εἶπον· Ἄλλ' ἡ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας; Καὶ ὁ Ἡρακλείδης· Πάνν μὲν οὖν, ἔφη. 5. Ἀρ' οὖν, ἔφασαν, μὴ καὶ ἡμῶν ἐναντιώσεται περὶ τῆς ἀπαγωγῆς; Ἄλλ' ἦν ὑμεῖς, ἔφη ὁ Ἡρακλείδης, συλλέξαντες αὐτοὺς ὑπόσχησθε τὸν μισθόν, ὀλίγον ἐκείνων προσχόντες ἀποδραμοῦνται σὺν ὑμῖν. 6. Πῶς οὖν ἂν, ἔφασαν, ἡμῶν συλλεγεῖν; Αὔριον ὑμᾶς, ἔφη ὁ Ἡρακλείδης,

πρωτὶ ἄξομεν πρὸς αὐτούς· καὶ οἶδα, ἔφη, ὅτι ἐπειδὴν ὑμᾶς ἰδῶσιν ἄσμενοι συνδραμοῦνται. Αὕτη μὲν ἡ ἡμέρα οὕτως ἔληξε.

7. Τῇ δ' ὑστεραία ἄγουσιν ἐπὶ τὸ στράτευμα τοὺς Λάκωνας Σεύθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιὰ· τῷ δὲ Λάκωνε ἐλεγέτην ὅτι Λακεδαιμονίοις δοκεῖ πολεμεῖν Τισσαφέρνει τῷ ὑμᾶς ἀδικήσαντι· ἦν οὖν ἤτε σὺν ἡμῖν, τὸν τε ἐχθρὸν τιμωρήσεσθε καὶ δαρεικὸν ἕκαστος οἴσει τοῦ μηνὸς ὑμῶν· λοχαγὸς δὲ τὸ διπλοῦν· στρατηγὸς δὲ τὸ τετραπλοῦν. 8. Καὶ οἱ στρατιῶται ἄσμενοί τε ἤκουσαν καὶ εὐδὺς ἀνίσταται τις τῶν Ἀρκάδων τοῦ Ξενοφῶντος κατηγορήσων. Παρὴν δὲ καὶ Σεύθης βουλόμενος εἰδέναι τί πραχθήσεται· καὶ ἐν ἐπηκόῳ εἰστήκει ἔχων ἑρμηνέα· ξυνίει δὲ καὶ αὐτὸς ἑλλημιστὶ τὰ πλείστα. 9. Ἐνθα δὴ λέγει ὁ Ἀρκάς· Ἀλλ' ἡμεῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάσαι ἀν ἡμεν παρ' ὑμῖν, εἰ μὴ Ξενοφῶν ἡμᾶς δεῦρο πείσας ἀπήγαγεν· ἔνθα δὴ ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι καὶ νύκτα καὶ ἡμέραν οὐδὲν πεπαύμεθα· ὁ δὲ τοὺς ἡμετέρους πόνους ἔχει· καὶ Σεύθης ἐκείνων μὲν ἰδίᾳ πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν. 10. Ὅστε ὃ γε πρῶτος λέγων ἐγὼ μὲν εἰ τοῦτον ἴδοιμι καταλευσθέντα καὶ δόντα δίκην ὧν ἡμᾶς περιεῖλκε, καὶ τὸν μισθὸν ἂν μοι δοκῶ ἔχειν καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἀχθεσθαι. Μετὰ τοῦτον ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος. Ἐκ δὲ τούτου Ξενοφῶν ἔλεξεν ὧδε·

11. Ἀλλὰ πάντα μὲν ἄρα ἀνδρωπον ὄντα προσδοκᾶν δεῖ, ὅποτε γε καὶ ἐγὼ νῦν ὑφ' ὑμῶν αἰτίας ἔχω ἐν ᾧ πλεῖστην προθυμίαν ἑμαυτῷ γε δοκῶ συνειδέναι περὶ ὑμᾶς παρεσχημένος. Ἀπετραπόμην μὲν γε ἤδη οἴκαδε ὠρμημένος, οὐ μὰ τὸν Δία οὔτοι συνθανόμενος ὑμᾶς εὖ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόροις εἶναι ὥς ὠφελήσων εἴ τι δυνατὸν. 12. Ἐπεὶ δ' ἤλθον, Σεύθου τουτουὶ πολλοὺς ἀγγέλους πρὸς ἐμὲ πέμποντος καὶ πολλὰ ὑπισχνουμένου μοι, εἰ πείσαιμι ὑμᾶς πρὸς αὐτὸν ἐλθεῖν, τοῦτο μὲν οὐκ ἐπεχείρησα ποιεῖν, ὥς αὐτοὶ ὑμεῖς ἐπίστασθε· ἦγον δ' ὅθεν ῥόμην τάχιστ' ἀν ὑμᾶς εἰς τὴν Ἀσίαν διαβῆναι. Ταῦτα γὰρ καὶ

βέλτιστα ἐνόμιζον ὑμῖν εἶναι καὶ ὑμᾶς ἤδειν βουλομένους. 13. Ἐπεὶ δὲ Ἀριστάρχος ἔλθων σὺν τριήρεσιν ἐκώλυε διαπλεῖν ἡμᾶς, ἐκ τούτου, ὅπερ εἰκὸς δήπου ἦν, συνέλεξα ὑμᾶς, ὅπως βουλευσαίμεθα ὃ τι χρὴ ποιεῖν. 14. Οὐκοῦν ὑμεῖς ἀκούοντες μὲν Ἀριστάρχου ἐπιτάττοντος ὑμῖν εἰς Χερβρόνησον πορεύεσθαι, ἀκούοντες δὲ Σεύδου πείθοντος ἑαυτῷ συστρατεύεσθαι, πάντες μὲν ἐλέγετε σὺν Σεύδῃ ἰέναι, πάντες δ' ἐψηφίσασθε ταῦτά. Τί οὖν ἐγὼ ἐνταῦθα ἠδίκησα ἀγαγὼν ὑμᾶς ἐνθα πᾶσιν ὑμῖν ἐδόκει; 15. Ἐπεὶ γε μὴν ψεύδεσθαι ἤρξατο Σεύδης περὶ τοῦ μισθοῦ, εἰ μὲν ἐπαίνῳ αὐτόν, δικαίως ἂν με καὶ αἰτιῶσθε καὶ μισοῖτε· εἰ δὲ πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὢν νῦν πάντων διαφορώτατός εἰμι, πῶς ἂν ἔτι δικαίως ὑμᾶς αἰρούμενος ἀντὶ Σεύδου ὑφ' ὑμῶν αἰτίαν ἔχοιμι περὶ ὧν πρὸς τοῦτον διαφέρομαι; 16. Ἄλλ' εἵποτε ἂν ὅτι ἔξεστι καὶ τὰ ὑμέτερα ἔχοντα παρὰ Σεύδου τεχνάζειν. Οὐκοῦν δήλον τοῦτό γε ὅτι εἴπερ ἐμοὶ ἐτέλει τι Σεύδης, οὐχ οὕτως ἐτέλει δήπου ὥς ὢν τε ἐμοὶ δοίη στεροῖτο καὶ ἄλλα ὑμῖν ἀποτίσειεν; Ἄλλ' οἶμαι εἰ ἐδίδου, ἐπὶ τούτῳ ἂν ἐδίδου ὅπως ἐμοὶ δοὺς μείον μὴ ἀποδοίῃ ὑμῖν τὸ πλεῖον. 17. Εἰ τοίνυν οὕτως ἔχειν οἶεσθε, ἔξεστιν ὑμῖν αὐτίκα μάλα ματαίαν ταύτην τὴν πράξιν ἀμφοτέροις ἡμῖν ποιῆσαι, ἐὰν πράττητε αὐτὸν τὰ χρήματα. Δήλον γὰρ ὅτι Σεύδης, εἰ ἔχω τι παρ' αὐτοῦ, ἀπαιτήσῃ με, καὶ ἀπαιτήσῃ μέντοι δικαίως, ἐὰν μὴ βεβαιῶ τὴν πράξιν αὐτῷ ἐφ' ἣ ἐδωροδόκουν. 18. Ἀλλὰ πολλοῦ μοι δοκῶ δεῖν τὰ ὑμέτερα ἔχειν· ὁμνύω γὰρ ὑμῖν θεοὺς ἅπαντας καὶ πάσας μηδὲ ἃ ἐμοὶ ἰδία ὑπέσχετο Σεύδης ἔχειν· πάρεστι δὲ καὶ αὐτὸς καὶ ἀκούων σὺνοιδε μοι εἰ ἐπιτορκῶ. 19. Ἴνα δὲ μᾶλλον θανατώσῃτε, συνεπόμενυμι μηδὲ δὲ οἱ ἄλλοι στρατηγοὶ ἔλαβον εἰληφέναι, μὴ τοίνυν μηδ' ὅσα τῶν λοχαγῶν ἐνοι. 20. Καὶ τί δὴ ταῦτα ἐποιοῦν; Ὡμην, ὦ ἄνδρες, ὅσῳ μᾶλλον συμφέροίμι τούτῳ τὴν τότε πενίαν, τοσοῦτῳ μᾶλλον αὐτὸν φίλον ποιήσεσθαι ὅποτε δυνασθεῖν. Ἐγὼ δὲ ἅμα τε αὐτὸν ὁρῶ εὖ πράττοντα, καὶ γιγνώσκω δὴ αὐτοῦ τὴν γνώμην. 21. Εἵποι δὴ τις ἂν. Οὐκοῦν αἰσχύνῃ οὕτω μωρῶς ἐξαπατῶμενος; Νοὶ μὰ Δία ἡσχυνόμην μέντοι,

εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην· φίλῳ δ' ὄντι ἐξαπα-
 τᾶν αἰσχίον μοι δοκεῖ εἶναι ἢ ἐξαπατάσθαι. 22. Ἐπεὶ εἰ γε
 πρὸς φίλους ἐστὶ φυλακή, πᾶσαν οἶδα ὑμᾶς φυλαξαμένους ὡς
 μὴ παρασχεῖν τούτῳ πρόφασιν δικαίαν μὴ ἀποδιδόναι ὑμῖν
 ἂ ὑπέσχετο· οὔτε γὰρ ἡδίκησαμεν τοῦτον οὐδὲν οὔτε κατε-
 βλακεύσαμεν τὰ τούτου οὔτε μὴν κατεδειλιάσαμεν οὐδὲν ἐφ'
 ὃ τι ἡμᾶς οὗτος παρεκάλεσεν. 23. Ἀλλά, φαίητε ἄν, ἔδει
 τὰ ἐνέχυρα τότε λαβεῖν, ὡς μὴδὲ εἰ ἐβούλετο ἐδύνατο ἐξαπα-
 τᾶν· Πρὸς ταῦτα δὲ ἀκούσατε ἂ ἐγὼ οὐκ ἂν ποτε εἶπον
 τούτου ἐναντίον, εἰ μὴ μοι παντάπασιν ἀγνώμονες ἐδοκίετε
 εἶναι ἢ λίαν εἰς ἐμὲ ἀχάριστοι. 24. Ἀναμνήσθητε γὰρ ἐν
 ποίοις τισὶ πράγμασιν ὄντες ἐτυγχάνετε, ἐξ ὧν ὑμᾶς ἐγὼ
 ἀνήγαγον πρὸς Σεύθην. Οὐκ εἰς μὲν Πέρινδον, εἰ προσίοιτε
 τῇ πόλει, Ἀρίσταρχος ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἶα εἰσιέναι
 ἀποκλείσας τὰς πύλας, ὑπαῖθριοι δὲ ἕξω ἐστρατοπεδεύετε,
 μέσος δὲ χειμῶν ἦν, ἀγορᾷ δὲ ἐχρήσθε σπάνια μὲν ὀρώντες
 τὰ ὦνια, σπάνια δὲ ἔχοντες ὅτων ὠνήσεσθε; 25. Ἀνάγκη
 δὲ ἦν μένειν ἐπὶ Θράκης· τριήρεις γὰρ ἐφορμοῦσαι ἐκώλουν
 διαπλεῖν· εἰ δὲ μένοι τις, ἐν πολέμῳ εἶναι, ἔνθα πολλοὶ μὲν
 ἵππεῖς ἦσαν ἐναντίοι, πολλοὶ δὲ πελτασταί. 26. Ἡμῖν δὲ
 ὀπλιτικὸν μὲν ἦν ὃ ἄνθρωποι μὲν ἰόντες ἐπὶ τὰς κώμας ἴσως ἂν
 ἐδυνάμεθα σίτον λαμβάνειν οὐδὲν τι ἄφθονον· ὅτῳ δὲ διώ-
 κοντες ἂν ἢ ἀνδράποδα ἢ πρόβατα κατελαμβάνομεν οὐκ ἦν
 ἡμῖν· οὔτε γὰρ ἵππικόν οὔτε πελταστικὸν ἔτι ἐγὼ συνεστη-
 κὸς κατέλαβον παρ' ὑμῖν. 27. Εἰ οὖν ἐν τοιαύτῃ ἀνάγκῃ
 ὄντων ὑμῶν μὴδ' ὄντιναοῦν μισθὸν προσαιτήσας Σεύθην
 σύμμαχον ὑμῖν προσέλαβον, ἔχοντα καὶ ἱππέας καὶ πελτα-
 σταὶς ὧν ὑμεῖς προσεδείσθε, ἢ κακῶς ἂν ἐδόκουν ὑμῖν βεβου-
 λεῦσθαι πρὸ ὑμῶν; 28. Τούτων γὰρ δήπου κοινωνήσαντες
 καὶ σίτον ἀφθονώτερον ἐν ταῖς κώμαις εὐρίσκετε διὰ τὸ
 ἀναγκάζεσθαι τοὺς Θράκας κατὰ σπονδὴν μᾶλλον φεύγειν,
 καὶ προβάτων καὶ ἀνδραπόδων μᾶλλον μετέσχετε. 29. Καὶ
 πολέμιον οὐκέτι οὐδένα ἐωρῶμεν ἐπειδὴ τὸ ἱππικὸν ἡμῖν
 προσεγένετο· τῶς δὲ θαρσαλέως ἡμῖν ἐφείποντο οἱ πολέμιοι
 καὶ ἱππικῶ καὶ πελταστικῶ κωλύοντες μηδαμὴ κατ' ὀλίγους

ἀποσκεδαννύμενους τὰ ἐπιτήδεια ἀφθονώτερα ἡμᾶς πορίζεσθαι. 30. Εἰ δὲ δὴ ὁ συμπαρέχων ὑμῖν ταύτην τὴν ἀσφάλειαν μὴ πάνυ πολὺν μισθὸν προσετέλει τῆς ἀσφαλείας, τοῦτο δὴ τὸ σχέτλιον πάθημα, καὶ διὰ τοῦτο οὐδαμῇ οἶσθε χρῆναι ζῶντα ἐμὲ εἶναι εἶναι ; 31. Νῦν δὲ δὴ πῶς ἀπέρχεσθε ; Οὐ διαχειμάσαντες μὲν ἐν ἀφθόνοις τοῖς ἐπιτηδεύουσιν, περιττὸν δ' ἔχοντες τοῦτο εἴ τι ἐλάβετε παρὰ Σεύθου ; Τὰ γὰρ τῶν πολεμίων ἔδαπανάτε. Καὶ ταῦτα πράττοντες οὔτε ἄνδρας ἐπείδετε ὑμῶν αὐτῶν ἀποθανόντας οὔτε ζῶντας ἀπεβάλετε. 32. Εἰ δὲ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρβάρους ἐπέπρακτο ὑμῖν, οὐ καὶ ἐκεῖνο σὼν ἔχετε καὶ πρὸς ἐκείνοις νῦν ἄλλην εὐκλειαν προσειλήφατε καὶ τοὺς ἐν τῇ Εὐρώπῃ Θρᾶκας ἐφ' οὓς ἐστρατεύσασθε κρατήσαντες ; Ἐγὼ μὲν ὑμᾶς φημι δικαίως ἂν ὧν ἐμοὶ χαλεπαίνετε τούτων τοῖς θεοῖς χάριν εἶδέναι ὡς ἀγαθῶν. 33. Καὶ τὰ μὲν δὴ ὑμέτερα τοιαῦτα. Ἄγετε δὲ πρὸς θεῶν καὶ τὰ ἐμὰ σκέψασθε ὡς ἔχει. Ἐγὼ γὰρ ὅτε μὲν πρότερον ἀπήρα οἴκαδε, ἔχων μὲν ἔπαινον πολὺν πρὸς ὑμῶν ἀπεπορευόμην, ἔχων δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων Ἑλλήνων εὐκλειαν· ἐπιστευόμην δὲ ὑπὸ Λακεδαιμονίων· οὐ γὰρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς. 34. Νῦν δ' ἀπέρχομαι πρὸς μὲν Λακεδαιμονίους ὑφ' ὑμῶν διαβεβλημένος, Σεύθῳ δὲ ἀπηχθὴς ὑπὲρ ὑμῶν, ὃν ἡλιπίζον εὖ ποιήσας μεθ' ὑμῶν ἀποστροφὴν καὶ ἐμοὶ καλὴν καὶ παισίν, εἰ γένοιτο, καταθήσεσθαι. 35. Ὑμεῖς δ' ὑπὲρ ὧν ἐγὼ ἀπήχθην τε πλείστα καὶ ταῦτα πολὺ κρείττοσιν ἐμαντοῦ, πραγματευόμενός τε οὐδὲ νῦν πῶ πέπαυμαι ὃ τι δύναμαι ἀγαθὸν ὑμῖν, τοιαύτην ἔχετε γνώμην περὶ ἐμοῦ. 36. Ἄλλ' ἔχετε μὲν με οὔτε φεύγοντα λαβόντες οὔτε ἀποδιδράσκοντα· ἦν δὲ ποιήσητε ἃ λέγετε, ἵστε ὅτι ἄνδρα κατακεκανότες ἔσεσθε πολλὰ μὲν δὴ πρὸ ὑμῶν ἀγρυπνήσαντα, πολλὰ δὲ σὺν ὑμῖν πονήσαντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος· θεῶν δὲ ἴλεων ὄντων καὶ τρόπαια βαρβάρων πολλὰ δὴ σὺν ὑμῖν στησάμενον· ὅπως δέ γε μηδενὶ τῶν Ἑλλήνων πολέμιοι γένοισθε, πᾶν ὅσον ἐγὼ ἐδυνάμην πρὸς ὑμᾶς διατεινάμενον. 37. Καὶ γὰρ οὖν νῦν ὑμῖν ἔξεστιν ἀνεπι-

λήπτως πορεύεσθαι ὅπη ἂν ἔλησθε καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὑμεῖς δέ, ὅτε πολλὰ ὑμῖν εὐπορία φαίνεται, καὶ πλείτε ἔνθα δὴ ἐπεθυμεῖτε πάλαι, δέονταί τε ὑμῶν οἱ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται, ἡγεμόνες δὲ ἡκουσι Λακεδαιμόνιοι οἱ κράτιστοι νομιζόμενοι εἶναι, νῦν δὴ καιρὸς ὑμῖν δοκεῖ εἶναι ὡς τάχιστα ἐμὲ κατακανεῖν; 38. Οὐ μὴν ὅτε γε ἐν τοῖς ἀπόροις ἦμεν, ὧ πάντων μνημονικώτατοι, ἀλλὰ καὶ πατέρα ἐμὲ ἐκαλεῖτε καὶ ἂν ὡς εὐεργέτου μεμνησθαι ὑπισχνείσθε. Οὐ μέντοι ἀγνώμονες οὐδ' οὗτοί εἰσιν οἱ νῦν ἡκοντες ἐφ' ὑμᾶς· ὥστε, ὡς ἐγὼ οἶμαι, οὐδὲ τούτοις δοκεῖτε βελτίονες εἶναι τοιοῦτοι ὄντες περὶ ἐμέ. Ταῦτ' εἰπὼν ἐπαύσατο.

39. Χαρμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν οὕτως· Ἄλλ' ἐμοὶ μέντοι, ὦ ἄνδρες, οὐ δικαίως δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν· ἔχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρήσαι. Σεύδης γὰρ ἐρωτῶντος ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφώντος· τίς ἀνὴρ εἴη ἄλλο μὲν οὐδὲν εἶχε μέμψασθαι, ἄγαν δὲ φιλοστρατιώτην ἔφη αὐτὸν εἶναι· διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων καὶ πρὸς αὐτοῦ. 40. Ἀναστὰς ἐπὶ τούτῳ Εὐρύλοχος Λουσιάτης Ἀρκὰς εἶπε· Καὶ δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο ὑμᾶς πρῶτον ἡμῶν στρατηγήσαι, παρὰ Σεύδου ἡμῖν τὸν μισθὸν ἀναπράξαι ἢ ἐκόντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν. 41. Πολυκράτης δὲ Ἀθηναῖος εἶπεν ἀναστὰς ὑπὲρ Ξενοφώντος· Ὅρῳ γε μὴν, ἔφη, ὦ ἄνδρες, καὶ Ἡρακλεῖδην ἐνταῦθα παρόντα· ὃς παραλαβὼν τὰ χρήματα ἃ ἡμεῖς ἐποιήσαμεν, ταῦτα ἀποδόμενος οὔτε Σεύδῃ ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα, ἀλλ' αὐτὸς κλέψας πέπαται. Ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ· οὐ γὰρ δὴ οὗτός γε, ἔφη, Θρᾷξ ἐστίν, ἀλλὰ Ἕλληνας ἀδικεῖ.

42. Ταῦτα ἀκούσας ὁ Ἡρακλείδης μάλα ἐξεπλόγη· καὶ προσελθὼν τῷ Σεύδῃ λέγει· Ἡμεῖς ἦν σωφρονῶμεν, ἀπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους ὄχοντο ἀπελαύνοντες εἰς τὸ ἐαυτῶν στρατόπεδον. 43. Καὶ ἐντεῦθεν Σεύδης πέμπει Ἀβροξέλην τὸν

ἑαυτοῦ ἑρμηνέα πρὸς Ξενοφῶντα καὶ κελεύει αὐτὸν καταμεῖναι παρ' ἑαυτῷ ἔχοντα χιλούς ὀπλίτας· καὶ ὑπισχνεῖται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ θάλαττῃ καὶ τᾶλλα ἃ ὑπέσχετο. Καὶ ἐν ἀπορρήτῳ ποιησάμενος λέγει ὅτι ἀκήκοε Πολυνίκου ὥς εἰ ὑποχείριος ἔσται Λακεδαιμονίοις, σαφῶς ἀποθανοῖτο ὑπὸ Θίβρωνος. 44. Ἐπέστελλον δὲ ταῦτα καὶ ἄλλοι πολλοὶ τῷ Ξενοφῶντι ὥς διαβεβλημένος εἴη καὶ φυλάττεσθαι δέοι. Ὁ δ' ἀκούων ταῦτα δύο ἱερεῖα λαβὼν ἔδυε τῷ Διὶ τῷ βασιλεῖ ποτερά οἱ λῶν καὶ ἄμεινον εἴη μένειν παρὰ Σεύθῃ ἐφ' οἷς Σεύθης λέγει ἡ ἀπίκναι σὺν τῷ στρατεύματι. Ἀναίρει δὲ αὐτῷ ἀπίκναι.

CAP. VII.

- 1. Ἐντεῦθεν Σεύθης μὲν ἀπεστρατοπεδεύσατο προσωτέρω· οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κώμας ὅθεν ἔμελλον πλεῖστα ἐπιστιστάμενοι ἐπὶ θάλατταν ἥξειν. Αἱ δὲ κώμαι αὐταὶ ἦσαν δεδομέναι ὑπὸ Σεύθου Μηδοσάδῃ. 2. Ὅρων οὖν ὁ Μηδοσάδης δαπανώμενα τὰ ἑαυτοῦ ἐν ταῖς κώμαις ὑπὸ τῶν Ἑλλήνων χαλεπῶς ἔφερε· καὶ λαβὼν ἄνδρα Ὀδρύσην δυνατώτατον τῶν ἄνωθεν καταβεβηκότων καὶ ἰππέας ὅσον τριάκοντα ἔρχεται καὶ προκαλεῖται Ξενοφῶντα ἐκ τοῦ Ἑλληνικοῦ στρατεύματος. Καὶ ὃς λαβὼν τινες τῶν λοχαγῶν καὶ ἄλλους τῶν ἐπιτηδείων προσέρχεται. 3. Ἐνθα δὴ λέγει Μηδοσάδης· Ἀδικεῖτε, ὦ Ξενοφῶν, τὰς ἡμετέρας κώμας πορνοῦντες. Προλέγομεν οὖν ὑμῖν, ἐγὼ τε ὑπὲρ Σεύθου καὶ ὅδε ὁ ἄνθρωπος παρὰ Μηδόκου ἦκων τοῦ ἄνω βασιλέως, ἀπίκναι ἐκ τῆς χώρας· εἰ δὲ μή, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ' ἐὰν ποιήτε κακῶς τὴν ἡμετέραν χώραν, ὥς πολεμίους ἀλεξισόμεθα.

4. Ὁ δὲ Ξενοφῶν ἀκούσας ταῦτα εἶπεν· Ἀλλὰ σοὶ μὲν τοιαῦτα λέγοντι καὶ ἀποκρίνασθαι χαλεπὸν· τοῦδε δὲ ἕνεκα τοῦ νεανίσκου λέξω, ἵν' εἰδῇ, οἷοί τε ὑμεῖς ἐστέ καὶ οἷοι ἡμεῖς. 5. Ἡμεῖς μὲν γάρ, ἔφη, πρὶν ὑμῖν φίλοι γενέσθαι ἐπορευόμεθα διὰ ταύτης τῆς χώρας ὅποι ἐβουλόμεθα, ἣν μὲν ἐθέλοισιν

πορδοῦντες, ἣν δ' ἐθέλομεν καίοντες. 6. Καὶ σὺ ὁπότε πρὸς ἡμᾶς ἔλθοις πρεσβεύων, ἡλλίξου τότε παρ' ἡμῖν οὐδένα φοβούμενος τῶν πολεμίων. Ἵμεῖς δὲ οὐκ ἦτε εἰς τήνδε τὴν χώραν, ἢ εἴ ποτε ἔλθοιτε ὡς ἐν κρειττόνων χώρα ἡλλίξεσθε ἐγκεχαλινωμένοις τοῖς ἵπποις. 7. Ἐπεὶ δὲ ἡμῖν φίλοι ἐγένεσθε καὶ δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν, νῦν δὴ ἐξελαύνετε ἡμᾶς ἐκ τήσδε τῆς χώρας ἣν παρ' ἡμῶν ἐχόντων κατὰ κράτος παρελάβετε· ὡς γὰρ αὐτὸς οἶσθα, οἱ πολέμιοι οὐχ ἱκανοὶ ἦσαν ἡμᾶς ἐξελαύνειν. 8. Καὶ οὐχ ὅπως δῶρα δούς καὶ εὖ ποιήσας ἀνδ' ὧν εὖ ἔπαθες ἀξιοῖς ἡμᾶς ἀποπέμψασθαι, ἀλλ' ἀποπορευομένους ἡμᾶς οὐδ' ἐναυλισθῆναι ὅσον δύνασαι ἐπιτρέπεις. 9. Καὶ ταῦτα λέγων οὔτε θεοὺς αἰσχύνη οὔτε τόνδε τὸν ἄνδρα, δς νῦν μὲν σε ὀρᾷ πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον γενέσθαι ἀπὸ ληστείας τὸν βίον ἔχοντα, ὡς αὐτὸς ἔφησθα. 10. Ἀτὰρ τί καὶ πρὸς ἐμὲ λέγεις ταῦτα; ἔφη· οὐ γὰρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι, οἱς ὑμεῖς παρεδώκατε τὸ στράτευμα ἀπαγαγεῖν οὐδὲν ἐμὲ παρακαλέσαντες, ὧ δαυμαστότατοι, ὅπως ὥσπερ ἀπηχθανόμην αὐτοῖς ὅτε πρὸς ὑμᾶς ἦγον, οὕτω καὶ χαρισαίμην νῦν ἀποδιδούς.

11. Ἐπεὶ δὲ ταῦτα ἤκουσεν ὁ Ὀδρύσης, εἶπεν· Ἐγὼ μὲν, ὦ Μηδόσαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνης ἀκούων ταῦτα. Καὶ εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι· καὶ νῦν ἄπειμι· οὐδὲ γὰρ ἂν Μηδοκός με ὁ βασιλεὺς ἐπαινοίη, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας. 12. Ταῦτ' εἰπὼν ἀναβὰς ἐπὶ τὸν ἵππον ἀπήλαυνε καὶ σὺν αὐτῷ οἱ ἄλλοι ἵππεῖς πλὴν τεττάρων ἢ πέντε. Ὁ δὲ Μηδοσάδης, ἐλύπει γὰρ αὐτὸν ἡ χώρα πορδομένη ἐκέλευε τὸν Ξενοφῶντα καλέσαι τῷ Λακεδαιμονίῳ. 13. Καὶ δς λαβὼν τοὺς ἐπιτηδειοτάτους προσῆλθε τῷ Χαρμίνῳ καὶ Πολυνίκῳ καὶ ἔλεξεν ὅτι καλεῖ αὐτοὺς Μηδοσάδης προερῶν ἀπερ αὐτῷ, ἀπιέναι ἐκ τῆς χώρας. 14. Οἶμαι ἂν οὖν, ἔφη, ὑμᾶς ἀπολαβεῖν τῇ στρατιᾷ τὸν ὀφειλόμενον μισθόν, εἰ εἴποιτε ὅτι δεδέηται ὑμῶν ἡ στρατιὰ συναναπράξαι τὸν μισθὸν ἢ παρὰ ἐκόντος ἢ παρὰ ἄκοντος Σεύδου· καὶ ὅτι τούτων τυχόντες προθύμως ἂν συνέπεσθαι ὑμῖν φασι· καὶ ὅτι δίκαια ὑμῖν δο-

κοῦσι λέγειν· καὶ ὅτι ὑπέσχεσθε αὐτοῖς τότε ἀπιέναι ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται. 15. Ἀκούσαντες οἱ Λάκωνες ταῦτα ἔφασαν ἐρεῖν καὶ ἄλλα ὅποια ἂν δύνωνται κράτιστα· καὶ εἰδὺς ἐπορεύοντο ἔχοντες πάντας τοὺς ἐπικαιρίους. Ἐλθὼν δ' ἔλεξε Χαρμῖνος· Εἰ μὲν σύ τι ἔχεις, ὦ Μηδόσαδες, πρὸς ἡμᾶς λέγειν· εἰ δὲ μή, ἡμεῖς πρὸς σέ ἔχομεν. 16. Ὁ δὲ Μηδοσάδης μάλα δὴ ὑφειμένως· Ἀλλ' ἐγὼ μὲν λέγω, ἔφη, καὶ Σεύθης τὰ αὐτά, ὅτι ἀξιούμεν τοὺς φίλους ἡμῶν γεγεννημένους μὴ κακῶς πᾶσχειν ὑφ' ὑμῶν· ὃ τι γὰρ ἂν τοὺς κακῶς ποιήτε ἡμᾶς ἤδη ποιεῖτε· ἡμέτεροι γάρ εἰσιν. 17. Ἡμεῖς τοίνυν, ἔφασαν οἱ Λάκωνες, ἀπλοῖμεν ἂν ὁπότε τὸν μισθὸν ἔχοιεν οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ μή, ἐρχόμεθα μὲν καὶ νῦν βοηθήσοντες τούτοις καὶ τιμωρησόμενοι ἄνδρας οἱ τούτους παρὰ τοὺς ὄρκους ἠδίκησαν· ἦν δὲ δὴ καὶ ὑμεῖς τοιοῦτοι ἦτε ἐνθὺνδε ἀρξόμεθα τὰ δίκαια λαμβάνειν. 18. Ὁ δὲ Ξενοφῶν εἶπεν· Ἐθέλοιτε δ' ἂν τούτοις, ὦ Μηδόσαδες, ἐπιτρέψαι, ἐπειδὴ φίλους ἔφατε εἶναι ὑμῖν, ἐν ᾗ τῇ χώρᾳ ἐσμέν, ὁπότερα ἂν ψηφίσωνται εἰδ' ὑμᾶς προσῆκεν ἐκ τῆς χώρας ἀπιέναι εἰδ' ἡμᾶς; 19. Ὁ δὲ ταῦτα μὲν οὐκ ἔφη, ἐκέλευε δὲ μάλιστα μὲν αὐτῷ τῷ Λάκωνι ἐλθεῖν παρὰ Σεύθην περὶ τοῦ μισθοῦ, καὶ οἶεσθαι ἂν Σεύθην πείσαι· εἰ δὲ μή, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξειν ὑπισχνεῖτο· ἐδέετο δὲ τὰς κόμας μὴ καίειν. 20. Ἐντεῦθεν πέμπουσι Ξενοφῶντα καὶ σὺν αὐτῷ οἱ ἐδόκουν ἐπιτηδεϊότατοι εἶναι. Ὁ δ' ἐλθὼν λέγει πρὸς Σεύθην·

21. Οὐδὲν ἀπαιτήσων, ὦ Σεύθη, πάρειμι ἀλλὰ διδάξων ἦν δύνωμαι ὥς οὐ δικαίως μοι ἡχθέσθης ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπήτην σε ἢ προθύμως ὑπέσχου αὐτοῖς· σοὶ γὰρ ἔγωγε οὐχ ἥττον ἐνόμιζον συμφέρον εἶναι ἀποδοῦναι ἢ ἐκέλευς ἀπολαβεῖν. 22. Πρῶτον μὲν γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερεῖν σε τούτους καταστήσαντας, ἐπεὶ γε βασιλέα σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν ἀνθρώπων· ὥστε οὐχ οἷόν τέ σοι λανθάνειν οὔτε ἦν τι καλὸν οὔτε ἦν τι αἰσχρὸν ποιήσης. 23. Τοιοῦτῳ δ' ὄντι ἀνδρὶ μέγα μὲν μοι ἐδόκει εἶναι μὴ δοκεῖν ἀχαρίστως ἀποπέμψασθαι ἄνδρας

εὐεργέτας, μέγα δ' εὖ ἀκούειν ὑπὸ ἐξακισχιλίων ἀνθρώπων· τὸ δὲ μέγιστον μηδαμῶς ἄπιστον σαυτὸν καταστήσαι ὃ τι λέγοις. 24. Ὅρῳ γὰρ τῶν μὲν ἀπίστων ματαίους καὶ ἀδυνάτους καὶ ἀτίμους τοὺς λόγους πλανωμένους· οἱ δ' ἂν φανεροὶ ὦσιν ἀλήθειαν ἀσκοῦντες, τούτων οἱ λόγοι, ἦν τι δέωνται, οὐδὲν μείον δύνανται ἀνύσασθαι ἢ ἄλλων ἡ βία· ἦν τέ τινας σωφρονίζειν βούλωνται, γιγνώσκω τὰς τούτων ἀπειλὰς οὐχ ἥττον σωφρονιζούσας ἢ ἄλλων τὸ ἤδη κολλάζειν· ἦν τέ τῷ τι ὑπισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπράττονται ἢ ἄλλοι παραχρῆμα διδόντες. 25. Ἀναμνήσθητι δὲ καὶ σὺ τί προτελέσας ἡμῖν συμμάχους ἡμᾶς ἔλαβες. Οἶσθ' ὅτι οὐδέν· ἀλλὰ πιστευθεὶς ἀληθεύσειν ἃ ἔλεγες ἐπήρας τοσούτους ἀνθρώπους συστρατεύσασθαι τε καὶ συγκατεργάσασθαι σοι ἀρχὴν οὐ τριάκοντα μόνον ἄξίαν ταλάντων, ὅσα οἴονται δεῖν οὗτοι νῦν ἀπολαβεῖν, ἀλλὰ πολλαπλασίῳν. 26. Οὐκοῦν τοῦτο μὲν πρῶτον τὸ πιστεύεσθαι σε τὸ καὶ τὴν βασιλείαν σοι κατεργασάμενον τούτων τῶν χρημάτων ὑπὸ σοῦ πιπράσκειται. 27. Ἴδὲ δὴ ἀναμνήσθητι πῶς μέγα ἡγοῦ τότε καταπράξασθαι ἃ νῦν καταστρεφάμενος ἔχεις. Ἐγὼ μὲν εὖ οἶδ' ὅτι εὖξω ἂν τὰ νῦν πεπραγμένα μᾶλλον σοι καταπραχθῆναι ἢ πολλαπλάσια τούτων τῶν χρημάτων γενέσθαι. 28. Ἐμοὶ τοίνυν μείζον βλάβος καὶ αἰσχίον δοκεῖ εἶναι τὸ ταῦτα νῦν μὴ κατασχεῖν ἢ τότε μὴ λαβεῖν, ὅσῳ περ χαλεπώτερον ἐκ πλουσίου πένητα γενέσθαι ἢ τὴν ἀρχὴν μὴ πλουτῆσαι· καὶ ὅσῳ λυπηρότερον ἐκ βασιλέως ιδιώτην φανῆναι ἢ ἀρχὴν μὴ βασιλεύσαι. 29. Οὐκοῦν ἐπίστασαι μὲν ὅτι οἱ νῦν σοι ὑπήκοοι γεινόμενοι οὐ φίλα τῇ σῇ ἐπέειδθησαν ὑπὸ σοῦ ἄρχεσθαι ἀλλ' ἀνάγκη· καὶ ὅτι ἐπιχειροῖεν ἂν πάλιν ἐλεύθεροι γίγνεσθαι, εἰ μὴ τις αὐτοὺς φόβος κατέχοι. 30. Ποτέρως οὖν οἶε μᾶλλον ἂν φοβείσθαι τε αὐτοὺς καὶ φρονεῖν τὰ πρὸς σε, εἰ ὀρφέν σοι τοὺς στρατιώτας οὕτω διακειμένους ὥς νῦν τε μένοντας ἂν εἰ σὺ κελεύεις, αὐθὺς τ' ἂν ταχὺ ἐλθόντας εἰ δέοι, ἄλλους τε τούτων περὶ σοῦ ἀκούοντας πολλὰ ἀγαθὰ ταχὺ ἂν σοι ὁπότε βούλοιο παραγενέσθαι· ἢ ἐκ καταδοξάσειαν μήτε ἂν ἄλλους σοι ἐλθεῖν δι' ἀπιστίαν ἐκ τῶν νῦν

γεγενημένων τούτους τε αὐτοῖς εὐνουστέρους εἶναι ἢ σοί ; 31. Ἀλλὰ μὴν οὐδὲν πλήθει γε ἡμῶν λειψθέντες ὑπέϊξαν σοι, ἀλλὰ προστάτων ἀπορία. Οὐκοῦν νῦν καὶ τοῦτο κίνδυνος μὴ λάβωσι προστάτας αὐτῶν τινας τούτων οἱ νομίζουσιν ὑπὸ σοῦ ᾠδικεῖσθαι, ἢ καὶ τούτων κρείττονας τοὺς Λακεδαιμονίους, ἐὰν οἱ μὲν στρατιῶται ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι, ἂν τὰ παρὰ σοῦ νῦν ἀναπράξωσιν, οἱ δὲ Λακεδαιμόνιοι διὰ τὸ δεῖσθαι τῆς στρατιᾶς συναινέσωσιν αὐτοῖς ταῦτα. 32. Ὅτι γε μὴν οἱ ὑπὸ σοὶ Θράκες γενόμενοι πολὺ ἂν προθυμότερον ἴοιεν ἐπὶ σέ ἢ σὺν σοὶ οὐκ ᾄδῃλον· σοῦ μὲν γὰρ κρατοῦντος δουλεία ὑπάρχει αὐτοῖς· κρατουμένου δέ σου ἐλευθερία. 33. Εἰ δὲ καὶ τῆς χώρας προνοεῖσθαι ἤδη τι δεῖ ὡς σῆς οὔσης, ποτέρως ἂν οἶε ἀπαθῆναι κακῶν μᾶλλον αὐτὴν εἶναι εἰ οὗτοι οἱ στρατιῶται ἀπολαβόντες ἢ ἐγκαλοῦσιν εἰρήνην καταλιπόντες οἴχονται, ἢ εἰ οὗτοι τε μένοιεν ὡς ἐν πολεμίᾳ σύ τε ἄλλους περὶ πολλοῦ πλείονας τούτων ἔχων ἀντιστρατοπεδεύεσθαι δεομένους τῶν ἐπιτηδεῶν ; 34. Ἀργύριον δὲ ποτέρως ἂν πλείον ἀναλωθεῖν, εἰ τούτοις τὸ ὀφειλόμενον ἀποδοθεῖν, ἢ εἰ ταῦτα τε ὀφείλοιστο ἄλλους τε κρείττονας τούτων δέοι σε μισθοῦσθαι ; 35. Ἀλλὰ γὰρ Ἡρακλείδῃ, ὡς πρὸς ἐμέ ἐδήλου, πάμπολλυ δοκεῖ τοῦτο τὸ ἀργύριον εἶναι. Ἡ μὴν πολὺ γέ ἐστιν ἑλαττον νῦν σοι καὶ λαβεῖν τοῦτο καὶ ἀποδοῦναι, ἢ πρὶν ἡμᾶς ἐλθεῖν πρὸς σέ, τὸ δέκατον τούτου μέρος. 36. Οὐ γὰρ ἀρεθμός ἐστιν ὁ ὀρίζων τὸ πολὺ καὶ τὸ ὀλίγον; ἀλλ' ἡ δύναμις τοῦ τε ἀποδιδόντος καὶ τοῦ λαμβάνοντος. Σοὶ δὲ νῦν ἢ κατ' ἐν αὐτῶν πρόσσδος πλείων ἐσται ἢ ἔμπροσθεν τὰ παρόντα ἃ ἐκέκτησο. 37. Ἐγὼ μὲν, ὦ Σεύδῃ, ταῦτα ὡς φίλου ὄντος σοι προνοοῦμην, ὅπως σύ τε ἄξιος δοκοῖς εἶναι ὧν οἱ θεοὶ σοι ἔδωκαν ἀγαθῶν ἐγὼ τε μὴ διαφθαρεῖν ἐν τῇ στρατιᾷ. 38. Εὐ γὰρ ἴσθι ὅτι νῦν ἐγὼ οὗτ' ἂν ἐχθρὸν βουλόμενος κακῶς ποιῆσαι δυνηθεῖν σὺν ταύτῃ τῇ στρατιᾷ οὗτ' ἂν εἰ σοι πάλιν βουλομένη βοηθῆσαι, ἱκανὸς ἂν γενοίμην. Οὕτω γὰρ πρὸς με ἡ στρατιὰ διάκειται. 39. Καίτοι αὐτὸν σε μάρτυρα σὺν θεοῖς εἰδόσι ποιοῦμαι ὅτι οὔτε ἔχω παρὰ σοῦ ἐπὶ τοῖς στρα-

τιώταις οὐδέν οὔτε ἤτησα πώποτε εἰς τὸ ἴδιον τὰ ἐκείνων οὔτε ἂν ὑπέσχου μοι ἀπήτησα. 40. *Ομνυμι δέ σοι μηδ' ἀποδιδόντος δέξασθαι ἂν, εἰ μὴ καὶ οἱ στρατιῶται ἐμελλόν τὰ ἑαυτῶν συναπολαμβάνειν. Διςχρὸν γὰρ ἦν τὰ μὲν ἐμὰ διαπεπράχθαι, τὰ δὲ ἐκείνων περιδεῖν ἐμὲ κακῶς ἔχοντα ἄλλως τε καὶ τιμώμενον ὑπ' ἐκείνων. 41. Καίτοι Ἡρακλείδῃ γε λήρος πάντα δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου· ἐγὼ δέ, ὦ Σεύδη, οὐδέν νομίζω ἀνδρὶ ἄλλως τε καὶ ἄρχοντι κάλλιον εἶναι κτῆμα οὐδὲ λαμπρότερον ἀρετῆς καὶ δικαιοσύνης καὶ γενναιότητος. 42. Ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι· καὶ εὖ μὲν πράττων ἔχει τοὺς συνησθησομένους, ἐὰν δέ τι σφαλῇ, οὐ σπανίζει τῶν βοηθησόντων. 43. Ἀλλὰ γὰρ εἰ μήτε ἐκ τῶν ἐμῶν ἔργων κατέμαθες, ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν, μήτε ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γινῶναι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντως κατανόησον· παρήσθαι γὰρ καὶ ἤκουες, ἃ ἔλεγον οἱ ψέγειν ἐμὲ βουλόμενοι. 44. Κατηγοροῦν γάρ μου πρὸς Λακεδαιμονίους ὥς σέ περὶ πλείονος ποιοίμην ἢ Λακεδαιμονίους· αὐτοὶ δ' ἐνεκάλουν ἐμοὶ ὥς μᾶλλον μέλτοι μοι ὅπως τὰ σὰ καλῶς ἔχοι ἢ ὅπως τὰ ἑαυτῶν· ἔφασαν δέ με καὶ δῶρα ἔχειν παρὰ σοῦ. 45. Καίτοι τὰ δῶρα ταῦτα πότερον οἶε αὐτοὺς κακονοίαν τινα ἐνιδόντας μοι πρὸς σέ αἰτιάσθαι με ἔχειν παρὰ σοῦ ἢ προθυμίαν πολλὴν περὶ σέ κατανοήσαντας; 46. Ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν εὖνοιαν δεῖν ἀποκείσθαι τούτῳ παρ' οὗ ἂν δῶρά τις λαμβάνῃ. Σὺ δε, πρὶν μὲν ὑπηρετήσαι τί σοι ἐμὲ ἐδέξω ἡδέως καὶ ὁμμασι καὶ φωνῇ καὶ ξενίοις καὶ ὅσα ἔσοιτο ὑπισχνούμενος οὐκ ἐνεπίπλαστο· ἐπεὶ δὲ κατέπραξας ἃ ἐβούλου καὶ γεγέννησαι ὅσον ἐγὼ ἐδυνάμην μέγιστος, νῦν οὕτω με ἄτιμον ὄντα ἐν τοῖς στρατιώταις τολμᾶς περιορᾶν; 47. Ἀλλὰ μὴν ὅτι σοι δόξει ἀποδοῦναι πιστεύω καὶ τὸν χρόνον διδάξειν σε καὶ αὐτόν γέ σε οὐχὶ ἀνέξεσθαι τοὺς σοι προεμένους εὐεργεσίαν ὀρώντά σοι ἐγκαλοῦντας. Δέομαι οὖν σοῦ, ὅταν ἀποδιδῶς, προθυ-

μείσθαι ἐμὲ παρὰ τοῖς στρατιώταις τοιοῦτον ποιῆσαι οἶον-
περ καὶ παρέλαβες.

48. Ἀκούσας ταῦτα ὁ Σεύδης κατηράσατο τῷ αἰτίῳ τοῦ
μὴ πάσαι ἀποδεδόσθαι τὸν μισθόν· καὶ πάντες Ἑρακλείδην
τοῦτον ὑπώπτευσαν εἶναι· Ἐγὼ γάρ, ἔφη, οὔτε διανοήθην
πώποτε ἀποστερήσαι ἀποδώσω τε. 49. Ἐντεῦθεν πάλιν
εἶπεν ὁ Ξενοφών· Ἐπεὶ τοίνυν διανοή ἀποδιδόναι νῦν ἐγώ
σου δέομαι δι' ἐμοῦ ἀποδιδόναι, καὶ μὴ περιδεῖν με διὰ σέ
ἀνομοίως ἔχοντα ἐν τῇ στρατιᾷ νῦν τε καὶ ὅτε πρὸς σέ ἀφικό-
μεθα. 50. Ὁ δ' εἶπεν· Ἀλλὰ οὔτε τοῖς στρατιώταις ἔσθ' δι'
ἐμὲ ἀτιμότερος· ἂν τε μένης παρ' ἐμοὶ χιλίους μόνους ὀπλί-
τας ἔχων, ἐγὼ σοι τά τε χωρία ἀποδώσω καὶ τᾶλλα ἃ ὑπε-
σχόμην. 51. Ὁ δὲ πάλιν εἶπε· Ταῦτα μὲν ἔχειν οὕτως οὐχ
οἶόν τε· ἀπόπεμπε δὲ ἡμᾶς. Καὶ μὴν, ἔφη ὁ Σεύδης, καὶ
ἀσφαλέστερόν γέ σοι οἶδα ὃν παρ' ἐμοὶ μένειν ἢ ἀπέναι.
52. Ὁ δὲ πάλιν εἶπεν· Ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἔπαινω·
ἐμοὶ δὲ μένειν οὐχ οἶόν τε· ὅπου δ' ἂν ἐγὼ ἐντιμότερος ὦ,
νόμιζε καὶ σοὶ τοῦτο ἀγαθὸν ἔσσεσθαι. 53. Ἐντεῦθεν λέγει
Σεύδης· Ἀργύριον μὲν οὐκ ἔχω ἀλλ' ἡ μικρόν τι, καὶ τοῦτό
σοι δίδωμι, τάλαντον· βοῦς δ' ἑξακοσίους καὶ πρόβατα εἰς
τετρακισχίλια καὶ ἀνδράποδα εἰς εἴκοσι καὶ ἑκατὸν. Ταῦτα
λαβὼν καὶ τοὺς τῶν ἀδικησάντων σε ὁμήρους προσλαβὼν
ἄπιθι. 54. Γελάσας ὁ Ξενοφών εἶπεν· Ἦν οὖν μὴ ἐξικνῆ-
ται ταῦτα εἰς τὸν μισθόν, τίνος τάλαντον φήσω ἔχειν; Ἀρ'
οὐκ, ἐπεὶ καὶ ἐπικίνδυνόν μοι ἔστιν, ἀπίοντα γε ἄμεινον
φυλάττεσθαι πέτρους; Ἦκουες δὲ τὰς ἀπειλάς. Τότε μὲν
δὴ αὐτοῦ ἔμεινε.

55. Τῇ δ' ὑστεραίᾳ ἀπέδωκέ τε αὐτοῖς ἃ ὑπέσχετο καὶ
τοὺς ταῦτα ἐλάσσοντας συνέπεμψεν. Οἱ δὲ στρατιῶται τέως
μὲν ἔλεγον ὡς Ξενοφών οἴχοιτο ὡς Σεύδην οἰκήσων καὶ ἃ
ὑπέσχετο αὐτῷ ἀποληψόμενος· ἐπεὶ δὲ αὐτὸν ἤκουσα εἶδον,
ἡσθησάν τε καὶ προσέδεον. 56. Ξενοφών δ' ἐπεὶ εἶδε Χα-
ρμῖνόν τε καὶ Πολύνικον, Ταῦτα, ἔφη, καὶ σέσωσται δι' ὑμᾶς
τῇ στρατιᾷ καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαδέ-
μενοι διάδοτε τῇ στρατιᾷ. Οἱ μὲν οὖν παραλαβόντες καὶ

λαφυροπώλας καταστήσαντες ἐπώλουν, καὶ πολλὴν εἶχον αἰτίαν. 57. Ξενοφῶν δὲ οὐ προσήει, ἀλλὰ φανερός ἦν οἴκαδε παρασκευαζόμενος· οὐ γάρ πω ψήφος αὐτῷ ἐπήκτο Ἀθήνησι περὶ φυγῆς. Προσελθόντες δὲ αὐτῷ οἱ ἐπιτήδειοι ἐν τῷ στρατοπέδῳ ἐδέοντο μὴ ἀπελθεῖν πρὶν ἂν ἀπαγάγοι τὸ στράτευμα καὶ Θίβρωνι παραδοίῃ.

CAP. VIII.

1. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης μάντις Φιλιάσιος Κλεαγόρου υἱὸς τοῦ τὰ ἐνύπνια ἐν Λυκείῳ γεγραφότος. Οὗτος συνήδετο τῷ Ξενοφῶντι ὅτι ἐσέσωστο· καὶ ἡρώτα αὐτὸν πόσον χρυσίον ἔχοι. 2. Ὁ δ' αὐτῷ ἐπομόσας εἶπεν ἡ μὴν ἔσεσθαι μὴδ' ἐφόδιον ἱκανὸν οἴκαδε ἀπιόντι, εἰ μὴ ἀπόδοιτο τὸν ἵππον καὶ ἂ ἀμφὶ αὐτὸν εἶχεν. 3. Ὁ δ' αὐτῷ οὐκ ἐπίστευεν. Ἐπεὶ δ' ἔπεμψαν Λαμψακνοὶ ξένια τῷ Ξενοφῶντι καὶ ἔδνε τῷ Ἀπόλλωνι, παρεστήσατο τὸν Εὐκλείδην· ἰδὼν δὲ τὰ ἱερεῖα ὁ Εὐκλείδης εἶπεν ὅτι πείδοιτο αὐτῷ μὴ εἶναι χρήματα. Ἀλλ' οἶδα ἔφη, ὅτι κἂν μέλλῃ ποτὲ ἔσεσθαι, φαίνεται τι ἐμπόδιον, ἐὰν μὴδὲν ἄλλο, σὺ σαυτῷ. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. 4. Ὁ δ' εἶπεν· Ἐμπόδιος γάρ σοι ὁ Ζεὺς ὁ Μειλίχιός ἐστι· καὶ ἐπήρετο εἰ ἤδη ποτὲ θύσειεν, ὥσπερ οἴκοι, ἔφη, εἰώθειν ἐγὼ ὑμῖν θύεσθαι καὶ ὀλοκαυτεῖν. Ὁ δὲ οὐκ ἔφη ἐξ ὅτου ἀπεδήμησε τεθυκέναι τούτῳ τῷ θεῷ. Συνεβούλευσεν οὖν αὐτῷ θύεσθαι [καὶ] ἂ εἰώδει, καὶ ἔφη συνοίσειν ἐπὶ τὸ βέλτιον. 5. Τῇ δ' ὑστεραίᾳ ὁ Ξενοφῶν προελθὼν εἰς Ὀφρύνιον ἐθύετο καὶ ὀλοκαυτεῖ χοίρους τῷ πατρίῳ νόμῳ· καὶ ἐκαλλέρει. 6. Καὶ ταύτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίτων καὶ ἅμα Εὐκλείδης χρήματα δώσοντες τῷ στρατεύματι· καὶ ξενοῦνται τε τῷ Ξενοφῶντι καὶ ἵππον δν ἐν Λαμψάκῳ ἀπέδοτο πεντήκοντα δαρεικῶν, ὑποπτεύοντες αὐτὸν δι' ἔνδειαν πεπρακέναι, ὅτι ἤκουον αὐτὸν ἤδεσθαι τῷ ἵππῳ, λυσάμενοι ἀπέδωσαν καὶ τὴν τιμὴν οὐκ ἤθελον ἀπολαβεῖν.

7. Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τρωάδος, καὶ ὑπερβάντες τὴν Ἰδὴν εἰς Ἀντανδρον ἀφικνοῦνται πρῶτον· εἰτα παρὰ θάλατταν πορευόμενοι τῆς Λυδίας εἰς Θήβης πεδίον. 8. Ἐντεῦθεν δὲ Ἀτραμυττίου καὶ Κερωνοῦ παρ' Ἀταρνέα εἰς Καΐκου πεδίον ἔλθόντες Πέργαμον καταλαμβάνουσι τῆς Μυσίας.

Ἐνταῦθα δὲ ξενοῦται Ξενοφῶν παρ' Ἑλλάδι τῇ Γογγύλου τοῦ Ἐρετριέως γυναικὶ καὶ Γοργίονος καὶ Γογγύλου μητρί. 9. Αὕτη δ' αὐτῷ φράζει ὅτι Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ ἀνὴρ Πέρσης· τοῦτον ἔφη αὐτόν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν αὐν καὶ αὐτόν καὶ γυναῖκα καὶ παῖδας καὶ τὰ χρήματα· εἶναι δὲ πολλά. Ταῦτα δὲ καὶ ἀπαγγέλλοντας ἔπεμψε τὸν τε αὐτῆς ἀνεψιὸν καὶ Δαφναγόραν, ὃν περὶ πλείστου ἐποιεῖτο. 10. Ἐχων οὖν ὁ Ξενοφῶν τούτους παρ' ἑαυτοῦ ἐθύετο. Καὶ Βασίاس ὁ Ἡλείος μάντις παρὼν εἶπεν ὅτι κάλλιστα εἴη τὰ ἱερὰ αὐτῷ καὶ ὁ ἀνὴρ ἀλώσιμος εἴη. 11. Δειπνήσας οὖν ἐπορεύετο τοῖς τε λοχαγοῦς τοὺς μάλιστα φίλους λαβὼν καὶ πιστοὺς γενημένους διὰ παντός, ὅπως εὖ ποιῆσαι αὐτούς. Συνεξέρχονται δὲ αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἑξακοσίους· οἱ δὲ λοχαγοὶ ἀπήλαινον, ἵνα μὴ μεταδοῖεν τὸ μέρος, ὥς ἐτοίμων δὴ χρημάτων.

12. Ἐπεὶ δὲ ἀφίκοντο περὶ μέσας νύκτας, τὰ μὲν περίξοντα ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλείστα ἀπέδρα αὐτοὺς παραμελοῦντας, ὥς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκείνου. 13. Πυργομαχοῦντες δ' ἐπεὶ οὐκ ἐδύναντο λαβεῖν τὴν τύρσιν, ὑψηλὴ γάρ ἦν καὶ μεγάλη καὶ προμαχεῶνας καὶ ἀνδρας πολλοὺς καὶ μαχίμους ἔχουσα, διορύττειν ἐπεχείρησαν τὸν πύργον. 14. Ὁ δὲ τοῖχος ἦν ἐπὶ ὀκτὼ πλίνθων γῆνων τὸ εὖρος. Ἀμα δὲ τῇ ἡμέρᾳ διορώρυκτο· καὶ ὥς τὸ πρῶτον διεφύρθη, ἐπάταξεν ἔνδοθεν βουνόρῳ τις ὀβελίσκῳ διαμπερὲς τὸν μηρὸν τοῦ ἐγγυτάτω· τὸ δὲ λοιπὸν ἐκτοξεύοντες ἐποιοῦν μὴδὲ παριέναι ἔτι ἀσφαλὲς εἶναι. 15. Κεκραγόντων δ' αὐτῶν καὶ πυρσευόντων ἐκβοηθούσιν Ἰταβέλιος μὲν ἔχων τὴν ἑαυτοῦ δύναμιν, ἐκ Κομανίας δὲ ὀπλῖται Ἀσσύριοι καὶ Τρκάνιοι ἱππεῖς καὶ οὗτοι βασιλέως μισθοφόροι ὥς ὀγδοήκοντα, καὶ

ἄλλοι πελτασταὶ εἰς ὀκτακοσίους· ἄλλοι δ' ἐκ Παρθενίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίον χωρίων καὶ ἱππεῖς.

16. Ἐνταῦθα δὴ ὥρα ἦν σκοπεῖν πῶς ἔσται ἡ ἀφοδος· καὶ λαβόντες ὅσοι ἦσαν βόες καὶ πρόβατα ἤλαινον καὶ τὰ ἀνδράποδα ἐντὸς πλαισίου ποιησάμενοι· οὐ τοῖς χρήμασιν οὕτω προσέχοντες τὸν νοῦν, ἀλλὰ μὴ φυγὴ εἴη ἡ ἀφοδος, εἰ καταλιπόντες τὰ χρήματα ἀπίοιεν, καὶ οἱ τε πολέμοιοι θρασύτεροι εἶεν καὶ οἱ στρατιῶται ἀδυμότεροι· νῦν δὲ ἀπῆσαν ὡς περὶ τῶν χρημάτων μαχοῦμενοι. 17. Ἐπεὶ δὲ ἑώρα Γογγύλος ὀλίγους μὲν τοῖς Ἕλληνας, πολλοὺς δὲ τοῖς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βία τῆς μητρὸς ἔχων τὴν ἑαυτοῦ δύναμιν, βουλόμενος μετασχεῖν τοῦ ἔργου· συνεβοήθει δὲ καὶ Προκλῆς ἐξ Ἀλυσάρνης καὶ Τευθρανίας ὁ ἀπὸ Δαμαράτου. 18. Οἱ δὲ περὶ Ξενοφῶντα ἐπεὶ πάνυ ἤδη ἐπέεζοντο ὑπὸ τῶν τοξευμάτων καὶ σφενδονῶν, πορευόμενοι κύκλῳ, ὅπως τὰ ὄπλα ἔχοιεν πρὸ τῶν τοξευμάτων, μόλις διαβαίνουσι τὸν Κάϊκον ποταμόν, τετρωμένοι ἐγγὺς οἱ ἡμίσεις. 19. Ἐνταῦθα καὶ Ἀγασίας Στυμφάλιος λοχαγὸς τιτρώσκεται, τὸν πάντα χρόνον μαχόμενος πρὸς τοὺς πολεμίους. Καὶ διασώζονται ἀνδράποδα ὡς διακόσια ἔχοντες καὶ πρόβατα ὅσον δύματα.

20. Τῇ δὲ ὑστεραίᾳ δυσάμενος ὁ Ξενοφῶν ἐξάγει νύκτωρ πᾶν τὸ στράτευμα, ὅπως ὅτι μακροτάτην ἔλθοι τῆς Λυδίας, ὥστε μὴ διὰ τὸ ἐγγὺς εἶναι φοβεῖσθαι, ἀλλ' ἀφυλακτεῖν. 21. Ὁ δ' Ἀσιδάτης ἀκούσας ὅτι πάλιν ἐπ' αὐτὸν τεθυμένος εἴη Ξενοφῶν καὶ παντὶ τῷ στρατεύματι ἤξοι, ἐξαυλίζεται εἰς κώμας ὑπὸ τὸ Παρθένιον πόλισμα ἐχούσας. 22. Ἐνταῦθα οἱ περὶ Ξενοφῶντα συντυγχάνουσιν αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τοὺς ἵππους καὶ πάντα τὰ ὄντα· καὶ οὕτω τὰ πρότερα ἱερὰ ἀπέβη. 23. Ἐπειτα πάλιν ἀφικνούνται εἰς Πέργαμον. Ἐνταῦθα τὸν θεὸν οὐκ ᾔτιάσατο ὁ Ξενοφῶν· συνέπραττον γὰρ καὶ οἱ Λάκωνες καὶ οἱ λοχαγοὶ καὶ οἱ ἄλλοι στρατηγοὶ καὶ οἱ στρατιῶται ὥστε ἐξαίρετα λαμβάνειν καὶ ἵππους καὶ ζεύγη καὶ τᾶλλα· ὥστε ἰκανὸν εἶναι καὶ ἄλλον ἤδη εὖ ποιεῖν. 24. Ἐκ τούτου Θίβρων

παραγενόμενος παρέλαβε τὸ στράτευμα καὶ συμμίξας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέμει πρὸς Τισσαφέρην καὶ Φαρνάβαζον.

25. Ἄρχοντες δὲ οἶδε τῆς βασιλέως χώρας ὅσῃν ἐπήλθομεν. Λυδίας Ἀρτίμας· Φρυγίας Ἀρτακάμας· Λυκαονίας καὶ Καππαδοκίας Μιθριδάτης· Κιλικίας Σύννεσις· Φοινίκης καὶ Ἀραβίας Δέρνης· Συρίας καὶ Ἀσσυρίας Βέλεσος· Βαβυλῶνος Ῥωπάρας· Μηδίας Ἀρβάκας· Φυσιανῶν καὶ Ἑσπεριτῶν Τηρίβαζος· Καρδοῦχοι δὲ καὶ Χάλυβες καὶ Χαλδαῖοι καὶ Μάκρωνες καὶ Κόλχοι καὶ Μοσσύνοικοι καὶ Κοῖται καὶ Τιβαρηνοὶ αὐτόνομοι· Παφλαγονίας Κορύλας· Βιθυνῶν Φαρνάβαζος· τῶν ἐν Εὐρώπῃ Θρακῶν Σεύδης.

26. Ἀριθμὸς δὲ συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως σταδμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν πενήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πενήκοντο. Χρόνου πληθὺς τῆς ἀναβάσεως καὶ καταβάσεως ἑνιαυτὸς καὶ τρεῖς μῆνες.

NOTES.

BOOK I.

CHAPTER I.

1. *Δαρείου, Darius Ochus* or *Nothus* (νόθος), so called because he was an illegitimate son of Artaxerxes. He was the second king of Persia bearing that name. The following is a tabular list of the Persian monarchs, with the length of their respective reigns, from the Medo-Persian union to the termination of the empire:

B. C.	NAMES.	YES.	MOS.	B. C.	NAMES.	YES.	MOS.
538	Cyaxares II.	2		424	Xerxes II.		2
536	Cyrus	7		424	Sogdianus		7
529	Cambyaes	7	5	423	Darius Nothus	19	
522	Smerdis		7	404	Artaxerxes Mnemon	46	
521	Darius Hystaspis	36		358	Darius Ochus	21	
485	Xerxes I.	21		337	Arses	2	
464	Artaxerxes Longimanus	40	3	335	Darius Codomanus	4	

After the disastrous expedition of Xerxes I. into Greece, the kingdom gradually declined, until it was subverted by Alexander the Great. Many of the kings were weak, cruel, and licentious.—*Παρυσάτις, Parysatis*, both sister and wife of Darius.—*γέγονται*. Historical present=*were born*. S. § 211. N. 1.—*παῖδες δύο*. Plutarch (Artax. i. 27) mentions several other children of Darius. According to Ctesias there were thirteen.—*Ἀρταξέρξης, Artaxerxes*, surnamed Mnemon from his retentive memory. He died in the ninety-fourth year of his age, being assassinated, as some say, by his son Ochus; while others affirm, that he died of a broken heart in consequence of the unnatural treatment which he received from his sons.—*Κύρος, Cyrus*, generally styled “the Younger,” to distinguish him from the elder Cyrus whose history is given in the Cyropædia.—*μὲν δέ*. “These particulars,” says Butt. (§ 149. p. 432), “serve to form a connection, like our in-

deed—but; yet are far more frequently employed than these English particles, which usually require a strong antithesis, while *μὲν* and *δὲ* only place two propositions or clauses in a connection, which with us is either not expressed at all, or at most by *but* alone." Cf. Mt. § 622. In this place *δὲ* is continuative, so that the force of *μὲν* cannot well be given in English. — 'Ερεὶ δέ. Here *δὲ* is also continuative. Cf. Butt. § 149. p. 431. — *ἐβούλετο τὰ παῖδες ἀμφοτέρω παρῆναι*, *he wished his children both to be present*. The article has often the force of a possessive pronoun. See more fully N. on 5. § 15. For the construction, cf. S. § 221.

2. *ὅν* serves in this place to express the external connection between the sentences. — *παρὼν ἐτύγχανε*, *happened to be present*. Cf. H. § 805. 5. — *ὁ πρεσβύτερος παρὼν ἐτύγχανε* is put by prolepsis for *τὸν πρεσβύτερον παρῶναι ἐτύγχανε*. See N. on 2. § 8. — *Κῦρον δὲ μεταπέμψεται*, *but he sends* (S. § 211. N. 1) *for Cyrus to come to him* (H. § 689. 2). To this sense of the mid. voice, *ἀπὸ τῆς ἀρχῆς*, *from the government*, conforms. S. § 235. — *ἀρχή*, *beginning*, is here used in a tropical sense to designate the country of which Cyrus was satrap. "Sæpissime dicitur de natione vel regione imperio satrapæ subjecta." Sturz. — *ἐποίησε, ἀπέδειξε*. The aor. used for the pluperf. Cf. Butt. § 187. 8; S. § 211. N. 4; Goodwin, § 19. N. 4. The title *σατράπης* seems to have been bestowed upon a governor in his civil, and *στρατηγός*, in his military capacity. — *Καστολοῦ*. In the Persian provinces certain plains were designated for military reviews, or the transaction of any business which required the assemblage of large bodies of men. The plain of Castolus was in Lydia. — *ἀναβαλεῖ* (§ 211. N. 1) — *ἀνέβη*. The historical pres. is freely interchanged with the historic tenses. See H. § 699. — *ἀναβαλεῖ* is used of a journey to a celebrated city, or, as in the present instance, from the sea-coast into the interior. — *Τισσαφέρνην*, *Tissaphernes*, the same who announced to Artaxerxes the revolt of his brother. He commanded the left wing of the royal forces at Cunaxa, and for his good conduct on that occasion was rewarded with the hand of one of the king's daughters. He was mean, perfidious, and cruel, and at last came to an end worthy of his crimes, being beheaded by the king for his ill success in opposing Agesilaus. — *ὡς φίλον*, "*quem* (inductus hominis versuti simulatione) *amicum sibi putabat*." Krüg. Cf. *ἐφοβούντο ὡς ἐνέθραν οὖσαν*, V. 2. § 30, where *ὡς* has the same force. — *καὶ—δέ, and—also*. — *τῶν Ἑλλήνων*, *of the Greeks* who were in his pay. Notice the restrictive force of the article. H. § 527. — *παρῆναι*. Cf. N. on 2. § 2. — *Παρθάσιον*. The Parrhasii were a people in the south-western part of Arcadia.

3. *κατέστη εἰς τὴν βασιλείαν*, *became established in the kingdom*, i. e. in the royal authority. "rex factus est." Krüg. "regno potitus est." Sturz. *κατέστη* signifies rest in a place, yet has here the idea of motion from its construction with *εἰς*. Cf. Mt. § 578. a; S. § 235; H. § 618. a. — *διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ*, *accuses Cyrus to his brother*

of plotting against him. διαβάλλει, *traduces*; a tropical signification from the primitive meaning of the word, *to transport, carry over*, etc. Hence *to deliver over* to any one in words, *to inform against* one; from which is derived the specific signification *to accuse falsely*, probably from the well-known fact, that an informer often calumniates those whom he accuses. ὥς = *to the effect that*. H. § 875. a. ἐπιβουλεύει is put in the optative because διαβάλλει is the historical present. C. §§ 608; 587. a; S. § 212. 3. — ‘Ο δὲ, i. e. the king. The article here = *to the demons*. pron. Cf. Butt. § 126. 4; S. § 166. — τε καί, *and also*. “When τε and καί are joined in the same member of sentence, τε is copulative and καί augmentative.” Vig. p. 195. Cf. Butt. § 149. p. 481. The king not only lent an ear to the false accusation made against his brother, but even went so far as to apprehend him. — ὥς ἀποκτείνων, *in order to put him to death*. The fut. part. with ὥς marks intention or purpose. Cf. Mt. § 568; H. §§ 789. d; 795. e. For the facility with which the Greeks could avail themselves of participles, where we should be obliged to employ verbs, cf. Butt. § 144. 4; S. § 225. 1. — ἑξατησαμένη αὐτόν, *having by her entreaties obtained his pardon*; lit. *having begged him off for her own sake*. For this reflexive signification of the middle voice, cf. Mt. § 492. b; S. § 209. 2; H. § 689. 2. Parysatis had an unbounded influence over Artaxerxes. αὐτὸν belongs also to ἀποπέμψει.

4. ὥς ἀπῆλθε, *when he went away*. The pluperf. (*when he had departed*) was properly required here, but the relation of time being apparent from the context, the aorist is employed as the more favorite tense. Cf. Butt. § 187. N. 1; S. § 211. N. 14; H. § 706. See N. on § 2. — ὅπως μήποτε ἐτι, *how never after, that never for the future*. — ἐπὶ τῷ ἀδελφῷ, *in the power of his brother*. For this use of ἐπὶ, cf. Mt. § 585. b; H. § 640. c. — ἀν’ ἐκείνου, *instead of him*. — μὲν δὲ, *and in truth*. μὲν has here the sense of μὴν. See H. § 852. 13. — ἐπῆρχε τῷ Κύρῳ, *avored Cyrus*, i. e. espoused his cause and favored his designs.

5. ὅτις—πάντας. A plural antecedent is often followed by the relative singular, in order to individualize the expression (Mt. § 475. a; C. § 720. N. 1), when any one of the preceding number is referred to, without being specifically designated. Cf. Mt. § 475. a. — τῶν παρὰ βασιλέως, *lit. of those from the king*, i. e. the king’s courtiers, or messengers. Krüg. says, that by a kind of attraction, τῶν παρὰ βασιλέως = τῶν παρὰ βασιλεῖ παρὰ βασιλέως. Cf. Mt. § 596. — οὕτω διατιθεῖς, *thus disposing them* (by his favors). — καὶ τῶν παρ’ ἐαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὥς, is put proleptically for ἐπεμελεῖτο ὥς οἱ βάρβαροι, κ. τ. λ. See N. on 2. § 21. For the construction of the gen. cf. H. § 576; C. 558. 8. The Greeks were in the habit of calling all other people barbarians. — εὖνοικῶς ἔχειεν αὐτόν, *might be favorably disposed towards him*. ἔχειν with adverbs literally signifies, *to have one’s self, to be circumstanced* = εἶναι, *to be*; e. g. καλῶς ἔχει, *it is well*; ἀδυνάτως ἔχειν, *to be unable*. Cf. Butt. § 150. p. 445; S. § 195. 1; H. § 792. b. He wisely

began his warlike preparations, by making his subjects good soldiers and zealous friends.

6. The course which Cyrus adopted to strengthen his army by inviting the Greeks to join his standard, was well planned, and in the issue would have crowned his arms with success, had he not fallen at Cunaxa in the moment of victory. The manner in which he eluded the sagacity of his enemies, while raising these forces, shows him to have been a consummate politician as well as an able commander. — *δύναμιν*, *force*, abstract for concrete. The article is here employed, either because the achievements of the Greek forces are the principal theme of the subsequent books, or from the notoriety of their connection with the expedition of Cyrus. Cf. S. § 167. — *ἡδρουν*. The imperf. denotes continuance of action. S. § 211. 5. — *ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος*, *as secretly as possible*. *ὡς* with the superlative, is often joined with words signifying ability, possibility, etc. Cf. Mt. § 461; S. § 159. 5. The reason for this secrecy is given in the next clause. — *ὅτι* like *ὡς* strengthens the superlative. — *ὀπόσας . . . ἐκδοτοῖς*. The order is *παρήγγειλε τοῖς φρουράρχοις ἐκδοτοῖς τῶν φυλακῶν ὀπόσας εἶχε κ. τ. λ.* Cf. V. 4. § 30, for an example of the same construction. — *φυλακάς*, *guards*, abstract for concrete, a figure of such frequent occurrence as to require no further notice except in special cases. — *ἑνδρας Πελοποννησίους*, *Peloponnesians*. S. § 156. N. 5. Reference is had especially to the Arcadians, who, as Prof. Boise remarks, were employed more than any other Greeks as mercenaries. — *ὡς ἐπιβουλευόντος Τισσαφέρνης*, *under pretence that Tissaphernes was plotting, or because* (as he pretended) *Tissaphernes was plotting*. Krüg. says, that *ὡς* is used here, *de re quæ prætextitur*, and makes *ὡς ἐπιβουλευόντος* = *προφασίζόμενος ὅτι ἐπιβουλεύει*. For the construction of *ὡς* with the particip. cf. Mt. § 568; Butt. § 144. N. 14; S. § 225. 4. The student should carefully mark the uses and significations of this particle. — *γὰρ* in the next clause introduces the reason why Tissaphernes might be supposed to have designs upon those cities, viz., because they anciently belonged to him, but had then revolted to Cyrus. *γὰρ*, *for*, “never stands at the beginning of a proposition, but instead of it *καὶ γὰρ* is employed like *etenim* in Latin. The proposition, of which that with *γὰρ* assigns the cause, is often omitted, it being so easily understood that it is passed over by the speaker in the vivacity of his discourse.” Mt. § 615. — *ἦσαν*. The imperf. is frequently used for the pluperf. when it signifies the long continuance or frequent repetition of an action. Cf. II. 1. § 6; VI. 3. § 22. — *τὸ ἀρχαῖον*, *formerly, long before*. The neut. art. is put adverbially with adjectives and substantives. — *ἐκ βασιλέως*, *by the king*. With passive verbs *ἐκ* is used instead of *ὑπὸ* with the genitive. S. § 231; H. § 624. c. — *Μιλήτου*. Miletus was a large and flourishing city in the northern part of Caria, opposite the mouth of the Mæander.

7. *προσισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους*, *perceiving beforehand that* (certain of the citizens) *were forming the same design*. For the construction

of *βουλευομένους*, cf. S. § 225. 7. By supplying *τινὰς* and joining it with *βουλευομένους* to *ἐν Μιλήτῳ*, the statement will harmonize with the one made, 9. § 9. — *ἁποσθῆναι πρὸς Κῦρον* explains *τὰ αὐτὰ ταῦτα* in the preceding clause. Cf. Mt. § 532. d. A word or clause thus added by way of explanation is called *epexegetical*. — *τοὺς μὲν—τοὺς δ'*, *some—others*. — *ὑπολαβών*, *receiving*, i. e. taking under his protection. — *τοὺς φεύγοντας*, *the exiles*. *φεύγω* among other significations has this, *I am an exile*. Hence the pres. part. *φεύγων* = *one who lives in exile, an exile*. — *κατάγειν*, *to restore*. *κατὰ* in composition often signifies *return* or *restitution*. Cf. Vig. p. 246. — *τοὺς ἐκπεπτωκότας*, *those who had been banished* = the exiles. — *ἄλλη πρόφασις*, *another pretext*.

8. *ἤξιον ἀδελφὸς ὦν αὐτοῦ*, *he thought it was fit (ἔξιος in the verb), inasmuch as he was his brother*. — *ἀδελφὸς ὦν αὐτοῦ δοθῆναι οἱ*, for *δοθῆναι οἱ ἀδελφῷ ὄντι αὐτοῦ*. *ἀδελφὸς* is in the nominative by attraction with the omitted subject of *ἤξιον*. — *δοθῆναι οἱ*, *should be given to him*, i. e. placed under his command. — *μᾶλλον ἢ*, *rather than*. — *ταῦτα*. S. § 182; H. § 549. — *ὥστε*, *so that*, here takes the indicative because the result is to be denoted as one of certainty. S. § 218. 3; H. § 771. — *ἐπιβουλῆς*, *snares, plot*. *αἰσθάνομαι* is more usually constructed with the accusative. Cf. Mt. § 349. Obs. 2. — *αὐτόν*, i. e. Cyrus. — *πολεμοῦντα*, *by carrying on war*. The participle frequently expresses the means by which the principal action is performed. Cf. S. § 225. 3; H. § 789. b. — *ἀμφὶ τὰ στρατεύματα δαπανᾷν*, *would expend his treasures upon his troops*. So Sturz, Bornemann, and Porpo. — *οὐδὲν ἤχθετο*, *was not displeased* = *was highly pleased*. The affirmation of a thing by the denial of the contrary, is a rhetorical figure of frequent occurrence called *litotes*. It could not be otherwise than grateful to the king to learn, that his ambitious brother was expending his strength and treasures in petty strifes with the satraps of his realm. For the construction of *ἤχθετο αὐτῶν πολεμοῦντων*, cf. S. § 193; H. §§ 577. a; 800. 5; C. § 846. 5. This verb is sometimes followed by the dative. Cf. VII. 5. § 7. — *οὐδεν*, *in nothing*, is the accus. synecd. and stronger than *οὐ*, *not*. — *καὶ γὰρ*, *for also*, introduces another reason for the unconcern of the king. — *γυρομέρους—ἐκ τῶν πόλεων*, *accruing from the cities*. *τῶν πόλεων ὧν* stands for *τῶν πόλεων ἑς*. The relative, which in respect to its own verb should be put in the accusative, is put by attraction in the gen. or dat. according to the case of the noun or pronoun to which it refers. Cf. Butt. § 143. 13; S. § 175. 1; II. § 808. These cities were the ones taken from Tissaphernes. In the next clause they are spoken of as still being held by him, inasmuch as they had been given him by the king, and were only temporarily in the possession of Cyrus.

9. *αὐτῷ*, *for him*. This dative is called *dativus commodi* or dative of advantage. So also there is the *dat. incom.* or dative of disadvantage. S. § 201. 1; H. § 597. 1. — *Χερρόνησον*, i. e. the Thracian Chersonesus. — *τῇ κα-*

ταυτιπέρas. When the noun is followed by the adjunct, the article is repeated, and if the adjunct be an adverb, it thus becomes an adjective. Cf. Butt. § 125. 3. 6; Mt. § 272. a; K. § 245. 3. — *Ἀβύδου*. Adverbs of place are followed by the gen. II. § 589. Abydos was a city of Mysia lying S. E. of the Hellespont. It was the scene of the fable of Hero and Leander. — *τόνδε τὸν τρόπον*, in this manner. The accus. has here an adverbial force. H. § 552; S. § 182; K. § 278. R. 3. *Ἰδε* generally refers to what is yet to be spoken of; *οὗτος*, to what has been already mentioned. H. § 679. *τόνδε* is formed from the article by appending the enclitic *δε*. — *φυγάς*, an exile. The reason of his banishment is given, II. 6. §§ 1–4. *ἠγάσθη* (mid. in signif. C. § 780. β; H. § 413. c) expresses the idea of *admiration*, a little more strongly than its equivalent *ἐθαύμασε*. For *δίδωσιν* in the pres. after this aor. see N. on § 6 (end). — *τὲ καὶ*, both—and. — *δαρικοῦς*. The daric was a Persian gold coin, “stamped on one side with the figure of a crowned archer kneeling upon one knee, and on the other with a sort of *quadrita incusa* or deep cleft.” It is supposed by some to have received its name from Darius Hystaspis. It appears from 7. § 18, that 3000 darics = ten talents. A talent contained 60 minæ or 6000 drachmæ (cf. N. on 4. § 13), which would make a daric = twenty drachmæ, or \$3.5186, computing from the value of the old attic drachma (cf. N. on 4. § 13), and \$3.3044, taking the later value of the drachma as the standard. Hussey (Ancient Weights, &c. VII. 3) estimates the daric as containing on an average about 123.7 grains of pure gold, and therefore = $\frac{123.7}{115.12}$ of a sovereign, or about 1*l.* 1*s.* 10*d.* 1.76 farthings = \$4.871, thus making the coin worth considerably more, reckoned by comparison with gold money of modern times, than if computed from the drachma. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 314. — *ἀπὸ τούτων τῶν χρημάτων*. Matthiæ (§ 572) says, that *ἀπὸ* generally expresses that from which something proceeds as being its effect. It marks also, the mediate origin or instrumental source of an action. The gold which Clearchus received, was a mediate instrument in raising the troops, while Cyrus who furnished it was the primary cause. H. § 623. c. — *τοῖς Θραξί*, dat. after *ἐπολέμει*. S. § 202. 1. So Virg. Ec. V. “solus tibi certet Amyntas.” — *δρῶμενος* expresses repeated action, *sallying forth, making excursions*. — *ὑπὲρ Ἑλλησποντον*, on the Hellespont. *ὑπὲρ* in the same sense is followed by the gen. II. 6. § 2; VII. 5. § 1. Cf. Mt. § 582. — *ᾠφέλει τοὺς Ἕλληνας*. The Greeks here spoken of inhabited the country bordering on the Hellespont. Cf. *Ἑλλησποντικοὶ πόλεις*, infra. — *ἐκούσαι*, of their own accord, willingly. The adjective is often used for the adv. to denote time (see N. on II. 2. § 17); place (see *ὑπάλθριον*, in the open air, V. 5. § 21); or manner, C. § 665. — *ἔ' αὖ οὕτω*, and thus also. *αὖ* in its disjunctive use signifies a repetition of the same thing. Cf. Dutt. p. 436. — *τρεφόμενον ἐλάωδανεν αὐτῷ*, was secretly (i. e. unknown to the king) maintained for him (see N. on *αὐτῷ*). For the use of the particip. with *ἐλάωδανεν*, cf. N. on I. § 2.

10. *ξένος*, lit. *a stranger*, but here taken in the sense of one who has formed a league of hospitality with another; a thing which in ancient times was frequently done by persons living in different cities and countries. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 490. — *εἰς διαχίλιους*, *to the number of 2000*. — *εἰς . . . μισθόν*, *pay (sufficient) for two thousand mercenaries and for three months*. The term *ξένοι* was applied to foreign troops or mercenaries, the practice of hiring whom was quite common with the Persian kings and satraps. — *ὥς οὕτω περιγενόμενος ἂν* (= *ὅτι οὕτως ἂν περιγένοιτο*), *that thus* (i. e. with the assistance of these mercenaries) *he might subdue*. *ὥς* followed by a part. introduces a reason for what precedes, and may be rendered, *in the expectation that*. Cf. Mt. § 568. 1. *περὶ* gives to *γίγνομαι* the idea of *superiority, conquest*. Cf. Vig. p. 255. The participle with *ἂν* has the force of a potential optative. Cf. Butt. § 180. 5; C. § 844. 2; S. § 225. 4; H. § 803. a. Sometimes it imparts to the participle the sense of the hypothetical indicative. II. § 803. b. — *πρόσθεν—πρὶν*, *priusquam, before—that—καταλῦσαι*, sc. *τὸν πόλεμον*, *to terminate (the war)*.

11. *ὥς—βουλόμενος*, (pretending) *that he wished*. Cf. N. on § 6. — *εἰς Πεισιδίας* = *into the country of the Pisidians*. Pisidia was a mountainous country, having Phrygia on the west and north, Isauria on the east, and Pamphylia on the south. Its inhabitants were never fully subdued by the Persians. — *ὥς πράγματα τῶν Πεισιδων*, *because (as he said) the Pisidians were infesting*. *πράγματα παρέχιν τινὶ* = *negotia facessere alicui, to give trouble to one*. — *Στυμφάλιον*. Stymphalus was an Arcadian town on the confines of Achaia. — *καὶ τούτους*, *these also*. For the furtherance of his designs, Cyrus seems to have formed the league of hospitality with many of the leading men of Greece, especially of the Peloponnesus. — *ὥς πολεμήσων*. Cf. N. on § 3. *ὥς* is here used *de re prætexta*.

CHAPTER II.

1. *Ἐπεὶ δ' ἐδόκει ἤδη αὐτῷ*, *when now it seemed good to him = when he had now determined*. *ἐδόκει = καλὸν ἐδόκει*. Cf. II. 1. § 2. For the subject of *ἐδόκει*, cf. S. § 153. a; II. § 493. c. — *ἔνω, ὑπὸν*, i. e. *into the upper countries of Asia*, or those removed from the seaboard. Cf. N. on 1. § 2. — *τὴν μὲν πρόφασιν ἐποιεῖτο ὥς—βουλόμενος*, *he pretended that he wished, or that his design was*. Krüger says, that *μὲν* here responds to something understood, viz. *τῇ δ' ἀληθείᾳ ἐπὶ τὴν βασιλεία δ' στόλος ἦν*. — *ἐκ*, *out of*, denotes internal separation, *ἀπὸ*, that which is external. — *ὥς* in *ὥς ἐπὶ τούτους* is used *de re prætexta*. — *τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικόν*. The article is repeated, because the reference is to different objects. C. § 708. 6. Cf. τῶν Ἑλλήνων καὶ τῶν βαρβάρων, § 14. — *ἐνταῦθα*. Zeune interprets: *illuc*,

in *illum locum ubi sunt Pisidæ*. Weiske: *illic, in sua ditione*. Krüger thinks that Sardis is meant, and refers to § 4. — παραγγέλλει is here followed by the dat. with the infin. — συναλλαγέντι, *having become reconciled*, either by asking pardon, or, as here, by granting it. — ὃ εἶχε στράτευμα. The antecedent is often, in case of attraction, placed after the relative and in the same case. S. § 175. b; H. § 809. — ἀποπέμψαι. Aristippus sent Menon as his substitute. See § 6. — ὃς αὐτῷ προσέσθηκε, *who commanded for him*. See N. on αὐτῷ, 1. § 9. προσέσθηκε has the signification of the imperf. Cf. Butt. § 107. II. 2; S. § 211. N. 6. — ἐν ταῖς πόλεσι (spoken of 1. § 6) has the position and force of an adjective. S. § 169. 1; H. § 534. a. — ξενικοῦ, sc. στρατεύματος. — λαβόντα. In the preceding clause it is λαβόντι. If the leading verb by itself governs another case than the accusative, either that case or the accusative may accompany it, when the infinitive follows. Cf. Mt. § 537; S. § 222. 3. a; C. §§ 856. β; 668; also N. on II. 1. § 2. In determining the case, regard seems to have been had mainly to the position of the word in the sentence. Here λαβόντα is so near to ἤκειν, that it would have been awkward to have written it λαβόντι in agreement with Ξενίῳ.

2. δὲ καί, *and also*. — πολιορκούντας. Cf. 1. § 7. — ἐκέλευσε. Cyrus summoned (ἐκάλεσε) his troops from Miletus; but the exiles over whom he had no authority, he incited (ἐκέλευσε) by promises to join him in his expedition. — εἰ καλῶς καταπράξειεν ἐφ' ᾧ ἔστρατεύετο, *if he was successful in the object of his expedition*. καταπράξειεν, 1 aor. opt. act. Æol. for καταπράξει, a form often found in this author, and therefore requiring no further notice. . ἐφ' ᾧ, i. e. ταῦτα ἐφ' ᾧ. Cf. S. § 172. 4. — παύσασθαι. The aor. is here used for the fut. to denote the certainty of the action. Cf. Mt. p. 845; S. § 201. N. 3; H. § 876; Goodwin, § 23. N. 2. See also II. 3. § 20; VI. 5. § 17. — πρὶν καταύγει refers to future time. S. § 220. 2. — οἶκαδε. The enclitic δὲ is appended to an unchanged form of the accus. S. § 134. N. 3. — παρήσαν εἰς Σάρδεϊς, *came to Sardis*. Cf. N. on κατέστη, 1. § 3.

3. Ξενίας μὲν δὴ, *so then Xenias*. μὲν δὴ is used in entering upon a subject after something premised or prefatory. Cf. Vig. p. 202. IX.; Hoog. p. 107. III. — παρεγένετο, sc. αὐτῷ, i. e. to Cyrus. By its construction with εἰς, motion is implied in παρεγένετο. See N. on κατέστη, 1. § 3. — τοὺς ἐκ τῶν πόλεων, *those in the cities*, lit. *from the cities* (see N. on 5. § 2), the preposition conforming to the idea of motion contained in λαβόν. See N. on τῶν παρὰ βασιλέως, 1. § 5. With τοὺς ἐκ τῶν πόλεων, the noun ὅπλιτας is in explanatory apposition. The Grecian infantry was composed of, 1. ὀπλίται, *heavy armed*, who in addition to their full armor were distinguished for a large shield (ὄπλον) which they bore; 2. πελτασται, *targeteers*, bearing lighter arms and small round bucklers (πέλται); 3. ψιλοί, *light armed*, who used missile weapons and were employed chiefly as skirmishers. Cf. Fisk's Man. Clas. Lit. p. 521; Smith's Dict. Gr. and Rom. Antiq. p. 90. — ἔχων, in this and

similar places, may be translated by the preposition *with*. — *εἰς τετρακισχιλούς*, to the number of four thousand. — *γυμνήτας*, light armed, from *γυμνός*, pp. naked or poorly clad. Hence it was applied to the light armed soldiers, who were naked in respect to the shield and thorax which protected the *ὀπλίται*. — *ὡς πεντακοσίους*, about five hundred. *ὡς* joined with numerals signifies *nearly, about*. — *ὁ Μεγαρεύς*. Megaris was a small district situated between Athens and Corinth, of which Megara was the capital. — *εἰς τριακοσίους . . . παρεγένετο*. I have followed the reading which from four of the best MSS. has been adopted by Dind. and Poppo. The more usual reading is *εἰς ἑπτακοσίους ἔχων ἄνδρας παρεγένετο*, and is followed by Born., Krüg., and Long. It must be confessed that this would make the sum total agree with that of Xenophon given in § 9, but the MS. authority upon which it rests is too doubtful to warrant its adoption. — *ἦν δὲ καὶ οὗτος κ. τ. λ.* The verb conforms in number to *οὗτος* its nearest subject. It is understood with *ὁ Σωκράτης*. Cf. H. § 511. h; S. § 150. 2. a. *δὲ* is here a general connective, while *καὶ*—*καί*, *both*—*and*, connect *οὗτος* and *ὁ Σωκράτης*. *τῶν στρατευομένων* follows *ἦν*, because the sense of the verb is limited to a part. S. § 190; H. § 572. a.

4. *Οὗτοι μὲν εἰς κ. τ. λ.* Some auxiliary forces joined him on the march. Cf. infra, §§ 6, 7. — *Σάρδεις*, Sardis, the capital of Lydia, situated at the foot of Mt. Tmolus, on the river Pactolus. Cyrus made it the capital of his satrapy. It is celebrated also as being the seat of one of the seven churches in Asia. — *δὲ* in the next sentence is *adversative*, i. e. it introduces something opposed to what has gone before. Diodorus attributes to Alcibiades the betrayal of the design of Cyrus, and both Plut. and Corn. Nep. repeat the same in their histories of his life. — *μείζονα . . . παρασκευήν*, having thought the armament to be greater than as if (= than as though fitted out) against the king. *μείζονα*. The Attics not unfrequently use the uncontracted form of the comparative. — *ὡς βασιλέα*, to the king. *ὡς* = *εἰς*. It is never placed before nouns denoting inanimate objects. S. § 136. N. — *ἡ ἐδύνατο τάχιστα* = *ὡς ἐδύνατο τάχιστα*.

5. *Καὶ βασιλεὺς μὲν δὴ*, and then indeed the king. — *παρὰ*, from, is employed when the idea of *receiving* is intended, especially with verbs of hearing, learning, saying, communicating, etc. H. § 647. *ἀπὸ* and *ἐκ* have a more local sense. — *ὀρμᾶτο*. This word signifies to *incite, impel*, and intrans. to *rush on*. It happily expresses the haste with which Cyrus commenced his long and perilous expedition. — *σταδμοίς*, day's marches; lit. *stations, halting-places*, where travellers or soldiers rest for the night. It is the accus. of space (II. § 550. b), *παρασάγγας* being subjoined to give more definite expression to the distance passed over. — *παρασάγγας*, *parasangs*. The precise length of the Persian parasang is difficult to be ascertained. Xenophon reckons it at 30 stadia, since he says (II. 2. § 6), that 16,050 stadia = 535 parasangs, and $1605 \div 535 = 30$. So Herodotus, II. 6, *δύναται δὲ ὁ παρα-*

σάγγης τρήκοντα στάδια. According to Strabo, some reckoned it at 60, others at 40, and others at 30 stadia. Major Rennell estimates it at 2.78 miles, and Ainsworth a little more than 3 English miles. Col. Chesney regards it as also a road measure, founded upon the rate of travel per hour, and varying with the nature of the country. Thus the route from Sardis to Thapsacus is 858 geographical miles, which gives 2.608 miles to each of the 327 parasangs. But from Thapsacus to the mounds of Muhammad, 36 miles from Babylon, the distance is 402 geographical miles, which, divided by the 208 parasangs, will give 1.98 miles for each parasang. The mean of both is 2.294 geographical miles. As it respects the *καί* before *δύο*, the general rule is that, if the smaller of two numbers stands first, the two are joined by *καί*; but if the greater precedes, the conjunction is omitted. So we say *two and twenty*, or *twenty-two*. Here there is a deviation from this rule. Cf. Mt. § 140. — *τὸν Μαιάνδρον ποταμὸν*. The Mæander has its sources near Celænæ (cf. § 7 below), and forming a common boundary between Lydia and Caria, falls into the Ægean sea, below the promontory of Mycale. Its windings are so numerous, that it has become a common epithet for whatever is winding or mazy. Its modern name is Mendere. — *πλέθρα*. The *πλέθρον* = 100 ft. — *ἐπὶ ἑν ἐξευγμένῃ*. A part. with *εἰμί* or its compounds is sometimes used instead of the verb of the part. S. § 89. 1. Cyrus crossed the Mæander probably above the junction of the Lycus.

6. *ἐς Κολοσσάς*. Colossæ was a city of Phrygia Major, on the river Lycus near its junction with the Mæander. To the church planted there, Paul addressed one of his epistles. The ruins about three miles north of Khonos are supposed to be the site of Colosse. — *πόλιν οἰκουμένην, an inhabited city*. This epithet is added, because on the route of Cyrus were many towns wholly or partially deserted. — *καί ἦκε*. For *καί*, we have *ἐν αἷς*, 2. § 10, and *ἐν δὲ ταύταις*, II. 5. § 1. — *Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους*. The Dolopians and Ænians were Thessalian tribes separated by Mt. Othrys. The Olynthians were a people of Macedonia. It was probably to await the arrival of these forces, that Cyrus tarried so long at Colosse.

7. *Κελαινάς, Celænæ*, a city lying in the south-west part of Phrygia, and formerly its capital — *βασιλεία*, an adj. from *βασιλείος*, *ου*, here used as a subst. plur. for sing. — *παράδεισος*. Dr. Robinson (Lex. N. T.) remarks, that "this word seems to have had its origin in the languages of Eastern Asia, and has the general signification, a garden planted with grass, herbs, trees, for ornament and for use, and is applied to the *pleasure gardens* and *parks* with wild animals around the residences of the Persian monarchs and princes." That these *paradises* were frequently of great extent is evident from the fact that Cyrus reviewed his army in this one (cf. § 9), and in another (II. 4. § 16) the Greeks heard that a large army was assembled. — *ἀπὸ ἵππου*, *on horseback*; lit. *from a horse*, as Prof. Boise well remarks, "because the attention of the hunter is directed from the horse towards the game." So *ex equo pug-*

nare. LIV. I. 12. See N. on *ἐκ τῶν βασιλείων* below. — *γυμνάζειν*, to exercise, lit. to exercise naked, as was done by those who practised in the public or private gymnasia, unless, as in some instances was the case, they were merely covered by the short *χιτών*. With *ἐαυτὸν* this verb may be rendered, to exercise; with *τοῖς ἵπποις*, to train. — *ὅποτε*—*βούλοιτο*. When reference is had to a past action not limited to a precise point of time, but repeated by different persons, or in different places, the optative is put with *ὅποτε* and other particles of time. Cf. Butt. § 139. p. 373; Mt. § 531. — *διὰ . . . παραδύσου*, through the middle of the park. S. § 169. N. 3; H. § 536. — *ἐκ τῶν βασιλείων*, in the palace, i. e. in the inclosure of the palace. *ἐκ* is used by accommodation or attraction, because the source (*πηγαί*) is not only a spring but a running stream.

8. *δὲ καί*, and also. — *μεγάλου βασιλέως*, of the great king, a title given *κατ' ἐξοχήν* by the Greeks to the Persian kings. Xerxes, on his return from Greece, is supposed to have built the palace here spoken of. — *ἐπὶ ταῖς πηγαῖς*, near the sources. *ἐπὶ* here denotes close proximity. Cf. *ἐπὶ Σαλαμίῃ*, V. 3. § 2. — *ὑπὸ τῇ ἀκροπόλει*, under the citadel. Xerxes also built a citadel, which, as it appears from this passage, overlooked the palace and served for its defence. — *ἐμβάλλει* is an act. trans. used as a neut.; *ἐαυτὸν* may in such cases be supplied. Cf. Mt. § 496. — *εὐρύς ἐστιν κ. τ. λ.* The full construction is, *εὐρύς ἐστιν εὐρύς εἰκοσι καὶ πέντε ποδῶν*, the breadth is the breadth of twenty-five feet. *ποδῶν*, gen. of measure. H. § 567. — *λέγεται Ἀπόλλωνα ἐκδεῖραι Μαρσύαν* is proleptically put for *λέγεται Ἀπόλλωνα ἐκδεῖραι Μαρσύαν*. Cf. § 21; 8. § 7. — *ἐρίζοντα* refers to Marsyas, and *οἱ* to Apollo. "The personal pronouns of the third person (*οἷ, οἱ*, etc.) are in Attic always used as indirect reflexives." H. § 671. a. — *περὶ σοφίας*, concerning cleverness or skill, i. e. in a trial of musical skill. Pindar and other ancient poets, called every art *σοφία*, and poets, musicians, painters, etc. *σοφισταί*. For an explanation of this fable of Marsyas and Apollo, cf. Anth. Clas. Dict.

9. *ἡττηθείς*, having been vanquished. 1 aor. part. dep. pass. of *ἡττῶμαι*. Reference is had especially to the defeat he sustained at Salamis, which caused him to hasten precipitately across the Hellespont. — *ἡμέρας τριάντα*. Cf. N. on § 6 (end). — *Κρήτας*. The Cretans were celebrated for their skill in archery, and, in later times, for their gross immorality and odious vices. Cf. Polyb. 4. 17, and also Paul's quotation (Tit. 1: 12) from Epimenides, one of their own poets. — *Ἄμα δὲ καὶ Σωσίας παρῆν*, and also at the same time Sosias came. — *ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησαν* = *ἐξήτασε καὶ ἡριθμήσε τοὺς Ἕλληνας*. This form of periphrasis is quite common. Cf. § 14; 7. § 20. — *ἐγένοντο*, came or amounted to. — *οἱ σὺμπαντες*, joined to numerals, signifies *all together, in all*. — *ἄμφι τοὺς δισχιλίους*, about two thousand. The article distinguishes this approximate round number from the unstated precise number. See H. § 528. — *Celænae* appears to have been the rendezvous for the army. Having now been joined by most of his

forces, Cyrus proceeds with increased despatch, and by forced marches endeavors to reach the king, before he would have time to assemble a large army.

10. Πέλλας. *Pelte*. The site of this place was N. of the Mæander, in the valley and plain formed by the W. branch of that river. — τὰ Λύκαια. "Sacrificiis factis Lycæa celebravit." Krüg. "Lupercalia institutis sacrificiis et ludis celebravit." Hutch. These games were called *Lycæan*, from Mt. Lycæus in the S. W. angle of Arcadia, where the Arcadians insisted that Jupiter was born. The same mountain was also sacred to Pan. From the well established worship of Pan in Arcadia, it is probable that these games were instituted in honor of him. This is also confirmed by the fact, that these festivals, when introduced into Italy by Evander, were changed in name only (being called Lupercalia), and were still sacred to Pan. — ἀγῶνα, *contests, games*. — σκληγγίδες, *flesh scrapers*, used in baths for rubbing off the sweat and filth from the body. Schneid. and after him Krüg. understand by this word, a kind of *ribbon* or *fillet*. But as Poppo justly observes, this would be a far less pleasing gift to the Grecian soldiers than the *strigiles, flesh scrapers*, which they were accustomed to use in the bath. — Κεραμῶν ἀγοράν, *the market place of the Ceramians*, is identified by Major Rennell with the modern Kútáhiyeh, but Ainsworth with Hamilton finds the site at Ushak. The Ceramion Agora appears to have been situated in the north-east boundary of Phrygia, and according to Rennell due north of Celænx, and must not be confounded with a place of the same name in Mysia. Cyrus seems to have passed through these cities so much out of his route, in order to take in provisions and stores for his long march. Col. Chesney finds the reason for these two retrograde marches, in the necessity of rounding a difficult portion of the Taurus. From Ceramus he pursued a more direct course to Babylon. — πρὸς τῇ Μυσίᾳ, *next to Mysia*.

11. Καὶστρου πεδίων, *Plain of Caystrus*, i. e. the plain in which the city Caystrus was situated. Rennell conjectures, that its site was near that occupied by the modern Sakli, a town where the roads from Constantinople, Brusa, and Smyrna, pointing towards Syria, meet. He also remarks, that Cyrus had now entered the first of a series of valleys, formed by several parallel ridges connected with the greater chain of Taurus on the N. E. side, or that towards Phrygia and Cappadocia, which he quitted at the Pylæ Cilicæ. Hamilton finds the site of Caystri Campus near the village of *Chai Kivi*, but Ainsworth locates it further west, at a place called Surmeneh, although he does not insist upon this in opposition to Hamilton's view. — ὠφέλειτο, *was due*. — μισθὸς πλῆρον. The gender of the adjective has reference to the gender implied in the substantive. Cf. S. § 157. 3. b; II. § 522. — ἐπὶ τὰς θύρας, *to the gates*, i. e. to the headquarters of Cyrus. — ἐλπιδας λέγων διῆγε, *he continued expressing hopes* (that he should soon be able to pay them). For the construction of διῆγε with the participle, cf. Butt. § 144. N. 6; S. § 225.

8; H. § 798. 2. — *δηλος ἦν ἀνιώμενος* (*he was evident being troubled*) = *δηλον ἦν ἐκείνων ἀνιάσθαι* = *δηλον ἦν ὅτι ἠνιάτο*, *it was evident that he was troubled*. By a species of attraction, *δηλόν ἐστιν* loses its impersonal form, and takes the subject of the following verb as its own subject. The verb in the dependent clause becomes then a participle. Cf. Mt. §§ 297; 549. 5; Butt. § 151. I. 7; H. §§ 797; 777. a. — *οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον*, *for it was not in accordance with the character of Cyrus*, or more briefly, *it was not the character of Cyrus*. *πρὸς* has in this place the signification of congruity. Cf. Sturz Lcx. Xen. The gen. of quality, custom, etc. is sometimes found without the preposition. Cf. Mt. § 816. — *ἔχοντα* agrees with *ἐκείνων* understood, the subj. accus. of *ἀποδιδόναι*. H. § 774. This clause is the subject of *ἦν*.

12. ἀφικνέεται Ἐπύαξα. Krüg. surmises that she was sent by Syennesis. Wessel. ad Diod. XIV. 20, observes, that *Συέννησις* was a name common to many of the Cilician princes. It was probably a title of dignity. — *γυνή*, *a woman*; here *a married woman, wife*. — *δ' οὖν*, *at any rate, certainly*, introduces a fact actually known, as opposed to the preceding statement, which rested on mere report. II. § 866. 2. — *τεττάρων μηνῶν*, gen. of measure (II. § 567), introduces the consequence of the munificence of Epyaxa, viz. the payment of the troops. — *Ἀσπενδίους*, *Aspendians*. Aspendus was a populous city of Pamphylia, W. of Cilicia, situated on both banks of the river Eurymedon. Here Thrasylbulus the Athenian general was slain. — *ἐλέγεται δὲ καὶ συγγενέσθαι Κύρον*. The subject of the infinitive may be changed into the subject of the principal verb (cf. *πατρὸς μὲν δὴ λέγεται ὁ Κύρος γενέσθαι Καμβύσεω*, Cyr. I. 2. § 1), or remain unaltered, as in the present instance. Cf. Mt. § 537; II. § 777. *συγγενέσθαι*. An euphemistic expression.

13. Θύμβριαν. Hutch. thinks that this is the town which, in Cyr. VI. 2. § 11, is called *Θύμβρα*. Ainsworth identifies it with the modern Ishkali. Col. Chesney locates it at or near the present town of Ak-Shahir. — *παρὰ τὴν ὁδόν*, *along the way*. When it expresses the idea of rest or position, *παρὰ* is usually followed by the dative, but when the idea of previous motion is implied, it is followed by the accusative. Butt. (§ 147. p. 418) says that *παρὰ τόν*, in answer to the question *where*, must be rendered *by, by the side of*, the same as when followed by the dative. In such instances, however, a previous coming to the place is strictly implied. The idea is that Cyrus passed this fountain on his march to Thymbrium. — *Μίδου*, gen. of *Μίδας*, limits *κρήνη* understood. Render: *a fountain which was called the fountain of Midas, or Midas's fountain*. C. § 704. 2. How this Phrygian king had for a time the power of converting into gold whatever he touched, and how his ears were changed into those of an ass, the student is referred to the Clas. Dict. Some have supposed that he was king of the *Bélæes* in Thrace, and having migrated with his subjects to Asia Minor, the place where they settled, by a slight alteration of the letters was called Phrygia. Those who adopt this opinion make

Thrace the scene of the story of Midas and Silenus.—*ἐφ' ἧ, at which, where.* The dative *ἐπὶ τῷ* in a local sense, expresses particularly the idea of *close by*. Butt. § 147. p. 416.—*τὸν Σάτυρον, the Satyr*, i. e. Silenus.—*ὄνῃ κεράσας αὐτήν, having mized it with wine*, or, according to our mode of expression, *having mized wine with it*. *κεράσας* denotes the means (S. § 225. 3; H. § 789. b), and is the 1 aor. act. part. of *κεράννυμι*. Cf. S. § 133. K.

14. *Τυριαῖον, Tyriæum*, a Phrygian city on the confines of Lycaonia, identified by Hamilton and Col. Chesney with Ilghun, beyond which town is a plain adapted for a military review like the one here spoken of.—*βουλόμενος, willing*, i. e. consenting.

15. *ὡς νόμος αὐτοῖς εἰς μάχην, sc. τάττεσθαι, as they were accustomed to be marshalled for battle.* *αὐτοῖς* depends on *ἦν* understood. *εἰς* imparts the idea, *when they were about to enter into battle*. See N. on *εἰς βασιλείαν*, 1. § 3.—*στῆναι, to stand* (in marshalled array).—*ἕκαστον, sc. στρατηγόν.* Reference is had to the generals, such as Clearchus, Proxenus, Menon, etc.—*τοὺς αὐτοῦ, the troops belonging to himself, his own troops*. S. § 168. 2; H. § 493. a.—*ἐπὶ τεττάρων, in fours, four deep*. H. § 641. c. The depth of a battalion is its extent from front to rear, and is determined by the number of men in each file, or the number of ranks. The number of men in a rank constitute the width of a battalion.—*τὸ μὲν δεξιόν, the right wing*. It does not clearly appear why Menon had this post of honor given him in preference to Clearchus, unless it was done to flatter his pride and keep him in good temper. In the battle of Cunaxa, Clearchus commanded the right wing.—*τὸ δὲ εὐώνυμον, the left wing.* *εὐώνυμος* (εὖ, *υἱομα*) is euphemistically used for *ἀριστερός, left, sinister*, a word of ill omen.—*οἱ ἐκείνου* is a varied expression for *οἱ σὺν αὐτῷ*.—*τὸ δὲ μέσον, the centre*. Cf. S. § 158. 2.

16. *ὅν* is here continuative, i. e. it marks the external connection between the two sentences, and may be rendered, *then, so then*.—*παρήλανον, rode by.* *ἐλαύνω* literally signifies *to drive, impel forward*, and is used in connection with horses and chariots. With *κατὰ τάξεις* it may be rendered *marched by*. The *ἵλη* was a troop of horse, drawn up by the Thessalians usually in the form of an egg. An *ἵλη* numbered 64, although the term is often used for a party of horse of any number. Two such troops constituted the *ἐπιλαρχία*, and eight of them the *ἑπταρχία*. Four of the last named made up the *τέλος* of the cavalry = 2048 men, and two *τέλη* the *ἐπίταγμα* = 4096 men. A *τάξις* was a division of infantry = 128 men; a *σύνταγμα* or two *τάξεις* = 256 men; a *πεντακοσιαρχία* or two *συντάγματα* = 512 men; a *χιλιαρχία* or two of the last named = 1024; a *μεραρχία* or *τέλος* twice the preceding, or 2048, which doubled made a *φάλαγξ* = 4096 men, the commander of which was called *στρατηγός*. Divisions, however, of very different numerical strength were at various times designated by the name *φάλαγξ*. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 91.—*εἶτα δὲ τοὺς Ἕλληνας.* It was a compliment to the Greeks,

that instead of having them march by him in review, he rode along their ranks accompanied by the Cilician queen. — ἐφ' ἅματος, upon a chariot. ἐπὶ with the gen. has the general sense of *rest upon*; with the dat., at or by, although they frequently coincide in signification, and are to be translated by the same English prepositions. A careful examination will show, however, in almost every case, that the gen. maintains its ground meaning of that *from which* the motion proceeds, or to *which* a thing belongs; the dat., that *in or by or with* which an action is performed; the accus., that *towards* which motion is directed. See H. § 617. — ἡρμαμάξης. The *harmamaza* was a four-wheeled carriage, covered overhead and enclosed with curtains, used for the conveyance of females and children, and oftentimes men of high rank, when they wished to consult their ease and pleasure. It was in a magnificent harmamaza, the construction of which occupied two years, that the body of Alexander the Great was conveyed from Babylon to Alexandria. — κρώνη, *helmet*, accus. plur. of κρώνος—εὐς. Sometimes the helmet was made of leather. Cf. κρώνη σκύνινα, V. 4. § 13. When the leathern basis of the helmet was strengthened or adorned with bronze or gold, it was called χαλκήρης, χρυσέη, etc. When the basis was wholly metal, the helmet received the epithet, κρώνη χαλκῆ, Lat. *cassis*. It was usually adorned with a crest (λόφος) of hair or a tuft of feathers, according as the wearer wished to look terrible or handsome. — χιτῶνας, *tunica*. This was an inner garment, reaching usually to the knees, and kept in its place by a girdle. — κνημίδας, *greaves*. These extended from the foot to the knee, and were made of brass, or some more precious metal. The Roman *ocreae* were usually plated with iron, and in later times were placed only upon the right leg. — ἄσπίδας, *shields*. The Grecian shield was usually round, and made of hides covered with plates of metal. For a fuller description of the shield, cf. Man. Clas. Lit. § 139; Smith's Gr. and Rom. Antiq. p. 245; Hom. II. 18; 478, with Flax. Illus. — ἐκκεκαθαμένας, *burnished*, from καθαίρω, to cleanse, and ἐκ, from.

17. στήσας τὸ ἅρμα, *having stopped his chariot*. H. § 416. 1; S. § 133. I. — φάλαγγος, *phalanx*, here referring to the army drawn up in array. Cf. N. on § 16. — στήσας—πέμψας. The conjunction is frequently omitted between participles. See Mt. § 557. 3. — παρὰ with the accus. denotes motion to a position *by or along side of*. See N. on παρὰ τὴν ὁδόν, § 13, and N. on 4. § 3. — προβαλέσθαι τὰ ὅπλα, to *present their weapons*, i. e. hold them forward as if they were going to fight. — ἐπιχωρῆσαι, to *advance*, as though against the enemy. — ἐσάπριγε, sc. ὁ σαλπικτής. S. § 152. 2. b; II. § 504. c; C. § 772. ἐσάπριγε is an early form of the 1 aor. A later form is ἐσάπρισα. Cf. Butt. § 114. p. 257; S. § 133. 2. — Ἐκ δὲ τούτου, *then, upon this*. — προϊόντων, sc. αὐτῶν. The part. in the gen. often stands alone, when the subj. can be supplied from the preceding context. Cf. S. § 226. 2; H. § 791. a. For the construction of προϊόντων in the gen. abs., instead of προϊούσι in agreement with στρατιώταις, cf. Mt. § 561. — ἀπὸ τοῦ

αὐτοῦτον, literally, *from self-moved action*, i. e. *of their own accord, of themselves*. ἀπὸ here denotes cause. H. § 623. c; Mt. § 573. p. 996. — δρόμος ἐγένετο τοῖς στρατιώταις, *the soldiers began to run*; literally, *a running came to be to the soldiers*. S. § 201. 3; H. § 598. 2; C. § 599. — ἐπὶ τὰς σκηνὰς of the Persians, for in the next section we find the Greeks returning to their own quarters (ἐπὶ τὰς σκηνὰς ἦλθον).

18. φόβος, sc. ἦν. — βαρβάρων limits ἔλλοις in reference to the Cilician queen, and the market people who are particularly mentioned although in a different construction. Hence καὶ—καὶ and τε—καὶ serve as connectives, as though the construction were καὶ ἔλλοις καὶ τῇ Κιλίσσῃ κ. τ. λ. — ἔφυγεν ἐκ τῆς ἡρμαμάξης, *fled away in her harnamaza*. So Zeune, Weiske, and Krüger. Cf. Mt. § 596. But Lion, Schneider, Bornemann, and Poppo, interpret, *leaped from her harnamaza* (which was drawn by oxen or mules), in order to accelerate her flight. — οἱ ἐκ τῆς ἀγορᾶς—ἔφευγον = οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς ἔφευγον, *those in the market* (i. e. the market people) *began to flee away from the market*; or more briefly, *those in the market began to flee away*. Cf. IV. 6. § 25; V. 7. § 17; VI. 2. § 18, et sæpe alibi. The ἀγορὰ was a place in the camp, where the sutlers or victuallers exposed their commodities for sale. ἔφευγον. The imperf. tense here marks the commencement of an action. — σύν γέλῳτι, on account of the flight of the barbarians. — τὴν λαμπρότητα, *the splendor*, viz. of the arms and uniform. — τὴν τάξιν, *the order, martial appearance*. — Κύρος δὲ ἤσθη. The terror with which this shamfight of the Greeks struck the barbarians, gave to Cyrus an earnest of victory over the undisciplined hosts of his brother. — τὸν . . . φόβον. The intermediate words have the position and power of an adjective. S. § 169. 1; H. § 534. a. On the force of εἰς, see Ns. on 1. § 3; 2. § 15.

19. Ἰκόνιον, *Iconium*. Luke (Acts 14 : 6) seems to locate this city in Lycaonia, although, as Bloomfield observes, if the article before πόλεις τῆς Λυκαονίας be allowed its force, it would appear otherwise. Strabo reckons it as a city of Lycaonia, but as the boundaries of these provinces were continually changing, it is probable that subsequent to the time of Xenophon, it became a city of Lycaonia. That it was a city of much repute is seen from Pliny's remark, *urbis celeberrima Iconium*. It was also very celebrated in the time of the Crusades. — Λυκαονίας, *Lycaonia*. This country lay S. E. of Phrygia, and was included in the basin formed by the Taurus and its branches. It was made a Roman province under Augustus. — διαπύσαι denotes the purpose of ἐπέτρεψε. — ὥς πολεμῶν ὄσαν, *because it was hostile*. Krüger says, that ὥς is here used, *de re quam quis causam esse dicit*. The Lycaonians as well as the Pisidians, did not acknowledge the authority of the Persian kings. Hence their country was given up by Cyrus to be plundered.

20. τὴν ταχίστην ὁδόν, *the shortest way*. The Cilician queen took the direct route to Tarsus by the S. E., while Cyrus with the main army took the N. E. route, which was circuitous and more than twice the distance, in order

(as Rennell remarks) to cross the Taurus at Dana or Tyana, where, by the contraction of the ridge, a very short passage was afforded into the plain of Cilicia. It will be seen that the marches between Iconium and Dana were very long. This may be accounted for, in his wish to be at the Pylæ Ciliciæ in season to take advantage of the diversion, intended to be made in his favor by the fleet and the detachment of Menon. This desire to secure the co-operation of his fleet will account also for the long marches between the river Pyramus and Issus (4. § 1). — *στρατιώτας οὖν Μένων εἶχε*. Under cover of being a guard of honor to Εὔρυαχα, a body of troops was thus introduced into the heart of Cilicia. Its effect upon Syennesis is given in the next verse. — *Καππαδοκίας, Cappadocia*, an interior country of Asia Minor, N. of Cilicia, celebrated for the excellence of its wheat and horses, and the dullness and vice of its inhabitants. The Greeks regarded the Cappadocians as the worst of the three Kappas, or nations, whose names began with that letter; the other two being the Cretans and Cilicians. The character of the Cappadocians is satirized in the Epigram:

Vipera Cappadocum nocitura momordet; at illa
Gustato periit sanguine Cappadocis.

— *ἐν ᾧ*, sc. *χρόνῳ*. — *φοινικιστήν*. Larch. renders this, *vezillarium, standard-bearer*. Voss., *purpuræ tinctorem*; (Krüg. adds) *vel eum qui purpuris tingendis præfectus est*, quod munus apud Persarum reges honorificum fuisse colligeris. Sturz says that Brod. has best rendered it, *unum e regis familiaribus punica veste indutum non purpurea*. It is worthy of remark, that Hesych. has inserted this word in his Lex. without any interpretation. — *δυνάστην*, a high officer; literally, *one in power*. — *ἀγριασµένους ἐπιβουλεύειν αὐτῷ*, having accused them of plotting against him. *ἐπιβουλεύειν αὐτῷ* is the gen. denoting the crime. S. § 195. 4; H. § 577. b.

21. *Κιλικίαν, Cilicia*. This country lay S. of Cappadocia, W. of Syria, and E. of Pamphylia. It was divided into two parts; the western of which was called Trachea (*τραχεία, rough*), the eastern, Campestris (*πεδινή, level*). — *ἡ δὲ εἰσβολή, the pass*. Cf. N. on § 22. — *ἀμήχανος εἰσελθεῖν στρατεύματι, inaccessible to an army*. Krüg. observes that *ἀμήχανος εἰσελθεῖν* is put by attraction for *ἦν ἀμήχανον ἦν εἰσελθεῖν*. Col. Chesney remarks that this is one of the longest and most difficult passes in the world. — *λελοιπῶς εἶη, had abandoned*. Cf. N. on *ἐπὶν ἐξευγμένη*, § 5. — *ἐπεὶ ᾔσθετο τό τε Μένωνος στράτευμα ὅτι ἦδη*. This reading is found in the best editions. Dindorf, however, edits *ᾔσθετο ὅτι τὸ Μένωνος στράτευμα ἦδη*. As to the construction, Mt. (§ 296) says, "the subject of dependent propositions is often wanting, because by attraction it is construed with the verb of the principal proposition." This arrangement, which is designed to give the substantive a more prominent and emphatic position, is called *prolepsis*. Cf. Butt. 151. p. 447; H. § 726. — *ἦν* is varied from *εἶη* to give definiteness to the expression. — *εἶσω*,

within in respect to Tarsus the capital. — *δρέων*, an uncontracted form of the gen. plur. frequently used by the Attics. Cf. Mt. § 78. *Obs.* 7; Butt. § 49. N. 3. — *καὶ ὅτι τριήρεις ἤκουε περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου.* The order is, *καὶ ὅτι* (= *διότι*, i. e. *διὰ τοῦτο ὅτι*, on this account, because), *ἤκουε Ταμῶν ἔχοντα* (= *ὅτι Ταμῶς εἶχε* by prolepsis, see N. above) *τριήρεις τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν.* Krüger says that the writer intended to have joined *ἤκουε* with *τριήρεις περιπλεούσας*, but wishing to name the admiral of the fleet, he connected it with *Ταμῶν*. Cf. Thucyd. III. 26. — *αὐτοῦ Κυροῦ.* When *αὐτὸς* is followed by a proper name, the article may be omitted, especially if the article can be dispensed with, the pronoun being omitted. If *αὐτὸς* is followed by a common substantive, the article usually is retained. Cf. Mt. § 265. 1 (end).

22. *ἀνέβη ἐπὶ τὰ ὄρη, went up on the mountains.* Notice the force of *ἀνα-* and *ἐπὶ*. — *οὗ οἱ Κίλικες ἐφύλαττον, where the Cilicians kept guard* (II. § 701; S. § 211. N. 10). Schneid. remarks, that the Cilicians always kept a guard in this place for the defence of the country. But that this should be done in time of peace, or that a standing guard should be quartered in tents, Krüger thinks to be quite improbable, and therefore gives to *ἐφύλαττον* the sense of the pluperfect. — *πεδίον μέγα.* See above, § 21. — *ἐπὶ ῥύτον.* Cilicia Campestris was watered by the Pyramus and Cydnus. Cf. N. on § 23. — *δένδρον* depends on *σύμπλεων*. C. § 529. a; S. § 200. 3; H. § 584. b. — *ἐμπλεων*, neut. accus. of *ἐμπλεωσ*. — There seems to be little difference between *μέλινη*, *panic*, and *πέγχρος*, *millet*, except that the former bears its grain in ears, and the latter in bunches, whence the Lat. *millium*, as if one stalk bore a thousand seeds. "The plain of Adana, as it is now called, is still remarkable for its beauty and fertility." Ainsworth. — "*Ὅρος δ' αὐτὸ περιέχει κ. τ. λ., but a strongly fortified and lofty mountain environs this* (i. e. Cilicia Campestris) *on every side from sea to sea* (ἐκ—εἰς. See § 18, end). To this region, so entirely encircled with high and rugged mountains, there were but three passes: Pylæ Ciliciæ, in the range of Mt. Taurus, through which Cyrus entered; Pylæ Amanicæ, so called from Mt. Amanus on the Syrian side of Cilicia; Pylæ Syriæ, a pass leading from Cilicia into Syria, south of the Pylæ Amanicæ and near the sea. Cf. 4. § 4. Through the Pylæ Amanicæ, Darius led his army into Cilicia, not knowing that Alexander, about the same time, had passed through the Pylæ Syriæ, and was therefore in his rear.

23. *Ταρσός.* This city, situated on the banks of the Cydnus not far from its mouth, ranked with Athens and Alexandria in learning and refinement. It is celebrated in ecclesiastical history, as being the birthplace of St. Paul. — *ἦσαν—βασίλεια.* The general rule, that the nom. neut. plur. has the verb in the sing., is often transgressed by the Attics themselves. Cf. 4. §§ 4, 10; 5. § 1; 8. § 10, et sæp. al. — *μέσης δὲ τῆς πόλεως, the midst of the city*; lit. *the middle city*. H. § 559. e; C. § 664. 11. Cf. *μέσας νύκτας, midnight*,

7. § 1; τὸ ἄλλο στράτευμα, *the rest of the army*, § 25. — Κύδνος, *Oydnus*, a river remarkable for the coldness of its waters, which almost cost Alexander his life, and, according to some writers, proved fatal to Fred. I. of Germany, who bathed in its stream. This was the river up which Cleopatra sailed with such magnificence to meet Anthony. — δύο πλέθρων limits ποταμός, *a river of one plethron in breadth* (accus. synech.). H. § 567. The Attics use δύο indeclinable. Cf. Butt. § 70. 2; Mt. § 188.

21. ἐξέλιπον—eis χωρίον. With a verb signifying removal from a place, the accompanying motion to a place is frequently expressed by eis. Cf. Mt. § 578. So we say, *he left for Boston; they started for the West*. Krüger, referring to IV. 1. § 8, where it is fully written, makes ἐξέλιπον—eis χωρίον = ἐκλιπόντες ἐφευγον eis χωρίον. Ainsworth says that the fastness here alluded to, has been identified with the Castle of Nimrod in the adjacent mountain. — πλὴν οἱ τὰ καπηλεῖα ἔχοντες. Supply οὐκ ἐξέλιπον. These inn-keepers stayed behind, either because there was some chance of gain, or, as Bornemann suggests, because their occupation, as keepers of caravansaries for the entertainment of travellers, would protect them from all injury. — δὲ καὶ, and also as well as the inn-keepers. — Σόλοις, *Soli* or *Soloë*, a city of Cilicia Campestris, near the mouth of the river Lamus, said to have been founded by an Athenian colony. The gradual corruption of their language gave rise to the term *solecism*. — Ἰσσοῖς. See N. on 4. § 1.

25. προτέρα Κύρου πέντε ἡμέρας. For the reason of this, cf. N. on § 20. — ὑπερβολῇ, *passage over*. — τῶν ὄρων is the objective gen. after διερχομῶν. — τῶν eis τὸ πεδίον, sc. καθηκύντων, *those* (extending or sloping down) *to the plain*. The event here spoken of took place when they were descending into the Cilician plain. — ἀρπάζοντας agrees with the omitted subject of κατακοπῆναι and denotes time, *while plundering*. — ἐπὶ with the genitive after passive verbs denotes agency. H. § 656. b. — τὸ ἄλλο στράτευμα, *the rest of the army* (see N. on 7. § 8). Notice the difference between this and ἄλλο στράτευμα, *another army*. — εἰτα πλανωμένους ἀπολέσθαι, *thus* (i. e. in consequence of having lost their way) *wandering about they perished*. For this construction of εἰτα with the participle, cf. Butt. § 144. N. 13.

26. διήρπασαν, *pillaged*. This verb properly signifies *to snatch asunder*, as is done when one is eagerly endeavoring to get possession of any article. — μετεπείμπετο τὸν Συέννησιν, *sent repeatedly* (notice the force of the imperf.) *for Syennesis*. — πρὸς gives the pregnant sense, *to come to him*. See N. on eis, 1. § 3. — οὐδενὶ limits eis χεῖρας ἔλθεῖν, and ἑαυτοῦ follows the comparative κρείττονι. Cf. S. § 198. 1. — eis χεῖρας ἔλθεῖν, lit. *to go into hands*, i. e. to put one's self in the power of any one. — λέναί. Repeat eis χεῖρας from the preceding clause. — ἔλαβε refers to Syennesis.

27. eis τὴν στρατιάν, *for the army*, a form = to the dat. com., only more emphatic. — ἃ νομίζεται παρὰ βασιλεῖ τίμια, *which with a king are regarded valuable*, or *which in the estimation of a king are of great*

value. — στρεπτόν χρυσούν, *a golden necklace.* The clause, τὴν χάραν μηκέτι ἀφαρπάσσειν, is one of the objects of ἔδοκε. — ἣν πού ἐτιγγχάνωσιν, *wherever* (the Cilicians) *could find* (them, i. e. τὰ ἡρπασμένα ἀνδράποδα).

CHAPTER III.

1. οἱ γάρ. The particle γάρ is here causal, i. e. it introduces the reason why the army tarried so long at Tarsus. — οὐκ ἔφασαν ἵνα, *refused to go.* In absolute negations, οὐ and the verb or subst. form together an idea directly opposite to that of the verb or substantive alone. Cf. Mt. § 608. 1; Butt. § 148. N. 2. — τοῦ πρόσω. As we say, *a step further.* The gen. is employed whenever the sense of a verb is limited to a part. Cf. Butt. § 132. c. See also the Homeric phrase, δέειν πεδίοιο. Pres. Woolsey with Kühner ranks this among the examples of place, which Matthiæ has given, § 377. See also H. § 590. a. Krüg. makes it = ἐς τὸ πρόσω. — ἥδη implies that, previously to this time, they did not suspect the real object of the expedition, or at least that the suspicion had not become general. — ἐπὶ βασιλεῖα ἵνα, *that they* (he, Cyrus: Krüg.) *were marching against the king.* — ἐπὶ τούτῳ, *for this purpose*, i. e. to go against the king. — πρῶτος δὲ Κλέαρχος κ. τ. λ. Here we see in Clearchus the stern leader which he is described to be, II. 6. §§ 1-15. We also see to what a pitch of exasperation his soldiers were raised, that they should dare to throw stones at a general, whom Xenophon says they feared more than they did the enemy. — ἐβιδέετο, *attempted to force.* This *conative* signification of the imperfect (cf. Butt. § 137. N. 10; H. § 702) is also found, IV. 4. § 19; V. 4. § 23. — ἔβαλλον, sc. τοῖς λίθοις (fully written, V. 7. § 19), *were throwing* (on the imperf. see N. on 2. § 26) *stones at him.*

2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωδῆναι, *Clearchus then barely escaped being stoned.* A verb implying in itself a negative, is construed with another negative, on the general principle in the Greek language, that one negative strengthens another. Cf. Butt. § 148. N. 9; Mt. § 534. b. Obs. 4. τοῦ καταπετρωδῆναι is the gen. of separation. For the use of the aorist infin., see N. on IV. 3. § 15. Dind. edits τὸ μὴ καταπετρωδῆναι. — δυνήσεται is relatively future, that is, future in reference to the action denoted by ἔγω. — ἐκκλησίαν, *an assembly.* Either legally or tumultuously gathered together; here the former, as they were summoned by their general. The aorist and imperfect are here intermingled, as the attention is directed at one time to the accomplishment, and at another, to the continuance of the action. — εἰτα, *then*, denotes sequence in the order of things. — ἔλεξε τοιαῦδε, *he spake as follows, or somewhat as follows.*

3. μὴ θαυμάζετε, *do not wonder.* The indicative would have been οὐ θαυ-

μᾶστε, *you do not wonder*. — *ὅτι χαλεπῶς φέρω*, *that I am very much troubled*. Cf. Vig. p. 107. — *τοῖς παροῦσι πράγμασιν*. The dat. is put with many passives and neuters, expressing the cause, occasion, or object of the preceding action. Cf. Mt. § 399; S. § 202; H. § 611. a. Sometimes *ἐπὶ* is employed with this dative. See Bos. El. p. 212. — *φεύγοντα ἐκ τῆς πατρίδος*, *being an exile from my country*. Cf. N. on 1. § 7. As *φεύγοντα* alone expresses the idea, *an exile from one's country*, in consequence of the addition in this place of *ἐκ τῆς πατρίδος*, Krüger conjectures that it should be *φυγόντα*, or that it is put by a kind of attraction for *φυγόντα ἐκ τῆς πατρίδος καὶ φεύγοντα*. — *τὰ ἄλλα*, *in other respects*, i. e. in other ways than the one here mentioned. Butt. (§ 150) makes *τὰ τε ἄλλα—καὶ* = *as in other respects—so also especially*. — *ἐς τὸ ἴδιον*, *for my own private use*. — *ἀλλ' οὐδὲ κατὰ δυνάμειν*, *nor did I waste it in pleasure*. ἀλλὰ adds emphasis to the negations.

4. *ἐτιμωρομένην* (sc. αὐτοῦς) has the sense of, *I took vengeance upon, I punished*. Followed by the dat. its translation would be, *I avenged*. — *βουλομένους* = *who were wishing*. S. § 225. 2; H. § 785. — *ἀνδ' ὃν εὖ ἔπαυον ὑπ' ἐκείνου*, *in return for the favors I received from him; or, because that I had been well treated by him*. ἀνδ' ὃν = ἀντὶ τούτων & (S. § 172. 4), or, ἀντὶ τούτου, *ἔτι*. Cf. Butt. § 147. p. 412.

5. *Ἐπεὶ δέ*, *but since*. δέ is here adversative. — *συμπορεύσθαι*, sc. *μολ*. — *προδόντα* agrees with *μὲ* understood the subject of *χορῆσθαι*. Cf. S. § 221. 3. a. — *μεδ' ὑμῶν ἰέναι*, *to go with you (homeward)*. Schneider, at the suggestion of Porson, has substituted this reading for *μεδ' ὑμῶν εἶναι*, *to side with or help you*. This correction makes it harmonize with *ἐγὼ σὺν ὑμῖν ἔψομαι*, § 6, which seems to be a repetition of the same idea. — *Εἰ μὲν δέ*, *whether indeed*. εἰ is often used in an indirect question with the indicative, especially when dependent upon a verb implying doubt or uncertainty. Cf. Butt. § 139. p. 380. See also the use of the conjunction *εἰ*, And. and Stod. Lat. Gr. § 261. 2. R. 1. — *ὅν* “serves to make reference = *as for that matter, or however*.” Woolsey. Cf. V. 6. § 11. — *ὅτι ἂν δέη*, *whatever may be necessary*, is the object accus. of *πέισσμαι* (fut. of *πάσχω*). With *δέη* supply *πάσχειν*. — *καὶ οὐποτε*, *and never*. *καὶ* is here confirmative, i. e. it introduces a reason for the position taken by Clearchus, and therefore serves to confirm his previous declaration. The phrase may be rendered, *yes, never shall any one say*, etc. — *ἀγαγὼν*, *having led, or when I had led*. The time of this participle is prior to that denoted by *προδούς*. — *ἐς τοὺς βαρβάρους* = *ἐς βαρβάρων χώραν*. Cf. *ἐς Καρδούχους ἄγοι*, III. 5. § 15. See also IV. 7. § 1; V. 5. § 1, et sæpe. al. The same mode of expression is employed by the Latins. Cf. “*relinquebatur una per Sequanos via*.” Cæs. Bel. Gal. I. 8.

6. ἀλλὰ *ἐπεὶ*, *but now since*. The train of thought, partially interrupted by the sentences commencing with *εἰ μὲν δέ*, and *καὶ οὐποτε*, is here resumed.

—πειθεσθαι, *to be persuaded, to believe, to obey*, the last of which is its meaning here. —σὺν ὑμῖν ἐφομαι. This verb with σὺν signifies, *a latere sequi, to accompany*; without σὺν, usually, *a tergo sequi, to follow*. Cf. Mt. § 403. a. —νομίζω γὰρ κ. τ. λ. For the construction, see S. § 185; H. § 556. As Clearchus was an exile from his country, he would naturally become strongly attached to those who followed his fortunes. The sentiment is analogous to the beautiful passage in Hom. Il. 6: 429–30, where Andromache, after alluding to the death of her father and seven brothers by the hand of Achilles, and to the grief consequent thereon, which finally brought her mother to the grave, says:

“Ἐκτορ, ἅταρ σὺ μοί ἐσσι πατήρ καὶ πότνια μήτηρ,
Ἴδὲ κασίγνητος σὺ δέ μοι θαλερὸς παρακοίτης.

“Yet while my Hector still survives, I see
My father, mother, brethren, all in thee.”

—ἂν εἶναι τίμιος = ὅτι τίμιος ἂν εἴην. The infinitive εἶναι receives its potential signification from ἂν (cf. Vig. p. 181. VI; Mt. § 598. 1; H. § 783. a), and is used here in the present, because the idea of continuance or frequent repetition is contained in it. τίμιος is put in the nominative because the omitted subj. of the infin. is the same as that of the principal verb. H. § 775. 2. The same may be said of ἱκανὸς infra. ὠφελῆσαι and ἀλέξασθαι in the following members, are in the aorist, because no reference is had to the perpetuity of the action. Cf. Mt. § 501; Butt. § 137. 5. —ὕμῶν δ' ἐρημους ὦν, *but being deprived of* (i. e. separated from) *you*. —ἂν ἱκανὸς εἶναι—ἂν ὠφελῆσαι. It is not uncommon to find ἂν joined to the principal verb of the proposition, and also to the part. or infin. Cf. Mt. § 600. —Ὡς ἐμοῦ οὖν ἰόντος . . . οὕτω τὴν γνώμην ἔχετε, *be assured then that I shall go*; lit. *as if then I should go*, so have your opinion of me as of one going. Cf. Mt. § 569. 5; C. § 870; H. § 875. See also Ns. on 1. §§ 6, 11. —ὅπη, *where*, properly a dat. of the obs. pron. ὅπως. Written fully ὅπη, it agrees with ὁδῶ understood. Cf. Vig. p. 153. I; S. § 76.

7. οἱ τε αὐτοῦ ἐκείνου, *both those of his own*; lit. *of him himself*. —οἱ ἄλλοι = οἱ τῶν ἄλλων, or as Zeun. interprets, οἱ τῶν ἄλλων στρατηγῶν στρατιῶται. —ὅτι . . . πορεύεσθαι (pres. of continued action) is a subst. clause, in explanatory apposition with ταῦτα. —πορεύεσθαι. Cf. οὐκ ἔφασαν πορεύεσθαι, IV. 5. § 15, where Stephens thinks it should be πορεύσεσθαι. Poppo gives the verb in both these places the force of the future. But Krüg. more correctly says: “Ne quis πορεύσεσθαι conjiciat; est hic aoristus præsens. Oratione directa dicere liceret οὐ πορεύομαι.” —ἐπύρσαν (1 aor. 3 plur. of ἐπαινέω), sc. αὐτόν. —παρὰ δὲ Ἐνρίου (sc. ἀπελδόντες). See N. on 2. § 5.

8. τοῖς ἀπορῶν, *being perplexed by these things*. Cf. οἱ δὲ καὶ ἔστασαν ἀπορούντες τῇ πράγματι, 5. § 14. Cyrus might well be distressed at the

present aspect of his affairs, finding himself about to be deserted by those upon whom he placed his chief dependence. It will soon be seen with what tact Clearchus extricated himself and his Persian chief from their sad predicament.

— *μετεπέμπετο*, continued sending for. See N. on 2. § 26. — *ὁ δέ*, i. e. Clearchus. — *ἵεναι* to Cyrus. — *ὡς καταστησόμενον τούτων εἰς τὸ δεόν*, *inasmuch as these things would be happily adjusted, would have a favorable issue*. *καταστησόμενον* (= *κατασταδισόμενον*, cf. Butt. § 113. 6; Mt. § 494. II; S. § 209. N. 6) is the relative fut. See N. on § 2. *εἰς τὸ δεόν*, *favorably, opportunely*. *εἰς* with its case is often used adverbially. — *μεταπέμπεσθαι* (pres. of continued action, H. § 714) . . . *αὐτόν*. The object of this device was to prevent the soldiers from having any suspicion of collusion between Cyrus and Clearchus. — *οὐκ ἔφη*. Cf. N. on § 1.

9. *τοὺς προσελδύτας αὐτῷ*, i. e. the soldiers who had left Xenias and Pasion. For the construction, cf. S. § 225. 1; H. § 786. — *τῶν ἄλλων* in the next clause limits *τὸν βουλόμενον*, *any one of the rest who wished to be present*. — *Ἄνδρες στρατιῶται*. This speech of Clearchus is a fine specimen of what the Greeks called *λόγους ἐσχηματισμένους*, and which Quint. (Inst. Orat. IX. 2: 25) describes. Similar to this was the speech of Agamemnon, Hom. II. II. 110–40. — *τὰ μὲν δὴ Κύρου*, *the affairs of Cyrus*. — *οὕτως ἔχει*, *are thus*, i. e. have the same relation. For the construction of *ἔχειν* with an adverb, cf. N. on 1. § 5. — *οὔτε—ἔτι*, *no longer*. *γὰρ* introduces an illustration of the preceding assertion. — *ἐπεὶ γε*. An ellipsis is often implied by *γέ*. Since (whatever else we may do) at least we do not follow him.

10. *Ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν* (see N. on 2. § 25) *οἶδα, notwithstanding* (i. e. although there is an apparent equality in the relations between Cyrus and ourselves) *I know that he thinks he has been ill-treated by us*. — *ὥστε καὶ μεταπεμπομένου αὐτοῦ*, *so that although he continues to send for me*. See N. on 2. § 26. — *ἔλδειν*. Buttman (Irreg. Gr. Verbs, p. 107) remarks, that “the forms of *ἔλδειν* have a decided preference for the meaning *come*, so that *ἔλθεν*, for instance, very seldom occurs in the sense of *going, going away*, and those of *εἶμι* are as seldom found in the sense of *come*. But *ἔρχεσθαι* partakes almost equally of both meanings.” — *τὸ μὲν μέγιστον = δὲ μέγιστόν ἐστι*, lit. *that which is greatest = principally, in the first place*. This phrase is in apposition with the proposition with which it is connected. Cf. Mt. § 432. 5. Cf. also II. 5. § 7; V. 6. § 29. — *ὅτι σύνοιδα ἐμαντῷ πάντα ἐψευσμένους αὐτόν*, *because I am conscious of having deceived him in all respects*. For the construction of *πάντα*, cf. S. § 182; H. § 549. *ἐψευσμένος* (mid. in sense) is constructed in the nominative with *σύνοιδα ἐμαντῷ*, because its subject is contained in that of the verb. It might also have been put in the dative with the reflexive pron. Cf. Butt. § 144. 6; Mt. § 548. 2; S. § 225. 7. — *δεδιώς . . . ἠδικῆσθαι*, *fearing lest having apprehended me he shall inflict punishment (upon me) for those things in which he thinks that he has been unjustly treated by me*. *δεδιώς* is in the same construction as *ἀσχυρόμε-*

pos, denoting an additional reason why Clearchus was unwilling to obey the summons of Cyrus. — *δίκην—ᾧν* = *δίκην τούτων* & (cf. S. § 172. 4). In this equivalent *τούτων* depends upon *δίκην*, as we say the punishment of a crime as well as for a crime. So Matth. (§ 342) remarks, that “the gen. is sometimes put with substantives absolutely, when otherwise *περί* with the gen. is used.” & (by attraction *ᾧν*) is governed by *ἡδικήσθαι*, which in the act. voice has two accusatives. Cf. Mt. §§ 415. β. 424. 1; Butt. § 134. 6; H. § 555.

11. *ὅν* introduces an inference from the preceding statement. H. § 866. 2. — *καθεύδειν*, to be sleeping = to be slothful, inactive. The pres. infin. denotes continuance of action, or the being in a certain state or condition. See S. § 211. 1; H. § 714. See also N. on IV. 3. § 15. For the construction of *ᾧρα—καθεύδειν*, cf. S. § 222. 6; H. § 767. — *ἑμῶν αὐτῶν*, ourselves. Cf. S. §§ 69; 182. — *ἐκ τούτων*, in consequence of these things. — *αὐτοῦ* = *ἐπ’ αὐτοῦ τοῦ τόπου*, here, in this place. Cf. Bos. El. p. 134. Schæf. rejects this ellipsis and makes *αὐτοῦ* gen. of *αὐτό*. — *σκεπτέον μοι δοκεῖ εἶναι*, it seems to me that we must look about, i. e. consider. *σκεπτέον εἶναι* = *δεῖ σκέπτεσθαι*. Cf. Butt. § 134. 10; S. §§ 142; 178. 2. — *ὅπως*, in what way. It is well remarked by Tittmann, that *ὅπως* suggests to the mind the manner in which any thing is done, while *ἵνα* designates the end or cause of an action. — *μενοῦμεν*. The subjunctive or fut. indicative follows *ὅπως*, when it refers to fut. time. In the pres., 1 aor. pass., and 2 aor., it takes the subjunctive; but instead of the 1 aor. act. and mid., it commonly takes the fut. indic. Cf. Butt. § 139. 4; Mt. § 519. 7. — *εἴτε ἤδη*, or if now. Strict regularity of construction would require *εἴτε δοκεῖ μένειν* in the preceding member. But in that case there would be an awkward repetition of *δοκεῖ* with the infinitive. *ἤδη* is here used in reference to the immediate fut., and qualifies *ἀπιέναι*, which has a future signification. Cf. Butt. § 108. 5; S. § 211. 4. See above on *μενοῦμεν*. — *ιδιώτου*, a private, sc. soldier. A word properly used of a private citizen in contradistinction to one in public life. It sometimes designates one who is unlettered, ignorant, hence the Eng. *idiot*. — *ὕφελος*, a defective noun used only in the nom. sing. H. § 201. b.

12. *Ὁ δὲ ἀνὴρ* = *οὗτος δὲ ὁ ἀνὴρ*, i. e. Cyrus. — *πολλοῦ μὲν ἕξιος φίλος*, a very valuable friend; lit. a friend worth much. Words requiring a definition of value are put in the genitive, and in such cases *ἕξιος* signifies equal to, as *ἕξιος ἡμιθέων*, equal to the demi-gods. Cf. Mt. § 363. 5; Rost § 108. 4. b; H. § 584. e. — *Ἐτι δέ*, moreover. — *δύναμις*, forces. The abstract for the concrete. — *πάντες ὁμοίως*, all alike, or without exception. — *ἐπιστάμεθα* gives intensity to the preceding verb. So in common parlance, *we see and know* = we have certain knowledge. — *δοκοῦμεν*. Such was the moderation and urbanity of the Greeks, that they often spoke in a doubtful way of what was real and certain. — *πῶρῳ—αὐτοῦ καθήσθαι*, to be encamped far from him. — *τίς* = *ἐκαστος*. Cf. S. § 165. N. 1.

13. Ἐκ δὲ τούτου, *hereupon*. — οἱ μὲν—οἱ δέ, *some—others*. Cf. Butt. § 126. 2; S. § 166. — ἐκ τοῦ αὐτομάτου = ἀπὸ τοῦ αὐτομάτου. Cf. N. on 2. § 17. See also Mt. § 574. — λέγοντες denotes the purpose of ἀνίσταντο. S. § 225. 5; H. § 789. d. — ὑπ' ἐκείνου, *by him* (see N. on 2. § 25), refers to Clearchus. — ἐγκέλευστοι. Weisk. interprets: *clam compositi et instructi*, comparing οἱ μὲν αὐτοὶ καθ' ἑαυτούς, οἱ δὲ πλείστοι ὑπὸ Κίρου ἐγκέλευστοι, Cyr. V. 5. § 39. He compares also ἐγκελεύειν ταῖς κυσί, *to incite the dogs*, which, if done in other than a low voice, and as it were *secretly* (quasi *clam*), would alarm the game pursued. Hutch., Sturz, Born., and Pop., rightly translate it, *jussus*, *being directed*, which of course in the present instance would be privately done. — ἡ ἀπορία, *the difficulty*. Th. a priv. and πόρος, *way*. Hence ἀπορέω, *to be without a way*, i. e. without resource; and ἀπορία, *the state of one who knows not what to do*. — μένειν and ἀπιέναι depend on ἀπορία. S. § 223. 6; H. § 767.

14. δὲ δὴ, *but then*. — προσποιούμενος σπεύδειν, *pretending to be in haste*. προσποιούμενος . . . Ἑλλάδα is a parenthetic clause. — ἐλθεῖν depends upon εἶπε (δεῖν), *said that they ought to choose*, &c. — ἄλλους than Clearchus. This appears from the next clause. — εἰ μὴ βούλεται for εἰ μὴ βούλοιο. The Greeks for the sake of vivacity and emphasis often introduce the mood and tense of the oratio recta, where the context would strictly require the oratio obliqua. Butt. § 137. N. 7; S. § 213. 1; H. § 734. b; Mt. § 529. 5. The indic. with εἰ is used in the condition of a proposition, when its relation to the consequence is such, that if the action expressed by the one should take place, that of the other would also. Cf. Mt. § 507. 4. b. — ἀγοράζεσθαι and the following infinitive depend on εἶπε. — ἡ δ' ἀγορά . . . στρατεύματι. A clause thrown in by the historian, to show how absurd was the advice, to procure food from a market in the very heart of a large army which they were about to desert. — συσκευάζεσθαι, *to pack up the baggage*. — ἐλθόντας. Krüg. would supply τινάς. — ἡγεμόνα αἰτεῖν Κύρον ὅστις διὰ φιλίας τῆς χώρας ἀπᾶξει, *to ask of Cyrus a guide* (S. § 185; H. § 553; C. § 636) *to conduct them as through a friendly country*; or more fully, *to conduct them through the country, as through a friendly one*. — Κύρον. The proper name is often repeated by the Greeks, where a pron. might have been employed. — ὅστις = ἵνα, *in order that*. — ἀπᾶξει. The future is used for the subjunctive aorist, to express continuance of action in an indefinite future time. See Mt. § 519. 7. — τὴν ταχίστην (sc. ὁδὸν) = *τάχιστα*, *celerrime*. Cf. Butt. § 115. 4; Mt. § 282. 2. — προκαταληφόμενος denotes the purpose of πέμψαι. See N. on λέγοντες, § 13. The article is omitted because no particular persons of the number are intended to be designated. Cf. Mt. § 271. Obs. The ἄκρα, *heights* here referred to, are those over which the army passed into Cilicia. — φθάσωσι—καταλαμβάντες, *take them before us*. φθάνω is constructed with participles in the same manner as τυγχάνω, λαμβάνω, etc. See N. on 1. § 2. Here ὅπως takes the 1 aor. subj. instead of the fut.

indic. as in § 11, regard being had to the action as merely brought to pass, and not to its continuance. Mt. § 519. 7 (end); H. § 716; S. § 211. 6. — *ὦν . . . ἀνηπακάρες*. See N. on *εἰ μὴ βούλεται* supra. *ἔχομεν ἀνηπακάρες* = *ἀνηπακάμεν*, only more emphatic. Cf. Butt. § 144. N. 18; Rost, § 116. 13; S. § 89. 1. — *τοσοῦτον*, *this only*; as we say, he said *this and no more*. *τοσοῦτος* is a strengthened form of *τόσος*. Cf. S. § 76. 1.

15. *Ὡς μὲν στρατηγήσουσα ἐμὲ ταύτην τὴν στρατηγίαν* depends upon *λεγέτω*, by a construction similar to *ὥς ἐμοῦ ἰόντος—γνώμην ἔχετε*, § 6. Render, *let no one of you speak as if I would take this command*; lit. *name me as leader*, &c. For the construction of *στρατηγίαν στρατηγεῖν*, cf. Butt. § 131. 4; S. § 181. 2; H. § 547. a. Krüg. well remarks, that the difficulties and dangers of the return could not seem small, when such a brave and skilful man (cf. II. 2. § 5; 6. § 1–16) refused to hold the office of leader. — *ὥς δὲ τῷ ἀνδρὶ ὃν ἂν ἐλησθε πείσομαι*, (but be assured) *that I will obey the man whom you may choose*. In this sudden change of structure, it is evident that *ἕκαστος λεγέτω*, instead of *μηδεὶς λεγέτω*, is to be supplied. Krüg. takes *λεγέτω* in the sense of *νομίζέτω*, but *let each one of you entertain the opinion that I*, &c. *ἂν ἐλησθε* = a fut. præterite. Cf. Butt. § 139. 4. *πείσομαι* is varied from *πεισόμενον*, corresponding to *στρατηγήσουσα*. — *καὶ ἀρχεσθαι*, to obey also; lit. *to be governed*. *καὶ* has here a superadditory use, as though the words, *οὐ μόνον ἀρχεῖν ἀλλὰ*, had preceded. Notwithstanding this assertion, Clearchus was not fond of obeying others, or of being directed in any affair. Had he obeyed the Ephori (II. 6. § 3), he would not have been an exile from his country. Had he listened to the suggestion of Cyrus (8. § 13), the result of the battle at Cunaxa would have been far different. Xenophon also remarks (II. 6. § 15), that it was said he was unwilling to be ruled by others. A reason for this may have been his consciousness of superior military talents, which was tacitly acknowledged by the other commanders. Cf. II. 2. § 5.

16. *Μετὰ τοῦτον, after him*. Halbk. suspects, but without sufficient reason, that this speaker was Xenophon himself. — *ἐνθ'δεῖαν*, *foolishness*. This individual commences by gravely refuting the mock speech of the one who had just spoken, all which is done in order to deceive the soldiers. — *ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιοῦμένου*. A somewhat difficult passage, and one which has received various translations. Zeun. and Schneid. interpret: *quasi Cyrus posthac non esset expeditionem navalem suscepturus*. Weisk: *quasi Cyrus non retro ita per mare facturus esset*. But with both these interpretations, as Popp. justly observes, the article conflicts. Born. prefers: *quasi retro* (i. e. posthac) *non navigaturus esset*. Krüg. rejects *μὴ* and interprets: *quasi Cyrus rediturus esset*. Of these interpretations Bornemann's is the best, for the speaker bases his remark on the assumption, that Cyrus was marching against the Pisidians, and upon their subjugation would return back to his satrapy. *ποιοῦμένου* has in this place the force of the fu-

ture. — αἰτεῖν here takes παρὰ τούτου instead of the accus. of the person. — § λυμινόμεδα τὴν πρᾶξιν, *whose enterprise* (lit. *for whom*, dat. incomm. mod.) *we are ruining* (by deserting him). For the change of construction into the *orat. recta*, cf. N. on § 14. — § ἂν Κύρος διδῶ stands for ἂν ἂν Κύρος διδῶ, the relative being attracted by its antecedent ἡγεμόνι. — τί καλλύει καὶ τὰ ἄκρα ἡμῶν κελεύειν Κύρον προκαταλαμβάνειν. Poppo with several other critics renders this: *quid obstat quin juga quoque Cyrum nobis* (i. e. in nostrum commodum) *præoccupare jubeamus*; i. e. if the relations are so amicable between us and Cyrus, that we could obtain from him a faithful guide, what hinders our requesting him to send a detachment of soldiers to secure for us the Pylæ Ciliciæ? There is a vein of irony in the sentence, which is rendered more prominent by the paronomasia in καλλύει and κελεύειν. Krüg. however interprets: *quid impedit quo minus Cyrus nobis* (i. e. detrimento) *anteoccupari jubeat*.

17. Ἐγὼ γάρ. The thought contained in ἐπιδεικνύς μὲν τὴν εὐήθειαν κ. τ. λ., is here resumed and illustrated. — ὀκνοῖν, *I should be slow*, i. e. reluctant. When this verb contains the idea of fear, it is followed by μή with the opt. or subj. S. § 280. 3; H. § 743. The general rule is, that the opt. follows the præ. and the subj. the pres., but the reverse often takes place, since the object of fear is mostly considered as future. See Mt. § 520. 8; Butt. § 148. 4. Some grammarians supply φοβούμενος upon which μή is in dependence, but which is omitted because the idea of *fear* is already expressed in ὀκνοῖν. Cf. Rost, p. 389. — αὐταῖς ταῖς τριήρεσι, *with the triremes themselves*; as we say, *triremes and all*. αὐταῖς imparts emphasis to the substantive. "When a word which expresses accompaniment has αὐτὸς with it, both are put in the dat. without σύν." Mt. § 405. Obs. 3. — Ἰδεν οὐχ οἶδόν τε ἔσται ἐξελθεῖν, *whence it would be impossible to extricate ourselves*. The full construction is τὸ ἡμᾶς ἐξελθεῖν οὐχ οἶδόν τε ἔσται ἡμῶν. Mt. (§ 479. Obs. 2. a) makes οἶός εἰμι, or οἶός τ' εἰμί = τοιοῦτός εἰμι, ὥστε, *I am of such a kind, as*, which may signify: (1) *I am able*; (2) *I am wont*; (3) *I am ready, willing*. οἶός τε when spoken of persons signifies, *able*; of things, *possible*. Cf. Butt. § 150. p. 440; S. § 222. 6; H. § 814. — Ἰδεν, i. e. ἐκείσε Ἰδεν. — λαθεῖν αὐτόν, *unknown to him*. For the construction of λαθεῖν with ἀπελθών, see N. on 1. § 9. Notice that the aor. part. is here employed with an aor. verb. Cf. Butt. § 144. N. 6.

18. ἔγωγε, *I indeed*. γέ is appended for the sake of emphasis. S. § 68. N. 3; H. § 850. 1. — ταῦτα μὲν φλυαρίας. For the sake of emphasis the demon. pron. which is here the subject, is put in the neut., while the subst. in the predicate is fem. Cf. Mt. § 440. 7. — σύν Κλεόρχῳ is to be constructed with ἐλθόντας, *accompanying Clearchus*. — οἵτινες, sc. εἰσὶ, τί = εἰς τί. Cf. Butt. § 131. 7; H. § 547. c. — οἥτις καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, *to that in which he formerly employed foreign troops*. οἥτις by attraction and omission of its antecedent (S. § 179. R. 1) = τοιαύτη οὐανπερ. In this

equivalent, *τοιούτη* follows *παραπλησία* (S. § 202. 1), and *οἶαντες* is constructed with *ἐχρήτο* (S. § 182). Reference is here had to the 300 Greeks, who under Xenias accompanied Cyrus to the capital, where his father lay sick. Cf. 1. § 2. — *κακίους* = less brave and faithful. — *τούτω*, i. e. Cyrus.

19. *τῆς πρόσθεν*, sc. *πρόξεως*. — *ἔξιόν* (sc. *δοκεῖ μοι*, from § 18), *I think that they shall demand*; lit. *deem it proper or fit*. See N. on 1. § 8. — *ἢ πείσαντα*, either having persuaded, viz. by holding out greater pecuniary inducements. — *πρὸς φίλιν* = *φιλικῶς*. Schneid., Hutch., Born., Popp., interpret: *in terram pacatam*, on the ground that the idea of *φιλικῶς* is contained in *πείσαντα*. — *ἂν* after *ἐπόμενοι* is to be taken with *ἐποίμεδα*. The transposition of this particle is quite frequent, and its position depends mostly upon euphony. Cf. Butt. § 139. N. 4. — *πρόθυμοι*, *zealous, ready* to do him any service. Both *πρόθυμοι* and *φίλοι* belong to the omitted subject of *ἐποίμεδα*. — *ἀπαγγεῖλαι*. Supply from § 18, *δοκεῖ μοι τοὺς πρὸς Κύρον ἐλθόντας*. — *πρὸς ταῦτα*, *in respect to those things*, i. e. the answer of Cyrus to their application.

20. *οἱ ἡρώτων Κύρον τὰ δόξαντα*, *who put to Cyrus the questions which had been resolved on*. S. § 184. 1; H. § 553. Notice the use of the imperf. and aor. in this clause, the former to denote continued, the latter, momentary or finished action. Cf. S. § 211. 5, 6; H. §§ 701; 705. — *Ἀβροκόμαν*, *Abrocomas*, a Persian satrap, who commanded one of the divisions of the king's forces, but did not participate in the battle at Cunaxa, having arrived too late. Cf. 7. § 12. — *ἐχθρὸν ἄνδρα*, i. e. an enemy. S. § 156. N. 5; H. § 500. a. — *ἐκοῦσι—εἶναι*. Verbs of hearing and learning take the participle, when a fact is adduced which is heard with one's own ears; the infinitive, when the information of the fact is received from others. Cf. Mt. § 549. 6. *Obs.* 2; Rost § 129. 4. c; H. § 802. — *τῷ Εὐφράτῃ ποταμῷ* (see N. on *ἐχθρὸν ἄνδρα*). This celebrated river rises in the mountains of Armenia, and flowing southwardly, somewhat in the form of a crescent, through Syria and Mesopotamia, empties itself into the Persian gulf. — *δώδεκα σταδμούς*. Cyrus seems purposely to have fallen short of the real distance, as we find that they marched nineteen stations before they reached the river at Thapsacus. — *τὴν δίκην—ἐπιθεῖναι*, *to inflict the punishment* (which he merited) = *condign punishment*.

21. *ἔγει* for *ἔγοι*. See Ns. on 2. § 2; 3. § 14. — *προσαιοῦσι δὲ μισθόν*, *asking an increase of pay*. Krüg. makes it = *πρὸς τούτῳ ὃν ἤδη ἔφερον ἄλλον μισθὸν αἰτοῦσιν*. — *οὗ = τούτου ὃν* (S. § 179. 1), of which equivalent, *τούτου* follows *ἡμιόλιον* implying comparison (S. § 198. 2), and *ὃν* (i. e. *οὗ*) referring to *μισθόν*, is governed by *ἐφερον* = *ἐλάμβανον*. Bloom. on Thucyd. III. 17. § 3, says that the mid. form of *φέρω* in this sense is far more usual. — *τοῦ μηνὸς τῷ στρατιώτῃ*, *a month* (gen. of time) *to each soldier*; lit. *the month to the soldier*, the article serving as an emphatic *each*. See H. § 527. c; Butt. § 132. 4. b. — *ἐν γὰρ τῷ φανερώ* (= *φανερῶς*), *at least*

openly. Although strong suspicions were still entertained respecting the real object of the expedition, yet no open avowal of it was made either by Cyrus or those in his confidence.

CHAPTER IV.

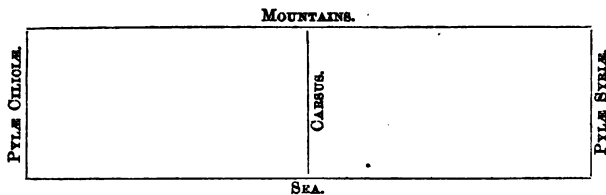
2, 3. αἱ τὸν Σάρον ποταμὸν. The river Sarus rises in Cappadocia, and flowing through Cilicia falls into the Cilician sea. It corresponds to the river now called Sihun, which Ainsworth found by admeasurement to be 325 feet wide at Adana. The width indicates, as Col. Chesney remarks, that the passage of the Sarus was effected near that city. As neither this river nor the Pyramus is fordable, the army must have crossed by some temporary bridge. See 2. § 5. The Pyramus (τὸν Πύραμον) is a larger and longer stream, nearly parallel with the Sarus and flowing into the Sinus Issicus. — Ἰσσοῦς. Issus lay on the N. E. side of the head of the Sinus Issicus, at the foot of the pass of Amanus, and north of the Pinarus, now the Dalichai or Mad River. Steph. says that it was called Nicopolis, *city of victory*, on account of the great victory of Alexander over Darius, B. C. 333.

2. ἐκ Πελοποννήσου νῆες, viz. those sent by the Lacedemonians to the aid of Cyrus, referred to in 2. § 21. — ἐκ' αὐταῖς, *over them*. — ἡγεῖτο. Some translate: *visus duar erat*. But then we should expect αὐταῖς instead of αὐτῶν. Cf. Mt. § 360. a. When followed by the gen. it signifies *to rule, command*. See Mt. § 359. 3. That this is the signification of the verb here, is confirmed by ναῦς ἐτέρας which follows. Cf. I. 2. § 21. — ἐξ Ἐφέσου is to be taken with ἡγεῖτο. — ἐτέρας, = *propterea, besides*. Cf. N. on 5. § 5. Tamos was a native of Memphis. After the death of his patron, he fled with his ships into Egypt, and was there murdered by King Psammetichus. — *στε*. With Born. and Dind., I prefer this reading instead of *στι* the common one. Poppo connects συνεπολέμει with *ην*, and makes πρὸς αὐτὸν refer to Tissaphernes. But καὶ evidently connects συνεπολέμει with ἐπολιόρκει, and πρὸς αὐτὸν must be rendered *against him*, i. e. Tissaphernes. As Chirisophus has now joined the expedition, we will give a tabular list of the number of troops led by each general:

COMMANDERS.	HEAVY ARMED.	LIGHT ARMED.	TOTAL.
Xenias	4000		4000
Proxenus	1500	500	2000
Sophanetus Stymph	1000		1000
Socrates	500		500
Pasion	800	300	600
Menon	1000	500	1500
Clearchus	1000	1000	2000
Socles	800		800
Sophanetus Arcad	1000		1000
Chirisophus	700		700
	11,800	2800	18,600

If we read *Πασιῶν εἰς ἑπτακοσίους ἄνδρας* in 2. § 3, the sum here given will harmonize with the number reviewed by Cyrus (2. § 9) + the force led by Chirisophus. Cf. N. on 2. § 3. — *ἐπὶ τῶν νεῶν*, upon the ships as a means of conveyance. See N. on 2. § 16. — *ἔρμουν*, lay at anchor. — *παρά*, near, alongside. This preposition followed by the accusative denotes motion towards, as well as rest near or alongside (see N. on 2. § 17), and hence gives to *ἔρμουν* the idea of previous motion, as we say *were brought to anchorage alongside*, &c. — *οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες*, the Greek mercenaries with (i. e. in the service of) *Abrocomas*. In some editions we find *Ἀβροκόμα* in the gen. The construction would then be like that in *τῶν παρὰ βασιλέως*, 1. § 5.

4. *ἐπὶ πύλας κ. τ. λ.*, to the gates of Cilicia and Syria, usually called *Pylæ Syriæ*. Cf. N. on 2. § 22. — *ἦσαν . . . τεῖχη*, now these gates were two walls. *ταῦτα* although referring to *πύλαι* takes the gender of the predicate *τεῖχη*. S. § 156. d; C. § 721. e. *πύλαι* and *τεῖχη* have the relation of subject and predicate, because the former were placed upon the latter, and constituted their chief feature. The following figure will illustrate the position of this pass:



— *τὸ μὲν ἔσωθεν*, the inner one, i. e. the Cilician gate. *ἔσωθεν* preceded by the art. = an adj. Cf. Butt. § 125. 6. We should have expected the article *τὸ* repeated before *πρὸ τῆς Κιλικίας*, as in the next clause *τὸ πρὸ τῆς Συρίας*. Cf. Mt. § 277. a; Butt. § 125. 3. — *πλέδρου* depends on *ποταμός*. See N. on 2. § 23. — *τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι*. In this clause, *τὸ μέσον* (cf. Mt. § 269; S. § 158. 2) is the subject of *ἦσαν*, which takes its number from *στάδιοι*, the predicate-nominative, that being nearest to the verb. See Mt. § 305. — *στενὴ*, narrow. This being a relative term must be determined by the subject to which it refers. Rennell remarks that “when Xenophon says the pass was narrow (*στενὴ*), he could only mean in reference to a front formed for an attack; since there was width for a fortress, and one too, large enough to contain a considerable force.” — *ἡλίστατοι*. Some derive this word, which is always an epithet of *πέτρῃ*, from *ἥλιος*, the sun, and *βαίνω*, to go, giving it the signification, *sun-reaching*, *sun-extending* = *high*, *towering*. But from the inappropriateness of this, as an epithet of caves and of Tartarus (cf. Hesiod *ᾠ.* 483; Eurip. Hippol. 732), Buttmann (Lexil. No. 61)

prefers the etymology, which supposes it an abridgment of *ἡλιτόβατος*, according to the analogy of *ἡλιτόμηνος*, *ἡλιτόεργος*, in which words lie the idea of *missing* or *failing in*; so that *ἡλίβατος* would express the facility of making a false step in ascending a precipitous height or descending a steep declivity. Passow prefers this derivation of the word, adding however another, *ΑΑΩ*, *ἀλδομαι*, *that from which the footstep slips*. It appears then from these eminent authorities, that *ἡλίβατος* has the general signification, *a steep ascent difficult or impossible to be climbed*. The overhanging and inaccessible cliffs here spoken of, were on the left hand of one going from Cilicia into Syria. — *ἐφεισθήκεσαν*. Pluperf. with the signification of the imperfect. — *πύλαι*, *gates*, not fortresses as above in *ἦσαν δὲ ταῦτα δύο τείχη*.

5. *ἔσω καὶ ἔξω τῶν πυλῶν*, *within* (i. e. between the two fortresses) and *without the gates* (i. e. on the Syrian side). The reason is given in the next clause. — *βιασάμενοι τοὺς πολεμίους*, *having forced the enemy* (from their position). *βιασάμενοι* belongs in sense to *οἱ ὁπλίται*, and *παρέλθοιεν* (*might pass through*), to Cyrus and the rest of his army. The distinction is not, however, grammatically observed, as the subject of the participle and verb is the same. — *φυλάττοιεν*, sc. *οἱ πολέμιοι*. — *ἐχόντα*, *inasmuch as he had*. For the partic. denoting cause, see S. § 255. 4; H. § 789. c. — *ἤκουσε Κύρον* — *ὅτα* = *ἤκουσε ὅτι* *Cūros ἦν* (see N. on 2. § 21). — *τριάκοντα μυριάδας στρατιάς*. The Persian kings, especially in the latter years of the empire, seldom took the field without having assembled a vast army. They did not reflect that an undisciplined army was weak in proportion to its numbers; or that a few thousand disciplined and veteran troops were far superior to countless myriads of raw inexperienced men.

6. *Μυριάδρον*, *Myriandrus*, here located by Xenophon in Syria, but by Scylax and Strabo, in Cilicia, was a place of considerable trade, being originally a Phoenecian settlement and partaking of the enterprise and commercial spirit of the mother country. Ainsworth says that its site has not yet been satisfactorily determined. Hartlein adopts the reading *Μυριάδρον*. — *τὸ χωρίον*. The article is frequently employed to mark the subject of the sentence. C. § 706. 4. — *ὀλκάδες*, *merchant ships*. These ships differed in structure from vessels of war, being oval with broad bottoms. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 877. The Schol. on Thucyd. VI. 43, thus enumerates the different kinds of vessels there referred to, *τρίηρεις ταχείαι*, *τρίηρεις στρατιώτιδες*, *πεντηκόντοροι*, *ἰσθαγωαί*, *πλοῖα*, *ὀλκάδες*. "Of these last two, the *πλοῖα* were *barges* attending on the triremes, the *ὀλκάδες* were vessels of burden serving as *transports*." Bloom.

7. *Ἐνταῦθα ἔμειναν ἡμέρας ἑπτὰ* to unload, as Rennell suggests, the stores and provisions brought in the fleet, which, as he now was to leave the sea-coast, could accompany him no farther. *τὰ πλείστον ἔξια*, *most valuable effects*. Cf. N. on 3. § 12. — *μὲν τοῖς πλείστοις ἐδόκουν*, *as they seemed to the most*, i. e. as most persons thought. — *φιλοτιμηδέστες*, *being jealous* =

feeling their honor touched. — *ὅτι τοὺς στρατιώτας κ. τ. λ.* The order is: *Kýros εἶα τὸν Κλέαρχον ἔχειν τοὺς στρατιώτας κ. τ. λ., because Cyrus permitted Clearchus to have, &c.* — *τοὺς παρὰ Κλέαρχον ἀπελδόντας, (viz.)* those who had gone to Clearchus. For the position of the article and attributive, see S. § 169. 2; H. § 533. *τὸν Κλέαρχον, the (said) Clearchus.* H. § 530. a. Render *ὡς ἀπιδόντας, with the expectation of returning.* Cf. N. on 1. § 10. For the circumstance here referred to, see 3. § 7. — *καὶ οὐ πρὸς βασιλέα, sc. ἰόντας.* — *δεῖλδε λόγος, a rumor spread abroad.* — *ὅτι διώκει.* In the *orat. obliqua*, the opt. without *ἂν* is put after *ὅτε, ὡς, ὅτι, etc.*, whatever may be the time designated by the verb. Cf. Mt. § 529. 2. — *οἱ μὲν εὔχοντο, some earnestly wished.* *εὔχομαι* is never found in the *Anabasis*, and rarely in the other writings of Xenophon, with the augment *νέ*. — *ἀλώσονται.* The fut. middle here = fut. passive. S. § 209. N. 5. b. The apodosis to *εἰ ἀλώσονται* is implied: *pitied them* (thinking what would befall them) *if they should be taken.* The omission is easily supplied from the context.

8. *Ἀπολελοίπασιν ἡμᾶς, have deserted us.* — *ἐπιστάδωσαν, pres. imperat. mid. of ἐπίσταμαι.* — *ἀποδεδράκασιν—ἀποπεφύγασιν.* An obvious distinction is here made between these words. The former signifies *to abscond so as not to be found*; the latter, *to flee away so as to evade pursuit.* — *ὄχονται, are gone.* *ὄχομαι* has not only the signification of the present, *I depart, am in the act of departing*; but also the force of the perfect, *I am gone*, and in this sense is the opposite of *ἦκω, I am come.* — *μὰ τοὺς θεοὺς.* When *μὰ* stands alone it serves as a negative. Cf. Butt. p. 436; S. § 183. *μὲν.* — *ἔγωγε* and *ἔγω* in the next sentence, bring out in emphatic contrast the magnanimity and clemency of Cyrus, and the faithlessness of the generals who had deserted him. — *διώξω.* The more usual form is *διώξομαι.* Cf. Butt. § 113. 5. — *τῆς—καὶ αὐτοῦς.* When *τῆς* stands for a whole class rather than for an individual, it is referred to by a plur. pron. Cf. Mt. § 434. 2. b; H. § 514. b; S. § 157. 8. — *ἰόντων, let them go.* The common reading, *ἰόντων ἂν* is retained by Hutch. and Weisk. but Matthiae (§ 599. c) has clearly shown that *ἂν* cannot be joined with an imperative. It is rejected by Steph., Pors., Schneid., Dind., Born., Pop., and Krüg. — *κακίους* contr. for *κακίους*, nom. plur. in agreement with the omitted subject of *εἰσι*. — *πρὸς ἡμᾶς, towards us.* Cf. 6. § 8; III. 2. § 20. — *Καίτοι γε—ἀλλ', although—yet.* — *φρουρούμενα* either agrees with *τέκνα* as the leading substantive (C. § 650. b; S. § 157. 2. b), or because both substantives are viewed merely as things (H. § 511. Rem. i). — *Τρᾶλλεσι.* Tralles was an opulent city of Lydia not far from Magnesia. — *στερῆσονται = στερηθήσονται.* Cf. Butt. § 113. 6; Mt. § 496. 8; S. § 209. N. 5. b. — *τῆς . . . ἀρετῆς.* Cyrus seems to have reposed considerable confidence in these generals, especially in Xenias. See 1. § 2; 2. § 1.

9. *εἰ τις, lit. if any one = whoever, all who.* Render *εἰ τις καί, even those*

who. — ἀρετήν, *humanitatem, clementiam.* — προθυμότερον, *with greater alacrity.* — Χάλον. Hutch. says the name of this river cannot elsewhere be found. Between this river and Myriandros is the pass of Amanus, which Ainsworth denominates the true Syrian Gates. The silence of Xenophon in regard to this mountain-pass and the rivers and lakes of this region, has been attributed to various causes, the more probable of which is the conjecture of Ainsworth, that it resulted from his despondency on account of the desertion of Xenias and Pasion, which left him little disposition to note down the features of the country through which they were passing. — πλέθρου limits ποταμὸν to be mentally supplied after ὄντα. — θεοὺς ἐνόμιζον. Derceto the mother of Semiramis the celebrated queen of Assyria, having thrown herself into the sea, became partially transformed into a fish. Afterward the Syrians paying her divine honors abstained from eating fish, regarding them as sacred. Semiramis after her death was said to be changed into a dove, and hence the worship of that bird among the Syrians and Assyrians. ἐνόμιζον = νομίζουσι. This verb here takes two accusatives. S. § 185; H. § 556. — οὐδὲ τὰς περὶ στερπς, sc. ἀδικεῖν εἶπεν. — κῶμαι is qualified by the relat. adjunct clause ἐν αἷς ἐσκήνουν. — Παρυσάτιδος ἦσαν, *belonged to Parysatis.* — εἰς ζώνην. The Persian kings assigned to the cities and villages of the empire, the duty of supplying their queens and other favorites with articles of luxury. Corn. Nep. says, that Artaxerxes gave a domicile to Themistocles at Magnesia, which city was to supply him with bread; Lampsacus, with wine; and Myus, with viands. In the present instance, these villages were to keep the queen-dowager in girdles. The amount of this tax would of course depend upon her caprice and prodigality.

10. Δαρδάκος, "fluvius aliis scriptoribus ignotus." Hutch. — οὗ τὸ εὖρος πλέθρου = οὗ τὸ εὖρος ἐστὶ εὖρος πλέθρου. Krüg. — ἐνταῦθα . . . Βασίλεια. Balis is supposed to be the site of this palace. — Poppo makes ἔρχαντος = ἔρχοντος. "*qui ad Cyri adventum usque praefectus fuerat.*" Krüg. This satrap must not be confounded with the Belesis who conspired with Arbaces against Sardanapalus, and was afterwards governor of Babylon. Cf. VII. 8. § 25. — ἔναι, sc. ἔτους, *seasons* (of the year). — Κύρος — ἐξέκοψε. It is an old maxim: *Qui facit per alium facit per se.* — αὐτόν, i. e. the park.

11. ἐπὶ τὸν Εὐφράτην ποταμὸν. Cyrus struck the river at Thapsacus, a famous ford crossed by Darius after his defeat at Issus, and three years after, by Alexander previous to the battle of Arbela. In his march to this place he passed through the northern borders of Syria Proper, having the mountains which lie along the eastern shore of the Mediterranean, upon his right. From the Daradax he seems to have followed the right bank of the Euphrates, until he reached Thapsacus. — σταδίων (see N. on πλέθρου, § 9) is pronounced by Kiepert a mistake for πλέθρον. — Ἐνταῦθα ἔμειναν ἡμέρας τέσσα. His detention here was owing probably to the unwillingness of the army to march

against the king. — ἡ δδδς, *the march*. “*expeditio bellica*.” Born. — ἔσοοτο. The optative of indirect quotation. The direct form would be ἡ δδδς ἔσται. — ἀναπειθεῖν, *to persuade, bring over*.

12. ἀπηγγέλλον, *reported*. — ἐχαλέπαινον τοῖς στρατηγοῖς, *were enraged at the generals*. Well might they be indignant, having been inveigled away so far from home, and kept in ignorance of the real nature of the expedition, until it was too late to abandon it. — αὐτοὺς—κρύπτειν = οἱ αὐτοὶ ἔκρυπτον. See Mt. § 499. — πάλαι ταῦτα εἰδότες, *while or although knowing these things before*. S. § 225. 6; H. § 789. f. — οὐκ ἔφασαν ἵνα. Cf. N. on 3. § 1. — ἐὰν μή, *unless*. Cf. S. § 215. — τίς, i. e. Cyrus. Without a subst. τίς signifies, *some one, a certain one*. S. § 165. — χρήματα. Krüger says, “hic non de stipendiis, sed de donis sermo est.” But Sturz rightly interprets, *stipendia, wages*. — ὥσπερ καὶ, sc. δοδῆναι, *the same as (was given)*. — καὶ ταῦτα (sc. Κύρος ἐποίησεν), *and that too*. Cf. Mt. § 470. 6; Butt. § 150. p. 441; C. § 736. (1); H. § 508. b. See also N. on II. 5. § 21. The peaceful character of the former ἀνδραβασία of Cyrus to Babylon, contrasted with the toilsome and perilous expedition in which he was now engaged, is used by the soldiers as an additional reason why they should receive as high wages as those who went up with Xenias (1. § 2). — ἰόντων (sc. αὐτῶν, see N. on προΐόντων, 2. § 17) is a varied construction for λούσιν agreeing with τοῖς προτέροις.

13. μνάς. The *mina* was a name given not to a coin but to a sum = 100 drachma. The old Attic δραχμή = 17 cents 5–93 mills; the later δραχμή = 16 cents 5–22 mills. A *mina* or 100 of the former = \$17.59; of the latter, \$16.52. Hussey (*Ancient Weights, &c.*, pp. 47, 48) makes the drachma = 9.72 pence, or, about 18 cents 0–55 mills. — ἐπὶ—ἤκωσι. Cf. N. on ἐλθοῦσε, 3. § 15. — μέχρις ἂν καταστήσῃ κ. τ. λ. It seems from this, that the pay of mercenaries ceased in whole or part, when the enterprise for which they were employed was achieved. — τὸ—πολύ, *the greater part*. Cf. Mt. § 266. — τοῦ Ἑλληνικοῦ = τῶν Ἑλλήνων. Cf. Mt. § 445. d. — Μένων δέ. A glimpse is here given of the character of Menon, who, from the account given of him (II. 6. §§ 21–9), seems to have been a compound of every thing base and wicked. — πρὶν δῆλον εἶναι, *before it was evident*. πρὶν takes the infin. when the leading verb is affirmative; but when the leading verb is negative, its usual construction is with the other moods. Goodwin, § 106. — χωρὶς τῶν ἄλλων, *apart from the others*, i. e. from the divisions led by the other generals.

14. Ἄνδρες, *men, soldiers*, here a term of honor. — πλέον προτιμήσεσθε (= προτιμηθήσεσθε), *you will be far more honored*. The composite προ is here redundant, the comparison being expressed by πλέον. “Many grammatical pleonasm,” says Matth. (§ 636. Obs.), “are not so in a rhetorical view, as they serve to give distinctness or force to the expression.” — Τί οὖν κελεύω ποιῆσαι; A rhetorical question, serving to call attention to what the

speaker was about to say. — *ὅμῃς χρῆναι διαβῆναι*, *it behooves you to cross* = *you ought to cross*. — *Κύρῳ*, i. e. to the proposals of Cyrus.

15. γὰρ serves to introduce the reason why Menon's troops should first cross the Euphrates. — *ψηφίσανται* is derived from *ψῆφος*, a small stone or pebble (Lat. *calculus*), used in reckoning on an abacus, whence *ψηφίζω*, *I calculate*; and also in voting, whence *ψηφίζομαι*, *I vote, I resolve*. It is here used metaphorically, as the method of voting in the army was doubtless by a show of hands (*χειροτονία*). Cf. Man. Clas. Lit. p. 510; Smith's Dict. Gr. and Rom. Antiq. p. 805. — *ἔρξαντες τοῦ διαβαίνειν*, *by having begun* (particip. of means) *the crossing of the river*. — *ὡς προθυμοτάτους οὖσιν*, *as those who were most zealous*. — *χάριν εἰσεται Κύρος καὶ ἀποδώσει*, *Cyrus will be grateful (to you) and repay (the favor)*. *εἰσوماί* fut. mid. of *εἶδω*, used chiefly by the Attics instead of *εἰδήσω*. See Butt. Irreg. Verbs, p. 78; Mt. § 231. — *ἐπιστάται δ' εἴ τις καὶ ἄλλος*, *and he knows (how to do this, i. e. requite a favor) if any other one (does)*. — *ἀποψηφίσανται*, *shall have decided not (to follow Cyrus)*. *ἀπὸ* in composition has sometimes a privative force. Cf. Vig. p. 222. XVII. — *ἄπιμεν μὲν ἅπαντες εἰς τοῦμπάλιν* (i. e. *τὸ ἔμπαιον*), *we shall all (both Greeks and Barbarians) return*. The verb is changed to the 1 pers., because with *ἅπαντες* it is used in its most extensive sense. For its fut. signif., cf. S. § 211. 4; C. § 366. 1; H. § 699. a. — *ὡς μόνους πειδομένους*, *as alone yielding*, denotes the reason or cause, and must not be confounded in construction with *πιστοτάτοις*, which is added to *ἐμῖν*, as a second dative or predicate after *χρήσεται*. H. § 607. a; S. § 206. N. 2. — *εἰς φρουρία καὶ εἰς λοχαγίας*, *for commanders of citadels and companies*. — *ἔλλου οὐτινος* (S. § 175. 2; C. § 752; H. § 817) *ἂν θέσθε*, *whatever else you may desire*. *ἔλλο* (i. e. *ἔλλου*) is constructed with *τεύξεσθε Κύρου*, according to the formula, *τυγχάνειν τί τινος* (Mt. § 328. 5. Obs.). Sturz finds no attraction in *ἔλλου*, but constructs it with *Κύρου*, as forming a double gen. after *τεύξεσθε*. So Carmichael, Gr. Verbs, p. 289. Cf. H. §§ 574. c; 582.

16. *ῥοδετο διαβεβηκότες* = *ῥοδετο ὅτι (ἐκεῖνοι) διαβεβήκεσαν*, or *ῥοδετο ὅτι (ἐκεῖνοι) διαβεβηκότες εἶεν*. See N. on 2. § 21. — *τῷ στρατεύματι* limits *εἶπεν*. — *Γλοῦν*, *Glus*, son of Tamos the admiral of Cyrus. — *ἤδη*, *now*. The implication is that this award of praise would be followed by a more substantial expression of his gratitude. — *ὅπως*, *in order that*, has here the *telic* (*τελικῶς*) sense, i. e. it marks the end or purpose of an action. When it marks the result or upshot of an action, it is said to be used in an *ecbatic* (*ἐκβατικῶς*) sense, and is translated *so that*. — *ἐπαινέσετε*. Another example of the fut. act. is found V. 5. § 8, although the fut. mid. with an active signif. is the more usual form. Cf. Butt. § 118. N. 7; S. § 206. N. 5. — *μηκέτι με Κύρον νομίζετε*, *think me no longer Cyrus* = *think my nature wholly changed from what it now is*.

17. *ὁ στρατιῶται* of Menon. — *εὐχοντο αὐτὸν εὐτυχεῖν*, *wished him success (in his enterprise)*. — *Μένωνι*, *to Menon*, i. e. for his use. Dat.

Commodi. See N. on 1. § 9. — *διέβαινε, he (i. e. Cyrus) began to cross over.* — *ἀνωτέροι.* Some adverbs derived from obsolete adjectives end in *ω* instead of *ος*, and in the same manner (i. e. in *ω*) form their degrees of comparison. Cf. Butt. § 115. 6.

18. *διαβατός, fordable.* Verbals in *τος* have often the idea of capability or possibility, like the Eng. *ile, ble.* Cf. Butt. §§ 102. N. 2; 134. 8. — *πεζῇ* (i. e. *πορευομένοις πεζῇ*), *to those going on foot*, is a dat. of manner opposed to *πλοίοις*. Butt. (§ 115. 4) makes *πεζῇ, κωπῇ, ἰδίᾳ, δημοσίᾳ*, etc., supply the place of adverbs. Cf. Mt. § 400. 5. — *εἰ μὴ τότε, except then.* — *ἀλλὰ = ἀλλὰ μόνον.* — *διαβῆ.* The subjunctive is often used for the optative to give vivacity to the narration, by representing the act as it passed before the mind of the person who conceived it. S. § 212. N; II. § 740. a; Goodwin, § 44. 2. See also N. on *εἰ μὴ βούλεται*, 3. § 14. — *δεῖον εἶναι, divino consilio factum.* Sturz. It is said that a bridge was afterwards thrown across the river at this place, upon which the armies of Darius and Alexander crossed over. — *ὑποχωρῆσαι, to submit; lit. to give place.* The subject is *τὸν ποταμόν.* — *ὡς βασιλεύσονται, as to its future king.*

19. *τῆς Συρίας, i. e. Mesopotamia*, the general name Syria being given by the Greeks not only to Syria Proper, but also to Mesopotamia (*μέσος, ποταμός*), lying between the Tigris and Euphrates. Xenophon (5. § 1) calls the southern part of Mesopotamia, Arabia. The Hebrew name for Mesopotamia was *אַרְמֵי נַחְרַיִם*, *Syria of the two rivers*, or *Aramea*. Cf. Gen. 24: 10. Syria Proper, or Western Syria, was called *אַרְצָא*. Cf. Judg. 3: 10; 1 K. 10: 29. — *τὸν Ἀράξην.* It is now called Khabour from its former name Chaboras, which name leads some to identify it with the Chebar of the Old Testament, on the banks of which Ezekiel saw the visions of God (Ezek. 1: 1, 3; 3: 15, 23; 10: 15, 20). It is a large river having its source in northern Mesopotamia, and receiving many tributaries before its junction with the Euphrates. Xenophon has given the name Araxes to this stream, and Phasis to the Araxes or Arras of Armenia. Cf. IV. 6. § 4; Rennell, p. 205. — *μεστὰ σίτου.* For the construction, cf. S. § 200. 3. — *ἐπισιτισαντο, and furnished themselves with provisions*, is an example of the indirect middle. H. § 689. 2.

CHAPTER V.

1. *Ἀραβίας.* Cf. N. on 4. § 19. — *στραδρὸν ἐρήμους.* The southern part of Mesopotamia was dry and sterile. It will be seen that Cyrus made longer marches through this desert region, than where the country was fertile and populous, the reason for which is given, 5. §§ 7, 9. — *ἅπαν (ἅμα and πᾶς) qualifies ὁμαλόν.* It properly belongs to *γῆ (the whole country)*, but is put with *ὁμαλόν* by a species of attraction. — *ἁψωδίου δὲ πλήρες, full of*

wormwood, i. e. the surface of the earth was covered with this plant. So ὁλόη πλήρης λέπρας, a man full of (i. e. fully covered with) leprosy. Luke 5: 12. — εἰ δέ τι καὶ ἕλλο, and whatever else also. The pronoun is used collectively, and is therefore referred to by the plur. πάντα in the next clause. See N. on 4. § 8.

2. Θηρία δὲ παντοῖα, sc. ἐνῆν. — ὄνοι ἄγριοι, wild asses. For a graphic description of this animal, cf. Job 39: 5-9. See also Gen. 16: 12, where, as illustrative of the lawless wandering habits of Ishmael and his descendants, it is said that he shall be ἄγριος ὡς ὄνος, lit. a wild ass of a man. ἄγριος, wild ass, is derived from ἄγρῃ, to run swiftly. — στρουθοὶ αἱ μεγάλαι, ostriches. στρουθοὶ alone usually signifies sparrows. — ὀπίδες, bustards. Buffon says, that the name is derived from the long feathers near the ears. — δορκάδες, gazelles, or roe deer, remarkable for the beauty of their eyes and sharpness of sight. — ἐπεὶ τις διώκει, when any one pursued (them) = as often as they were pursued. The opt. is used with ἐπεὶ, when the discourse is concerning a past action often repeated. Cf. Mt. § 521; Butt. § 139. N. 2. p. 379; H. § 729. b. — προδραμόντες, having outstripped (their pursuers). — ἂν ἔστασαν. Dind. omits ἂν, but following Born., Pop., and Krüg., I have retained it. Butt. (§ 139. p. 386) says that this particle often gives to the indic. the sense of a customary action. So also Mt. § 599. 2. a. ἔστασαν is a syncope form of the pluperf. (Butt. § 107. 3) = imperf. (S. § 211. N. 6). — ἐπεὶ πλησίαζοι. See N. on ἐπεὶ διώκει above. — ταῦτ' ὅν ἐποίησαν, they did the same thing, i. e. they again ran on in advance and then halted. — οὐκ ἦν λαβεῖν, sc. αὐτούς, it was not possible to take (them). Butt. (§ 150. p. 442) remarks, that ἐνεστί refers to the physical possibility, it is possible; ἔξεστιν, to the moral, it is lawful, one may; ἔστι stands indefinite between the two, it may or can be done. — εἰ μὴ διασπόμενοι οἱ ἵπποις διηρῶν διαδεχόμενοι τοῖς ἵπποις, unless standing at intervals the horsemen hunt them, succeeding one another with (fresh) horses. διαδέχομαι, to receive through, sc. others. Hence, to receive in succession, or, succeed to one another. Here the pursuit was received through the series of horsemen, until the animal was taken, or the relays were all exhausted. διηρῶν. Cf. S. § 119. opt. τοῖς ἵπποις denotes the means. S. § 206. — τοῖς ἐλαφείοις, sc. κρέσσιν. — δὲ is said by Hoog. (p. 38) to elegantly close a sentence either disjunctively or adversatively.

3. ταχὺ ἐπαύοντο, quickly ceased, i. e. gave up the pursuit. — ἀποσπᾶτο. The mid. ἀποσπᾶμαι signifies to remove or tear one's self away from. "vi se abripere." Sturz. πολὺ γὰρ ἀποσπᾶτο φεύγουσα may be rendered, for flying (i. e. in its flight) it ran far in advance of the pursuers; or, making the participle express the principal action, and the verb accessory (Mt. p. 966), for it fled away running far ahead. — ποσὶ καὶ πτέρυγι follow χρωμένῃ. Cf. S. § 206. N. 1. — δρόμῳ, in running (S. § 206. 2), is opposed to ἔρασα (sc. αὐτήν), in raising (itself) up. — ὅσπερ ἰστὶν is to be joined in sense to τοῖς δὲ πτέρυγι ἔρασα. "Nothing can be more entertaining than the sight of

the ostrich when excited to full speed; the wings by their rapid but unwearied vibrations equally serving them for sails and oars, while their feet, no less assisting in conveying them out of sight, seem to be insensible of fatigue." Encyc. Rel. Knowl. p. 896. — *ταχὺ ἀνιστῇ*, *suddenly starts them*. — *ἐστι λαμβάνειν*. See N. on *ἦν λαβεῖν*, § 2. — *βραχύ*, *a little (distance)*.

4. *ἐρήμη*. Krüg. thinks that this city was deserted by the inhabitants through fear of Cyrus. — *Κορσωτή*, *Corsole*, the site of which seems to correspond to a spot where are now the ruins of a large city called Irzah or Izrah. Ainsworth thinks that it corresponds to the Ahava of Ezra 8:15, 21, 31, where the great desert route from Palestine to Babylon first touches the Euphrates. — *Μασκᾶ*. Dor. gen. of *Μασκᾶς*. Cf. S. § 81. G. Dindorf accents *Μάσκα*.

5. *Πύλας*, i. e. the *Pylæ Babylonæ* through which the route lay from Mesopotamia to Babylonia, according to Ainsworth, 100 miles N. of Babylon. Geographers seem to be now generally of the opinion, that the *Pylæ* refers not to any particular pass or defile, but to the whole descent from the hills into the plain of Babylonia. Macmichael refers it to the ancient pass into Babylonia through the Median wall, when it extended, as it must have done, to the Euphrates. — *ἄλλο οὐδὲν δένδρον*. As no tree has been previously spoken of, *ἄλλο* may be rendered *else*, *besides*. Cf. *ἑτέρας*, 4. § 2; *ἄλλοι δὲ ἦσαν*, 7. § 11. — *ψιλή*, *bare* (of trees or herbage). — *ἄνωος ἀλέτας*. Hesych. interprets *ἄνωος* · ὁ ἀνώτερος λίθος τοῦ μύλου, *the upper millstone*. Hutch. thinks that it was so called, because asses were employed in turning the larger millstones. See Matt. 18:6, where the upper millstone is called *μύλος ονικός*. The smaller stones were turned by females of the lowest condition. — *ποιούντες*, *making or shaping them for use*. — *ἀνταγοράζοντες*, *purchasing in return*. It is evident from this as well as other passages, that Babylon was indebted to the countries lying up the Euphrates, for many of the conveniences and even necessities of life. For a valuable article on the commerce of Babylon, see Bib. Repos. Vol. VII. pp. 364–90.

6. *πρίσσαι*, 2 aor. infin., used generally by classical writers for the aor. of *ἀνέτοιμαι*. S. § 183. Ω; H. § 408. 8. It is here the subject of *ἦν*. — *Λυδίᾳ ἀγορᾷ*. Larch. observes from Herod. I. 155. 157, that the Lydians had practised stall-keeping and trade from the time of the elder Cyrus, who by depriving them of the use of arms, had rendered them effeminate. Hence the proverb, *Λυδὸς καπηλεύει*. — *ἐν τῷ Κόρου βαρβαρικῷ*, *in the barbarian army of Cyrus*. — The article in *τὴν καπίθην* (object of *πρίσσαι*) has a generic sense, *the capithe*, i. e. the measure of that capacity. H. § 526. b. — *ἀλεύρων ἢ ἀλφίτων*, *wheat flour or barley meal*. So Sturz defines these words. But why flour so different as that of wheat and barley should be held at the same price, has puzzled critics and editors not a little. To avoid this difficulty Muretus suggests the erasure of *ἀλεύρων ἢ*, as being added by some one who thought it a synonyme of *ἀλφίτων*. Krüg. defines *ἀλφίτα*, *farina*

crassoire; *ἄλευρα, farina tenuior et magis elaborata*, and avoids the difficulty above suggested by referring to the great want of provisions, or the comparative abundance of *ἄλευρα*. — *τεττάρων σίγλων*. As six *ὀβολοὶ* = *δραχμή*, i. e. 17 cents 5-93 mills (cf. N. on 4. § 13), seven and a half *ὀβολοὶ* or the Persian *σίγλος* = 22 cents. — *δύνатаι, is worth*, here takes the accusative *ὀβολοῦς*. S. § 181. 2. — *καπίδῃ δύο χοίνικας*. The capacity of the *χοίνιξ*, upon which that of the *καπίδῃ* here depends, is differently given, some making it = three cotylæ; while other authorities make it = four, and some even = eight cotylæ. A cotyla = .4955 of a pint English. — *ἐχώρει, contains*; lit. *gives place or room*. A vessel is tropically said to *make room* for a given quantity, when it will contain it.

7. *Ἦν δὲ τούτων τῶν σταδμῶν οὓς πᾶν μακροὺς ἤλυνεν, there were* (some) *of these days'-marches which he made very long*. *ἔστι* is commonly employed even before the plur. relative, although the plur. *εἰσι* is sometimes found (cf. II. 5. § 18), and the imperf. *ἦν*. Cf. Butt. p. 438; Mt. § 482. *Obs.* 1; S. § 151. 1. *σταδμῶν* is constructed with *ἦν-οὓς* = *ἦν ἐνιοὶ οὓς* (Mt. § 482; S. § 172. 2; H. § 812; C. § 542. a); fully, *ἦν ἐνιοὶ τούτων τῶν σταδμῶν οὓς*. The relative *οὓς* may be referred to Butt. § 131. 3; S. § 181. 2, because it represents *σταδμοῦς*, which in this connection signifies the distance passed over (*τὴν ἔλασιν*). Rennell (p. 86) says that these marches refer particularly to the hilly desert between Corsote and the Pylæ. — *δπότε-βούλοισι*. Cf. N. on *ἐπελ-διώκοι*, 5. § 2. — *διατελέσαι, sc. τὴν ὁδόν*. — *χιδόν, provender* for the beasts of burden and cavalry horses. — *Καὶ δὴ ποτε, and once indeed*. These particles introduce an illustration of the haste with which Cyrus urged on his forces. Cf. Hoog. p. 90. — *στενοχωρίας . . . δυσπορεύτου, when the narrowness of the way and the mud seemed impassible to the wagons* = *when the narrow and muddy road was well nigh impassible*. This gen. abs. denotes time. S. § 226; H. § 790. a. — *τοῦ βαρβαρικοῦ στρατοῦ* follows *λαβόντας*, because the action of the verb refers only to a part of the object. Render: *having taken* (a portion) *of the barbarian army*. H. § 574. e; cf. Mt. § 323. b. — *συνεκβιβάζειν, to assist in extricating*. The student should note the force of the composite *σύν* and *ἐκ*.

8. *ὥσπερ ὀργῇ*. Dind. and Pop. connect these words with the preceding clause. But why should Glus and Pigres be in a rage at executing as leaders a commission, to which when commanded, the Πέρσαι οἱ κρᾶτιστοι gave their personal service with such alacrity? Why did Cyrus retain Pigres in a post of honor (cf. 8. § 12), if he showed so little zeal in his master's cause? Hutch., Born., and Krüg. rightly therefore connect *ὥσπερ ὀργῇ* with the following clause. — *συνεπισπεύσαι, to assist in hastening on*. There is great beauty and force in these compound words. — *Ἐνθα δὴ, then truly*. — *μέρος τι, a specimen, example*. — *ἦν δεδασσάμην, might be seen*; lit. *it was* (possible) *to see*. The subject of *ἦν* is the infinitive. S. § 153. a; H. § 494. a. — *Ψάπτες*. This shows the alacrity with which they executed his command. —

κάνδους, cloaks or gowns with wide sleeves worn over the tunics, common to kings, generals, and private soldiers; only those worn by kings were of purple, those worn by high officers, scarlet or purple with white spots, while the soldiers wore such as were made of coarser materials. Cf. Cyr. I. 3. § 2; VIII. 3. § 10; Curt. III. 3. § 18. Yates says that in the Persepolitan sculptures, nearly all the principal personages are clothed in the *κάνδους*. — *ἵεντο*, imperf. mid. 3 plur. of *ἵημι*, *I send*; mid. *I throw myself* = *I hasten, rush*. — *περὶ νίκης*, for *victory* = *for a prize*. The Persian nobles are represented as running with as much ardor to raise the wagons from the mud, as the foot racers contended in the Olympic games for the prize. — *καὶ* before *μᾶλα* may be rendered, *and that too, what is more*. See Butt. p. 431. *μᾶλα* qualifies *πρανούς*, *very steep*. — *τούτους*, i. e. *those well known*. Cf. Mt. § 470. 4. — *ἀναξυρίδας*, *trousers*, made long and loose, as those now worn by the Orientals. The same garment seems to be referred to in Dan. 3: 21, 27, by the Chal. *סַרְבָּלָא*, *sarballa*, which Gesen. translates *long and wide pantaloons*. Cf. my N. on Cyr. VIII. 3. § 13. — *ἐνιοὶ δὲ καί*, *and some also*. The persons here referred to were the chief men of the army. — *σὺν τοῖς*, i. e. *the costly garments and ornaments just mentioned*. — *ᾧ ὅτις ἂν φέρε*, *sooner than one would have thought* (possible). Cf. Seager's N. on Vig. p. 216. So in Lat., *crederem, putarem*, etc., are sometimes employed, where in English we should use the pluperf., *was, as*. — *μετεώρους* = *ὥστε μετεώρους εἶναι*. An epithet is sometimes applied to a thing by way of anticipation, to show the rapidity or certainty of the act by which the quality is possessed.

9. *Τὸ δὲ σύμπαν* (sometimes *τὸ δὲ σύμπαν εἶναι*), *generally, upon the whole*, i. e. in all the things pertaining to the expedition. Cf. Mt. §§ 268, 545; S. § 135. 2; H. § 552. — *δῆλος ἦν Κύρος σπεύδων*. See N. on *δῆλος ἦν ἀνιωμένος*, 2. § 10. — *ὅπου μὴ*, *unless where*. — *ὅσῳ—τοσούτῳ*, *by as much—by so much*. The relat. adv. is here placed first for the sake of emphasis. Porson joins *ἂν* (which Dind. has bracketed) to *νομίζων*. It is generally taken with *ἔλδοι*. See Butt. § 139. p. 367; H. § 722. 2; Mt. § 527. — The subject of *μάχεσθαι* is the same with that of *νομίζων*, because both subjects refer to the same person. Cf. S. § 221. N. 2; H. § 775. 2. — *Καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν*, *it was evident to any one giving (the subject) attention = any one upon reflection might see*. Bloomfield says that *προσέχοντι τὸν νοῦν*, *paying attention to*, receives this sense from the article, *νοῦν ἔχειν* denoting *to be knowing, or clever*. — *συνιδεῖν ἦν—ἀρχῇ—οὕσα = ἦν συνιδεῖν ὅτι ἡ ἀρχὴ ἦν*, *it was* (for any one, H. § 774. 1) *to perceive plainly that the king's government was strong* = *it was plain that the king's government was strong*. — *πλήθει χώρας καὶ ἀνδρώπων*, *from its extent of country and number of men*. — *καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις*, *and in the dispersion of its forces*. — *διὰ ταχέων* = *ταχέως*. The sense of this passage is that the very circumstances which made the Persian empire formidable, if time were given to col-

lect its vast resources, would render it a more easy prey to the invader, should it be suddenly attacked.

10. κατὰ τοὺς ἐρήμους σταδμούς, i. e. opposite the desert, through which they were thirteen days in marching (5. § 5). — Χαρμάνδη, *Charmande*, is identified by Ainsworth as the city Iz or Izanescopolis, whose bitumen fountains were visited by Alexander, Trajan, and Severus. Col. Chesney finds its site at some ruins opposite the island of Jibbah or Jubbah. — ἐκ imparts to ἡγόραζον the idea of motion, *the soldiers purchased* (and brought from). II. § 618. a; S. § 235. — σχεδίαυ, sc. ναοί, lit. (vessels) *hastily constructed*, i. e. rafts, floats, etc. — ὧδε, *thus, in this manner*. — χόρτου κόφου, *light (i. e. dry) fodder, hay*. — εἶτα συνήγαγον καὶ συνέσπων, *then they brought them (i. e. the skins) together and sewed them*. συνέσπων, 3 pers. plur. imperf. indic. αὐτὸ συνέσπων. — ὥς, *so that*. Cf. II. 3. § 10; V. 6. § 12. — τῆς κάρφης, i. e. τοῦ χόρτου κόφου inclosed in the skins. — τὸ ὕδωρ is the subject of ἔπτευον. — βαλάνου, *date*. This country abounded in palm trees, from the fruit of which was made a very agreeable wine. Cf. II. 3. §§ 14, 16. — τῆς ἀπὸ τοῦ φοίνικος, (viz.) *the (date) from the palm tree*. The distinction between ἐκ and ἀπὸ, the former denoting internal, the latter, external separation, is here strongly marked. See N. on 2. § 1. — τοῦτο is put in the neuter, because μέλιτης to which it refers, denotes an inanimate thing. Cf. Mt. § 439; S. § 157. 3. b.

11. Ἀμφιλεξάντων τι, *disputing about something*. — κρίνας ἄδικεῖν τὸν τοῦ Μένωνος, *judging the (soldier) of Menon to have been in the wrong*, i. e. to have begun the quarrel. ἀδικεῖν = ἡδικηκέναι. — ἔλεγεν, sc. τὸ αὐτοῦ πάθος. Cf. § 14 infra. — ὀργίζοντο ἰσχυρῶς, *were greatly enraged*.

12. τὴν ἀγοράν, i. e. the provisions brought across the river from Charmande. — ἀφιππεύει, *rides back*. — σὺν ὀλίγοις τοῖς περὶ αὐτόν, *with a few attendants*; lit. *with those about him a few*. S. § 168. 2; H. § 651; C. § 688. The proper name is often used with this formula. See II. 4. § 2; Thucyd. VIII. 105. — ἦκεν. Pluperf. in signification. S. § 211. N. 5; H. § 698. — ἵσθι τῇ ἀξίνῃ, sc. αὐτόν, *throw his axe (at him, i. e. Clearchus)*. To verbs of throwing the missile is joined in the dative to denote the *instrument*. — οὗτος, i. e. the one who cast the axe. — αὐτοῦ ἤμαρτεν. Cf. H. § 580. 1. So ἄμαρτεν ὁδοῦ, *to miss the way*. — ἄλλος δὲ λίδω, sc. ἵσθι Κλέαρχον.

13. παραγγέλλει εἰς τὰ ὅπλα, *calls, to arms!* His rage did not permit him to wait for the public crier to call the soldiers together. — τὰς ἀσπίδας πρὸς τὰ γόνατα δέντας, *placing (i. e. resting) their shields against their knees*. Cf. "obnixo genu scuto," Corn. Nep. Chabr. I. 2. — τούτων δ', i. e. the cavalry. — ἐπὶ τοῖς Μένωνος. See N. on τοὺς αὐτοῦ, 2. § 15. — ὥστε ἐκείνους κ. τ. λ. Probably Clearchus was so incensed, that he came with little less vehemence, than if he were rushing to battle. — ἐκπεπληγχαῖ is more emphatic than the present would have been = *were once for all thoroughly fright-*

ened. Goodwin, § 18. 4. — *τρέχειν ἐπὶ τὰ ὅπλα, ran to arms.* — *Οἱ δὲ καὶ ἑστᾶσαν ἀπορούντες τῷ πράγματι, others also stood still being perplexed at the affair.* *οἱ δὲ* responds to *οἱ μὲν* implied in the previous proposition.

14. *ἔτυχε γὰρ ὕστερος προσῶν, for he happened to be last coming up.* — *τάδ' ἐς.* Cf. N. on 2. § 16. — *ἔδετο τὰ ὅπλα = stood (with his men) in arms.* Cf. Vig. (Seager's note) p. 102. Born. interprets: *cum armis in acie consistebat.* The arms were brought to a state of rest, but so as to be ready for immediate use. — *αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι, while he wanted little of being stoned.* The construction may be resolved into *ὀλίγοι ἐδέησε αὐτὸν καταλευσθῆναι*, on the principle of attraction referred to in N. on δῆλος ἢ ἀνιόμενος, 2. § 11. — *πρῶτος λέγει τὸ αὐτοῦ πᾶθος, he (i. e. Proxenus) should speak lightly of his wrong, i. e. make a light affair of it.*

15. *Ἐν τούτῳ* (sc. *τῷ χρόνῳ*, Mt. 577. 2), *in the mean time.* — *τὰ πάλαι, his javelins.* The article often takes the place of an unemphatic possessive pronoun, when the substantive with which it is connected, naturally belongs to a particular person spoken of in the sentence. H. § 527. d. — *τοῖς παροῦσι τῶν πιστῶν = ἐκείνοις τῶν πιστῶν οἱ παρήσαν, those of his faithful attendants who were present.* These are called (9. § 31) by way of honor, *οἱ συντράπεζοι, those who sat at his table, his table-companions.*

16. When Cyrus came up, the altercation was probably between Clearchus and Proxenus (cf. latter part of § 14), and this accounts for his addressing them by name. — *οὐκ ἴστε ὃ τι ποιεῖτε, you know not what you are doing, i. e. you are not aware of the consequences of your acts.* See *οὐ γὰρ οἴδασι τι ποιοῦσι*, Luke 23 : 34. On *ἴστε*, cf. Butt. § 109. III. 2; S. §§ 133. *Εἶδω*; 211. N. 6. — *κατακεκόψεσθαι, shall have been cut down = shall surely be cut to pieces.* H. § 696. 2; C. § 809; Goodwin, § 29. N. 2. — *κακῶς-ἐχόντων.* See N. on *εὐνοϊκῶς ἔχοιεν*, 1. § 5. — *τῶν ἡμετέρων, our affairs.* Cf. S. § 158. N. 1. — *βάρβαροι* does not take the article, because as Krüg. remarks, its office is performed by *οὗς ὁρᾶτε*.

17. *ἐν αὐτῷ ἐγένετο, came to himself.* *ἐν* with the dat. is here used with the verb of motion, to denote the state of rest following the action of the verb, *he came (into and was) in himself.* When a man is in a violent passion, he is said in the language of metaphor to be *beside himself, out of his mind.* So when he lays aside his anger, he is said to *return or come to himself.* Cf. Acts 12 : 11. See also N. on *οὐκ ἴστε*, § 16. — *κατὰ χάραν ἔδετο τὰ ὅπλα, "deponēbant arma suo ordine et loco."* Poppo.

CHAPTER VI.

1. *Ἐντεῦθεν, i. e. from the Pylæ Babylonæ (5. § 5).* — *προϊόντων, sc. αὐτῶν.* Cf. N. on 2. § 17. — *ὧς, about.* See N. on 2. § 3. — *Οὔτοι, i. e. οἱ ἰππεῖς* drawn from *ἱππων* going before. — *εἰ τι ἄλλο, whatever else.* Cf.

N. on 5. § 2. — γένει τε προσήκων βασιλεῖ, *connected by birth to the king*, i. e. a relative of the king. — τὰ πολέμια limits λεγόμενος. Cf. Butt. § 181. 7; S. § 182. — καὶ πρόσθεν, *formerly even*. — With Bornemann I have put a full stop after πολεμήσας, thus connecting καταλαγῆς δὲ with οἷτος Κόρυφ εἶπεν, to which it evidently belongs.

2. κατακάνοι ἔν. In the *orat. obliqua*, the opt. is employed without ἔν, but as it here stands in the apodosis (S. § 215. 2), ἔν accompanies it. Cf. Mt. § 529. — ἡ ζῶντας πολλοὺς αὐτῶν ἔλοι, *or take many of them alive*, i. e. make them prisoners. Repeat ἔν with ἔλοι, κωλύσειε, and ποιήσειεν. — κωλύσειε is followed by τοῦ καλεῖν (S. § 222) as the gen. of the remote, and ἐπιόντας (sc. αὐτοὺς), as the accus. of the immediate object. Cf. Butt. § 181. 4; 182. 4. 1; S. § 197. 2. — ποιήσειεν ὥστε, *would cause that*. “*efficere ut*.” Sturz. ὥστε with the infinitive denotes the result. H. § 770. For its use with the indicative, see N. on 1. § 8. — διαγγεῖλαι, *to give information, to be messengers*.

3. ἐτοίμους αὐτῷ, *ready for him*. αὐτῷ is here the *Dat. Commodi*. See N. on 2. § 1. — ἦξοι refers to Orontes. — ἔς—πλείστον. See N. on 1. § 6. — φράσαι, *to order, tell*. Bloom. (N. on Thucyd. III. 15. § 1) remarks that this signification of φράζειν is rare. Cf. II. 3. § 3. — ἐκέλευεν, sc. τὸν βασιλέα. — αὐτόν, i. e. Orontes. — πίστews, *of fidelity* (to the king).

4. Ἀναγνούς, *having read*. — ἐπὶ must be joined with τοὺς ἀρστούς. Spelman remarks that the ancient writers who treat of the affairs of Persia, often speak of a council of seven, which seems to have been instituted in memory of the seven Persian noblemen who put the Magi to death, of whom Darius Hystaspis was one. Cf. Esth. 1: 13, 14. — δίδωται τὰ ὅπλα. Cf. N. on 5. § 14. This guard was employed to prevent any attempt to rescue Orontes or interrupt his trial.

5. δὲ καὶ is elliptically used for οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ: (not only this) *but he also called Clearchus*, etc. σύμβουλον is the second accusative after παρεκάλεσε. S. § 185; II. § 556. — ὅς γε = *quippe qui*, *inasmuch as he*. — τοῖς ἄλλοις, i. e. the Persians who were with Cyrus. — προτιμηθῆναι μάχιστα. Cf. N. on πλέον προτιμήσεσθε, 4. § 14. Clearchus was rightly looked upon by Cyrus as the leading mind of the Greek army (cf. II. 2. § 5; III. 1. § 10), and hence the policy of honoring him in the way here spoken of. — τῶν Ἑλλήνων limits ὅς. — ἐξήγγειλε—τὴν κρίσιν—ὥς ἐγένετο by prolepsis for ἐξήγγειλε ὥς ἡ κρίσις ἐγένετο. See N. on 2. § 21. — κρίσιν, *trial*. — ἀπόρρητον, *to be kept secret*. Cf. Butt. § 134. 8. This adjective conforms to the gencl. of κρίσις. S. § 157. c; H. § 523. — ἄρχειν τοῦ λόγου is employed when the speaker is to be followed by others; ἄρχεσθαι τοῦ λόγου, when simply the commencement of a speech is intended to be designated. Cf. Sturz Lex. Xen.; H. § 691.

6. παρεκάλεσα = παρακέκληκα. Cf. Butt. § 137. 3; S. § 212. N. 14. — ἄνδρες φίλοι. See N. on ἐχθρὸν ἑνδρα, 3. § 20. — πρὸς θεῶν καὶ πρὸς

ἀνδράπων, in the estimation of gods and men. Cf. Mt. § 590. 6. — του-
τουί, this here. In social intercourse, the Attics strengthened demonstratives
by the suffix *ί*. — γὰρ in the next sentence is γὰρ *illustrantis*, i. e. it serves
to explain and illustrate what has just been said. — ὑπῆκοον, a servant, at-
tendant, not δούλος, a slave. It heightened the crime of deserting his prince,
that Darius gave him to be an attendant upon Cyrus. — ἐποίησα ὥστε κ. τ. λ.,
I effected that (cf. N. on § 2) he thought it best to cease making war upon me,
or, I caused him to conclude that it was best, &c. Krüg. says that the proper
structure would have been: ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα τοῦ πρὸς ἐμὲ
πολέμου παύσασθαι. The construction was well suited to the excited state of
the speaker's mind. — δεξιὴν, the right hand. In ancient times one of the
most inviolate pledges of fidelity was the giving of the right hand. Cf. II.
3. § 28. Hence, in the early ages of the Christian Church, arose the cus-
tom of giving the right hand of fellowship. Cf. Gal. 2: 9.

7. ὅτι οὐ (sc. ἔστιν from the preceding clause), there is not. ὅτι in the
oratio recta may be omitted in the translation. S. § 213. 1; H. § 734. b.
— Οὐκοῦν ὑστερον—κακῶς ἐποίησ, did you not afterwards lay waste. A
negative question implying an affirmative answer. Cf. Butt. § 149. p. 428;
Vig. p. 166. III. ὡς αὐτὸς σὺ ὁμολογεῖς is to be taken with οὐδὲν ἔπ' ἐμοῦ
ἀδικούμενος, as you yourself confess, being in no respect (οὐδὲν, accus. synecd.)
injured by me. — εἰς Μυσσοῦς (sc. ἐλθόν) = εἰς Μυσίαν. See εἰς τοὺς βαρβάρους,
I. 3. § 5. — ὅ τι ἐδύναμ, as far as you was able (to do injury.) — Ἐφη
= ὠμολόγει. Cf. VII. 2. § 25. — ἔγνωσ τὴν σεαυτοῦ δύναμιν, you knew your
own strength, i. e. had become sensible of your inability to contend with me.
— Ἀρτέμιδος βωμόν, the altar of Diana. He came to this altar, which
Hutch. thinks belonged to the temple of Diana at Ephesus, as a suppliant.
See 1 Kings 2: 28; Thucyd. I. 134. § 1. — μεταμέλειν τέ σοι, that you re-
pent. Cf. S. § 201. N. 4.

8. For the construction of ἐπιβουλεύων—φανερὸς γέγονας, cf. N. on δῆλος
ἦν ἀνιῶμενος, 2. § 11. — ὅτι οὐδὲν ἀδικηθεῖς. See N. on ὅτι in § 7. — περὶ
ἐμὲ ἄδικος, unjust to me. περὶ has here the sense in reference to, in what per-
tains to. — ἦ γὰρ ἀνάγκη (= ἀναγκαῖον ἔστι), certainly, for it is necessary
(to confess that I have wronged you). Cf. Vig. p. 163. V. — Ἐτι οὖν ἂν
γένοιο, can you then still be. ἔτι here relates to the future. — ὅτι οὐδ' is to
be joined in translation with the next clause, I should never seem so at least to
you. Krüg. says that ὅτι in this and similar places arises from a blending of
two constructions: ἀπεκρίνατο, ὅτι οὐκ ἂν δόξαιτο, and ἀπεκρίνατο· οὐκ ἂν δό-
ξαιμι. We have here a striking example of the force of conscience. To all
the charges Orontes unhesitatingly plead guilty; and when virtually asked
what should be done with him, his reply bespoke his deep conviction, that he
must be put aside as one no longer to be trusted.

9. μὲν τοιαῦτα—δὲ τοιαῦτα. With μὲν and δὲ there is frequently a repeti-
tion (anaphora) of the same word. See Mt. § 622. 2. — ἐκποδὼν ποιῆσθαι,

should be put out of the way, i. e. put to death. — For δέρῃ (commonly edited δέοι—είη), cf. Mt. § 518; Butt. § 139. 2; S. § 214. 2. — τοῦτον φυλάττεσθαι, *to be on our guard against him, to be watching him*. H. 540. a. — τὸ κατὰ τοῦτον εἶναι, *as far as he is concerned, limits σχολῇ ᾗ ἡμῖν*. H. § 780. a; S. § 182.

10. ἔφη. Clearchus was relating this to the Greeks. — προσδέσθαι (sc. τὴν ψήφον), *acceded to*; lit. *added (their vote) to*. — ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took hold of Orontes by the girdle*. H. § 574. b. Mt. (§ 380) says that for the most part only mid. verbs are constructed in this way with the gen. As it respects the Persian custom here spoken of, cf. ὁ μὲν Δαρείος ἐπιλαβόμενος τῆς τοῦ Χαριδήμου ζώνης κατὰ τὸν τῶν Περσῶν νόμον παρέδωκε τοῖς ὑπηρέταις καὶ προσέταξεν ἀποκτείνειν, Diod. XVII. 80. — ἐπὶ δαπάνῃ, (as a sign that he was condemned) *to death*. Some consider ἐπὶ as used here, of *aim or design*, and supply the ellipsis thus: (in order to lead him) *to death*. H. § 640. c. — καὶ οἱ συγγενεῖς, *even his relatives*. — προσεκύνουν, *were in the habit of prostrating themselves before him*. Notice the force of the imperf. — καὶ τότε, *even then*. — ἔγοιτο depends upon εἰδότες, which borrows the time of προσεκύνησαν.

11. σκηπτούχων (lit. *wand-bearers*) = ἐνούχων, this class of persons being the usual attendants or body-guard of the Persian kings. Cf. Cyrop. VII. 3. § 17; 5. §§ 58–60. — οὔτε strengthens the negation of οὐδεῖς. S. § 230. 1. — οὐδ' ὅπως, *nor in what way*. It was thought he was buried alive in the tent. Cf. Περσικὸν δὲ τὸ ζῶντας κατορύσσειν, Herod. VII. 114. — εἰδώς, *knowing*. — εἰκάζον ἄλλοι ἕλλως, *some conjectured one thing and some another*; lit. *in one way—in another*.

CHAPTER VII.

1. Βαβυλωνίας, i. e. Babylonia Proper. The Assyrian or Chaldean empire embraced, *Mesopotamia*, or the northern district of country between the Tigris and Euphrates (cf. N. on 4. § 19); *Babylonia*, comprising the narrow isthmus between those rivers, commencing on the north where the streams converge to about 20 miles of each other, and extending about 300 miles towards the Persian gulf; and the eastern district beyond the Tigris, called *Atur*. It was where the Tigris and Euphrates were approaching so near to each other, that Cyrus was now marching. The fertility of this tract was so great, that Herod. (I. 193) says it commonly (τὸ παράπαν) yielded of corn two hundred fold, and in remarkable seasons, three hundred fold. Here at different periods, rose, flourished, and fell, the celebrated cities, Nineveh, Babylon, Seleucia, Ctesiphon, and Bagdad. The peculiar and advantageous situation of this region, as a great thoroughfare for the caravan trade between Eastern and Western

Asia, is ably set forth in "Commerce of ancient Babylon," Bib. Repoa. VII. pp. 364-90. — *περὶ μέσας νύκτας*, *about midnight*. — *ἐξέτασαν ποιεῖται*. The place of this review was about 36 miles N. of Cunaxa, and 72 miles N. of Babylon. This is based on the supposition that a parasang was three geographical miles. — *εἰς τὴν ἐπιούσαν ἑω*, *upon the next morning*. *εἰς* is joined with words signifying *time*, the action being thought of as taking place when the time spoken of is reached. See H. § 620. b. — *μαχομένον*, *in order to join battle*. Cf. Mt. § 578. c; S. § 225. 5; H. § 789. d. — *τοῦ δεξιοῦ κέρως*, *sc. of the Greeks*. Cf. N. on 2. § 15. — *τοῦ εὐνόμου*, *sc. κέρως* from the preceding clause. — *αὐτὸς . . . διέταξε*. Cyrus in person marshalled the Babylonian forces.

2. *ἅμα τῇ ἐπιούσῃ ἡμέρᾳ*, *together with the following day* = early the next morning. Mt. (§ 597) says that when *ἅμα* is used with the dat., *σὺν* is supplied. Buttmann, however (§ 146. 3), makes *ἅμα* in such a case a real preposition. Cf. H. § 602. b. — *ἀπήγγελλον*, *brought a report, reported*. — *περὶ στρατιᾶς*, *concerning the army*. — *λοχαγούς*, *cohort leaders, captains*, who were usually admitted to the councils of war. Cf. II. 2. § 3; III. 1. § 29; IV. 1. § 12, et ssep. a. — *τὲ καὶ*, *both—and*, connect *συνεβουλευέτο* and *παρήνει*. S. § 236. 3. — *παρήνει δαρβόνων τοιᾶδε*, *exhorted them in terms like the following*.

3. *ἀνδράπων*. S. § 200. 3; H. § 584. b; C. § 529. a. — *ἀπορῶν*, *being in want of*. A tropical signification. Cf. N. on *ἀπορία*, 3. § 13. — *συμμάχους*. See N. on *σύμβουλον*, 6. § 5. — *νομίζων* denotes the cause. S. § 225. 4; H. § 789. c. — *ἀμείνονας* and *κρείττους* are conjoined for the sake of emphasis. So *ἄφρον καὶ ἄμεινον*, VI. 2. § 15. — *Ὅπως οὖν ἔσεσθε*, *sc. ἐπιμελείσθε* (Mt. § 623. 2), *see then that you are*. Butt. (§ 139. p. 376) says that *ὅπως ἔσεσθε* supplies the place of an emphatic imperative. — *ἦς* is put by attraction for *ἦν*. — *κέκτησθε* has the signification of the pres. Cf. S. § 211. N. 6. — *ὕπὲρ ἧς*, *on account of which*. — *Εἰ γὰρ ἴστε*, *for know well* = be assured. *γὰρ illustrantis* (see N. on 6. § 6). — *ἐλευθερίαν*. Cf. 9. § 29, where Cyrus is called *δοῦλος*, *slave* of the king. — *ἀντὶ ὧν = ἀντὶ τούτων* *ἃ*, *before those things which*. — *πάντων καὶ ἄλλων πολλαπλασίῳν*, (yes) *all and much more besides*. Cf. S. § 175. 2.

4. *Ὅπως*, *in order that*. — *Τὸ μὲν πλῆθος*, *sc. ἐστὶ*. Some may prefer the construction, *they come, a great multitude and with much noise*. — *ἐτίσιν*. Cf. S. § 124. ἐμ. — *ταῦτα* refers to *κραυγῇ* and *πλῆθος* in the preceding clause. Mt. (p. 725) makes *ταῦτα* refer to *κραυγῇ*, and says a pron. is sometimes put in the neut. plur., even when the word to which it refers is in the masc. or fem. sing. — *τὰ ἄλλα*, *in other respects*. Cf. Butt. § 150. p. 436. — *αἰσχύνεσθαι μοι δοκῶ οἷους ἡμῖν γινώσκειν τοὺς ἐν τῇ χώρᾳ ὄντας ἀνδράποους*, *I think (I have reason) to be ashamed (sc. ἐνδυμούμενος, when I consider) what sort of people you will find my countrymen to be*; *lit. the men who live in our country*. For the construction of *ἡμῖν—χώρᾳ*, cf. S. § 201. 5.

The common reading is *ἡμῶν*. — *ἀνδρῶν*, *virorum*, is opposed to *ἀνδρέωνος*, *homines*, in the preceding sentence. — *ἐγὼ ὑμῶν*. “The indispensable emphasis of the first, and the beautiful energy of both together, so oratorically thrown in, deserve to be particularly marked.” Belfour. — *τοῖς οἰκοῖς* (*ἡλωτόν*, so rich as to be) *an object of envy to those at home*. — *τὰ παρ’ ἡμῶν* . . . *οἰκοῖς*, *to prefer the things with me to those at home* = *to prefer remaining with me to returning home*. Notice the force of the article. S. § 168. 2; H. § 496; C. § 694. a.

δ. *φυγὰς Σάμους*, *a Samian exile*. Samos was an island in the Ægean sea, S. W. of Ephesus. — *καὶ μὴν*, *but yet*. — *διὰ τὸ ἐν τοιοῦτῳ εἶναι τοῦ κινδύνου προσδιόντος*, *because you are in such imminent danger*. For the construction of *ἐν τοιοῦτῳ* — *τοῦ κινδύνου* (= *ἐν τοιοῦτῳ κινδύνῳ*), cf. Mt. § 341. 4; S. § 188. 1; H. § 559. c. — *ἀν δ’ εὖ γένηται τι*, *if any thing should turn out well*. Reference is had in *τι* to the undertaking of Cyrus. — *ἔτι οὖν δέ*, *sc. λέγουσιν*, *some say*. — *μεμνῆ* is the perf. mid. opt. 2 pers. sing. of *μνησκα*, with the signif. of the pres. S. §§ 133; 211. N; H. § 712. — *τε καί*, *and even*. — *βοῦλοιο*, *sc. ἀποδοῦναι*.

ε. *πατρῴα*, *paternal*. — *πρὸς*, *extending to*. — *μεσημβρίαν* (*μέσος*, *ἡμέρα*. Butt. § 19. N. 1), *mid-day*; hence trop. *mid-day quarter*, i. e. *south*. — *μέχρις οὗ*, i. e. *μέχρις ἔλκειναι (τοῦ τόπου) ὅπου*, *to the place where*, or more concisely, *to where*. See Mt. § 480. b; C. § 755. a. — *μέχρις οὗ διὰ χειμῶνα*, *to where (men cannot live) on account of the cold*. — *σατραπεύουσιν*, *govern as satraps*. This speech of Cyrus was in the exaggerated style of Eastern monarchs. Cf. Dan. 4: 1; 6: 25.

ζ. *ἡμεῖς*, plur. for sing., the style of royalty. — *ὥστε*, *so that*. — *μὴ οὐκ ἔχω*, *that I shall not have*. “*μὴ* alone with the subj., opt., and indic., expresses apprehension of an affirmative, *μὴ οὐκ* of a negative.” Vig. p. 167; H. § 720. d. *μὴ* in *μὴ οὐκ* retains its power, although we must translate it by *that* or *lest*, and leave the following negative to stand alone. Cf. Butt. § 148. N. 7. a. — *ἱκανούς*, *sufficient* (in numbers). — *καὶ στέφανον ἐκδόσθαι χρυσοῦν*, *also* (i. e. in addition to what was previously promised) *to each a golden crown*.

8. *Εἰσῆσαν δὲ παρ’ αὐτὸν κ. τ. λ.* As the generals had previously been with Cyrus (cf. § 2), the insertion of *οἱ τε στρατηγοὶ* involves this passage in much obscurity. Schneid. with Weisk. rejects *οἱ τε στρατηγοὶ*, an easy but very unsatisfactory way to dispose of the difficulty. Poppo suggests the omission of *λοχαγοὺς* in § 2, and its substitution here in the place of *οἱ τε στρατηγοὶ*. But this is at variance with the readings of all the MSS., and cannot therefore be entertained. Krüger regards *εἰσῆσαν* . . . *τινές*, as explanatory of the preceding *οἱ δὲ ταῦτα ἀκούσαντες*, *qui hæc audierant*; — *audierant autem non modo duces, sed alii Græcorum*, *qui in Cyri tabernaculum intrant*. Bornemann translates: *intraverunt autem ad Cyrum non modo duces sed etiam ceterorum Græcorum aliquot*, and making *στρατηγοὶ* include both the generals

and captains, refers τῶν ἄλλων Ἑλλήνων τινὲς to the common soldiers, who in separate parties visited the tent of Cyrus, to learn their hopes from his liberality. This seems to be the best solution of the difficulty. — ἀξιούντας εἰδέναι, *desiring* (lit. *deeming it fit*) to know. — τί σφισιν ἔσται, *what they should have*, i. e. what should be their reward. For the mood of the *orat. recta*, see N. on 8. § 14. — ἐμπικλᾶς. Cf. Butt. p. 297; S. § 133. II. (end).

9. μὴ μάχεσθαι, i. e. not to expose himself to personal danger in the battle. — τάττεσθαι, to take his position; lit. *station himself*. — ὧδέ πως ἤπερ Κῦρον, *made some such inquiry of Cyrus* (as this). ὧδέ πως, *nearly thus*. — Οἱ γάρ, *do you think then*. — σοι μαχεῖσθαι. Krüger thinks that this refers to a single combat between the brothers, which if the king should shun, Cyrus, not having an adversary of equal dignity with himself, ought not (*Clearcho judice*) to personally engage in battle. — εἴπερ γε, *if at least*. — Δαρείου καὶ Παρυσάτιδος κ. τ. λ. A high as well as delicate compliment to his parents and himself. — ἐμὸς δὲ ἀδελφός, *and a brother of mine*. — ταῦτα refers to the Persian throne for which these brothers were contending.

10. Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ = *at this time* (so Krüg., but Pop. makes *ἐνταῦθα* contain the idea both of *time* and *place*), *when the army was standing equipped and marshalled for battle*. It is evident that the ἀρις took place, not when they were in the act of arming and marshalling themselves, but immediately subsequent thereto. — ἄσπις for ἄσπιδοφόροι. In like manner τῆς ἵππου, Herod. VII. 100, is used for τῶν ἱππέων. So in English, *horse* and *foot* are put for *cavalry* and *infantry*; *artillery* for *artillery-men*. — μυρία καὶ τετρακοσία. By comparing the numbers of the heavy-armed, which have been given, it will be seen that 11,000 (2. § 9) — 100 (2. § 25) + 700 (4. § 3) + 400 (deserters from Abrocomas, 4. § 3) = 12,000. But in this ἀρις, the number of heavy-armed is only 10,400. Weisk. with Zeun. thinks that those who were left to guard the baggage (10. § 3), are not included in this number. So Krüg., Pop., and Born. Some may have died on the march, others may have been on the sick list. A few left the army with Xenias and Pasion. Some changed their heavy for light armor, as we find the number of the pel-tasts is increased instead of being diminished. — δρεπανηφόρα, *scythed-chariots*. Cf. N. on 8. § 10.

11. Ἄλλοι δὲ ἦσαν. See N. on 5. § 5. — πρὸ αὐτοῦ βασιλέως, *in front of the king himself* as his body-guard.

12. καὶ στρατηγοὶ καὶ ἡγεμόνες. Weisk. followed by Krüg. attributes these words to some glossarist; but Dind., Born., Pop., and Kühn. receive them as genuine. They are probably joined to ἔρχοντες, *causa explicationis*. μυριάδων, sc. ἔρχων. — ἐνεθήκοντα μυριάδες. Many suppose that this includes the followers of the army. Ctesias gives the number of the king's forces 400,000. — ὑστέρησε. Krüg. (de authent. p. 4. N. 13) charges Abrocomas with treachery, in coming so tardily to the assistance of the king. The

route, however, which he took may have been less direct, than the one through the desert taken by Cyrus.

13. πρὸς Κύρον is to be constructed with οἱ αὐτομολήσαντες, since ἀγγέλλας is followed by the dat. of the pers. — οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων = ἐκεῖνοι τῶν πολεμίων οἱ ὑπομολήκεσαν. Cf. S. § 188. N. 1; H. § 786. So in the next clause, οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων = οἱ πολέμιοι οἱ ὕστερον ἐλήφθησαν. Cf. Mt. § 321. 5. ἐκ—παρά, out of—from the side of. See Ns. on 2. § 5; 5. § 2. — μετὰ τὴν μάχην is to be taken with ταῦτα ἡγγέλλον (reported the same things), and thus the sentence is freed from an apparent tautology in the use of ὕστερον.

14. συνεταγμένῳ, in order of battle. — γὰρ after φεरो introduces the reason why Cyrus marched in battle array. So γὰρ in κατὰ γὰρ μέσον, assigns the reason why he thought the king would fight that day. — τάφρος ὀρυκτῆ, "est forma dicendi Homérica." Zeun. — ὀργυῖαι is in apposition with τάφρος, being a varied construction for τάφρος ὀργυῶν πέντε. The ὀργυῖα = 6.0675 English feet. This trench was therefore about 30 ft. wide and 18. ft. deep; a formidable one indeed to pass with an army.

15. Μηδίας τείχεος. See N. on II. 4. § 12. — Ἐνθα δὲ, here, by the way. — αἱ διώρυχες κ. τ. λ. Rennell (p. 76) says that on their entry into the plains of Babylonia, the Euphrates runs on a higher level than the Tigris. "The difference in the levels of the river is so slight, that probably by merely altering the diagonal direction of a canal, the waters could be made to flow either way, certainly so at certain seasons." Ainsworth. — ἀπό. See N. on 5. § 2. — διαλείπουσι δὲ ἐκάστη παρασάγγην, and are distant from each other a parasang. For the construction of ἐκάστη with a plur. verb, cf. Mt. § 302; S. § 150. N. 3; H. § 514. b. It is regarded by Rennell very improbable that four canals of such dimensions, should have been dug in the short space of a league, and drawn from a river of less than 500 feet in breadth.

16. The narrative, interrupted by the digression respecting the canals, is here resumed. παρ' αὐτὸν τὸν Εὐφράτην. See N. on παρὰ τὴν ὁδόν, 2. § 13. — πάροδος στενὴ. Maj. Rennell thinks that this narrow pass was left because the trench could not be finished. "Equidem propterea relictum puto, ne fossam aqua repleret." Krüg. — ποιεῖ—πυνθάνεται. Butt. (§ 137. N. 7) says that every other language must here in both instances have employed the pluperfect. — προσελαβόντα is the supplementary participle. H. § 799. 3; S. § 225. 7. The construction is proleptic. See N. on 2. § 21.

17. πάροδον—παρῆλθε. For the construction, cf. S. § 181. 2. — εἰσω, within, i. e. on the side towards Babylon. — μὲν οὖν, so then. The corresponding δὲ is found in § 20. — ἦσαν—ἔχνη πολλὰ. Rost (§ 100. 4. N. 4) says, "the subject in the neut. plur. takes the plur. verb, when the idea of individuals in the plurality requires to be made distinct and prominent." Cf. H. § 515. Exc. a.

18. Σιλανόν, Silanus, from Ambracia in Epirus and the principal sooth-

sayer in the army of the Greeks. His perfidy towards Xenophon is detailed, V. 6. § 16. — *ὅτι, because.* Cf. N. on 2. § 21. — *τῇ ἐνδεκάτῃ αὖτ' ἐκείνης τῆς ἡμέρας πρότερον, on the eleventh day previous to that day.* — *ὅτι βασιλεὺς οὐ μαχεῖται* is the *orat. recta.* See N. on *ὅτι οὐ*, 6. § 7. — *οὐκ ἔρα ἔρι μαχεῖται, then he will never fight.* Cyrus supposed his brother would make a stand at the *τάφος*, which was within ten days' march. If so advantageous a position should be abandoned by the king, it furnished evidence that he would not hazard a battle.

19. *Ἐρεῖ δ', but inasmuch as.* — *ἀπεργαζέμεναι τοῦ μάχεσθαι* (gen. of separation), *had given up the intention of fighting.* The vulgar reading is *τοῦ μαχεῖσθαι*. It is probable that the error of the king in not making a stand at this ditch, proved in the end to be of signal advantage to him, inasmuch as the battle here would have been more compressed than at Cunaxa, and as a probable consequence, the Greeks would have been opposed to the king in person, which could not but have resulted in his complete overthrow. — *ὥστε ἐπορεύετο.* See N. on 1. § 8. — *ἡμελημένος μᾶλλον, more negligently, less circumspcctly.*

20. *ἐπὶ τοῦ ἔρματος.* See N. on 2. § 16. — *καθήμενος* denotes manner. S. § 225. 3; H. § 788. — *τὴν πορείαν ἐποιεῖτο = ἐπορεύετο.* — *τὸ δὲ πολύ, sc. τοῦ στρατεύματος.* — *ἐν τάξει, in order.* "ordine servato." Sturz. — *τοῖς στρατιώταις* properly follows *ἦγοντο* (S. § 201. 1) as *dat. commodi.* See N. on 1. § 9. Some construct it as = the *adnom. gen.* after *τῶν ὅπλων.* S. § 201. 5.

CHAPTER VIII.

1. *Kal* serves here as a general connective with what was detailed in the last chapter, while *τὲ—καί* which follow, unite the clauses of the sentence. — *ἦν.* The subject is indefinite. C. § 772. — *ἀμφὶ ἀγορὰν πλήθουσιν, about full market time, i. e. some time between nine and twelve o'clock.* Dio Chrys. divides the day into five parts: 1. *πρωτ, morning*; 2. *περὶ ἀγορὰν, full market, forenoon*; 3. *μεσημβρία, noon*; 4. *δείλη, afternoon*; 5. *εσπέρα, evening.* *ἀγορὰ πλήθουσα* answers to our *full 'change.* Cf. Herod. VII. 223; Thucyd. VIII. 92. — *καταλύσειν = to halt for the night, to encamp*; *lit. to loose, or unbind* (the beasts of burden), i. e. unharness or unload them. — *τῶν ἀμφὶ Κῦρον πιστῶν* depends on *Παταγῶας* with the idea of *belonging to = being one of Cyrus's faithful attendants.* Cf. 5. § 15. For the construction, see H. § 557; S. § 188. 1. — *ἀνὰ κρῆτος, at full speed.* — *τῷ ἔκπῳ.* Mt. (§ 396) classes this with the *dat. of means or instrument.* *Patagyas* had probably been sent forward either to reconnoitre, or, what is more likely, to make some preparations at the *σταδμῶς* where they were intending to encamp. — *βαρβαρικῶς = Περσιστί, in the Persian language.* — *προσ-*

έρχεται, indicat. of direct quotation. See N. on 6. § 7. — *ὡς εἰς μάχην, as for battle.* — *παρεσκευασμένος*, perf. of completed action.

2. *τάραχος*, *tumult*, *trepidation*. — *καὶ πάντες δέ, and indeed all*, i. e. the Barbarians as well as the Greeks. — *ἐπιτεσείσθαι* has *βασιλεία* understood for its subject.

3. *καὶ* in *καὶ Κύρος τε* serves as a general connective, while *τε* corresponds to *τε* in *τοῖς τε ἔλλοις*. As it respects the place where the battle was fought, Plut. (Vit. Artax. 8) says it was called Cunaxa, and was distant from Babylon 500 stadia. Mannert locates it a few miles south of the wall of Media. The time of the engagement is fixed by Rennell at Sept. 7, but by Larch, the latter part of Oct. — *τὰ παλὰ—τὰς χεῖρας*, *his javelins—his hands*. See N. on 5. § 15. — *καθίστασθαι εἰς* (see N. on 1. § 3) *τὴν αὐτοῦ τάξιν ἕκαστον*, *and each one to take his station in the company to which he belonged*; lit. *in his own company*.

4. Krüg. says that unless *τοῦ κέρατος* is rejected as a vicious reading, it is to be explained: *τὰ δεξιὰ τοῦτον τοῦ (δεξιῶ) κέρατος*. — *ἐχόμενος*, *being close (to him)*; lit. *holding on to*. H. § 691. — *καὶ τὸ σπράτευμα*, *and his* (i. e. Menon's) *army*. See N. on *τὰ παλὰ*, § 3 supra.

5. *ἱππεῖς μὲν Παφλαγόνες*. See N. on V. 6. § 8. — *παρὰ*, *near to*.

6. *Κύρος δὲ καὶ ἱππεῖς*. Supply *ἔστησαν* from the preceding section. — *ἔσον*, *to the number of = about*. — Leun. from an ancient version supplies *κατὰ τὸ μέσον* after *ἐξακόσιοι*. These words, however, are omitted in all the MSS., and besides, it appears from a comparison of § 24 with §§ 13, 23, that Cyrus stationed himself on the left wing. — *αὐτοί*, *they themselves*, in distinction from *οἱ ὁ ἱπποὶ* (§ 7). — *ψάλην*, i. e. he had no helmet on his head. That he wore a turban is evident from the nature of the case, as well as from the testimony of Ctesias (cf. Plut. Artax. 11), who says that in the battle his tiara fell off. This was probably the *τιάρα ὀρθή* (cf. II. 5. § 23), *upright tiara*, an outward assumption of the royal dignity for which he was contending.

7. *οἱ μετὰ Κίρον* is an adjunct of *ἱπποὶ*, and therefore as it follows its subst. takes the article. See N. on 4. § 7. — *δὲ* is the connective. — *εἶχον—καὶ*, *had also*. — *μαχαίρας*. Sturz defines: *gladius*, quo caesim feritur. Krüg. says, “*erat μάχαιρα gladius leviter curvatus falci similis* (Curt. VIII. 14, 29), quo caesim feriebatur, *ξίφος ensis*, quo punctim.” The *μάχαιρα* was worn by Homer's heroes along with the *ξίφος* (cf. II. 3 : 271), and was used on almost all occasions instead of a knife. So we find (IV. 7. § 16) that the Chalybes employed this weapon in cutting their enemies' throats; and the Greeks (IV. 6. § 26), in cutting to pieces the bucklers which they had taken from the enemy. It is evident therefore that the *μάχαιρα* was of the *knife* kind, and was used, as Yates remarks (Smith's Gr. and Rom. Antiq. p. 809), by the Greek horsemen, as a weapon of offence preferable to the long sword.

8. *Καὶ ἤδη τε*, *and now*. — *δείλη*. Cf. N. on § 1. Buttmann (Lexil.

p. 217) says that the events which follow show that δελή here means the *early part of the afternoon*. Cf. VII. 3. §§ 9, 10, where Seuthes says that there are villages to which the army may march with ease before dinner, and afterwards their arrival is described as taking place τῆς δελῆς, which could not have been long after noon. In III. 4. § 84; IV. 2. § 1, it is apparent from the context that δελή means the *advanced part of the afternoon*. So also in III. 3. § 11, where it is translated by some, in the *evening*. But as Butt. (Lexil. p. 218) remarks, Xenophon "may have very fairly said of an army, which, after a march constantly interrupted by the enemy, reaches a certain point somewhere about four o'clock where it intends to pass the night, that after marching the *whole day* it had advanced only two miles and a half, and had arrived in the afternoon at a certain point; and as the context shows that the time meant was one drawing towards the evening, the word δελή was quite sufficient to mark it." — κοινότης (κοίλα, ὑννυμι), *dust raised, a cloud of dust*. — χρόνῳ δὲ οὐ συγχῶ. Leuncl. taking συγχῶ in the sense of *much*, and knowing that although it was afternoon when the enemy appeared in sight, a battle was yet to be fought, inserted the negative οὐ which Hutch., Dind., and Pop. have followed. But this was unnecessary since if συγχῶ = πολλῶ, it may have been so relatively, i. e. as it appeared to the excited Greeks, against whom such a cloud of war was slowly (cf. § 11 infra) and majestically approaching. But one of the definitions which Hesych. gives to συχῶ, is συνεχῇ, *closely, joined*, which, if adopted here, would give to χρόνῳ συγχῶ the signification, *immediately after, in a very short time*. — μελανία τις, *a certain blackness = something black*. — τάχα δὲ καὶ χαλκός τις ἤστραπτε, i. e. sudden gleams from the armor flashed through the cloud of dust. τις imparts indefiniteness, as though at first through the cloud of dust there was *something like the gleaming of brass*. ἤστραπτε (cf. Cyr. VI. 4. § 1), *began to flash*. — λόγχαι, *lances*. The Grecian spear consisted of the δόρυ, *shaft, pole*, and λόγχη, *aiχμή, iron head or point*, both of which essential parts are often put for the whole. — καταφανείς, *clearly seen*. The occasional gleam of the bright armor through this dark cloud of dust, followed by the magnificent display as the ranks came fully in sight, must have had a thrilling effect upon Cyrus and his army.

9. λευκοδόρακες, *having white cuirasses*. Hutch. (N. on V. 4. § 2) remarks that these cuirasses, like the bucklers there spoken of, were covered with hides of white oxen. But it is far more reasonable to consider them the same as the λευοὶ δόρακες of IV. 7. § 15. Cf. Cyr. VI. 4. § 2. — ἐχόμενοι δὲ τοῖσιν. Cf. N. on § 4. For the construction of the gen., cf. II. § 574. b; S. § 192. 2. — γέρροφοροι. Sturz defines γέρρον, *scutum Persicum e viminibus contextum speciem quadrati oblongi referens*. These wicker frames were usually covered with leather or hides. "In contending with the Asiatic nations, whose principal weapon of offence was the bow, the use of this light, though large, buckler must have given the Persian a manifest advantage, but

opposed no adequate resistance to the ponderous lance of the Greeks." Stocker's N. on Herod. IX. 99. — ποθήρσι, *reaching to the feet*. Cf. Cyr. VI. 2. § 10. — Αἰγύπτιοι. They were probably from the Egyptian colonies planted in Asia Minor by the elder Cyrus. See my Note on Cyrop. VII. 1. § 45. — κατὰ ἔθνη, *by nations*, i. e. each nation by itself, a common custom in the Persian armies. Cf. Herod. VII. 60, 100. — ἐν πλασίῳ πλήρει, *in a full square*. Cf. III. 4. § 19, where πλασίον has the epithet ἰσόπλευρον. Bloom. (N. Thucyd. VI. 67) says it was called πλασίον from its brick-like form. Some translate, *in an oblong full of men*, i. e. the men being close together. — ἕκαστον τὸ ἔθνος is in apposition with πάντες δὲ οὗτοι, and is followed by ἐπορεύετο in the sing., although the proper subject is in the plur. Cf. Mt. § 802. a. Obs. For the use of the article in ἕκαστον τὸ ἔθνος, cf. Mt. § 265. 5; S. § 147. N. 2.

10. Repeat ἐπορεύετο with πρὸ δὲ αὐτῶν. — διαλείποντα συγχρὴν (= πολύ, so Suid.) ἀπ' ἀλλήλων, *at a considerable distance from one another*. — ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα (H. § 712; S. § 211. 2), *extending obliquely from the axle-trees*. — ὑπὸ τοῖς δίφροις, *under the seats*. Cf. Cyr. VI. 1. §§ 29, 30. — εἰς γῆν βλέποντα, *pointing* (lit. *looking*) *downwards*. "Sometimes the scythe was inserted parallel to the axle into the felly of the wheel, so as to revolve, when the chariot was in motion, with more than thrice the velocity of the chariot itself." Smith's Dict. Gr. and Rom. Antiq. p. 408. These scythed-chariots were never very serviceable, and often, when the horses attached to them were wounded or the driver slain, turned back with great havoc upon the army to which they belonged. — γνώμη, *design*. — ὥς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλόντων (for ἐλασόντων), *that they might drive into the ranks of the Greeks*. For the construction of ὥς—ἐλόντων, cf. S. § 226. a; H. § 795. e.

11. τὴν κραυγὴν τῶν βαρβάρων. Cf. 7. § 4. — σιγῇ ὥς ἂνυσσὼν (= δυπατόν), *as silently as possible*. — ἐν ἴσῳ, sc. βήματι, *with equal step, at the same pace*.

12. ἐβόα, i. e. he issued the command in a loud voice. — κατὰ μέσον, *against the centre*. — ὅτι ἐκεῖ βασιλεὺς εἴη, *because the king was there*. The infinit. ἔγειν in the leading sentence does not prevent the use of the optat. in the subordinate one. H. § 738. — πάνθ' ἡμῖν πεποιήται = *our work is done*; lit. *every thing has been done* (= will be done, S. § 211. N. 8) *by us*. For the construction of ἡμῖν πεποιήται, cf. S. § 206. 4.

13. τὸ μέσον στίφος, *the central troop*. Reference is here had to the 6000 horsemen drawn up before the king as his body guard. Cf. 7. § 11; 8. § 24. — ἀκούων Κόρου. "The verb ἀκούω, commonly governs the accus. of the sound, and the gen. of that which produces it." Butt. § 132. 10. h. For the construction of οὗτα, cf. N. on βουλευόμενος, 1. § 7. — τοσοῦτον—περιήν, *was so much superior*. — ὥστε μέσον τὸ ἐαυτοῦ ἔχων, *that although being in the centre of his (army)*. The particip. has here a concessive sense. § 225.

6; H. § 789. f. *δοτε—ἦν*. See N. on 1. § 8. — ἀλλ' is here employed in consequence of the preceding parenthesis commencing with *τοσοῦτον γὰρ*. This will also account for the repetition of the proper name Κλέαρχος. — *δμως*, yet, i. e. notwithstanding the command of Cyrus, and the information communicated respecting the position of the king. — *αὐτῷ μέλοι ὅπως καλῶς ἔχοι*, he would take care that all things should go well. *ὅπως καλῶς ἔχοι* (see N. on *ἔχειν*, 1. § 5) is the subject of *μέλοι*.

14. *ἐν τούτῳ τῷ καιρῷ* = *in the mean while*. — *δμαλῶς*, *eodem gressu*. Sturz. "Sine dubio," says Bornemann, "Cyri exercitus non Artaxerxia." But it is more natural to refer it to the army of the king. See § 11 *supra*. It must have been a sublime spectacle, to see so many thousands with their glittering armor and flashing weapons, approaching in slow and measured tread to battle.

"The host moves like a deep-sea wave,
Where rise no rocks its pride to brave,
High swelling, dark, and slow."

Cf. Par. Lost, VI. 78–85. — *ἔτι ἐν τῷ αὐτῷ* (sc. *τόπῳ*) *μένον*, remaining yet in the same place where they first began to form. — *συνεπύκνυτο*, were forming, imperf. of continued action. — *ἐκ τῶν ἔτι προσιόντων*, from those who were still coming up. As the army was proceeding in a secure and negligent manner when first advised of the approach of the king's forces, some of the soldiers were probably far behind. These, as they came up, would seize their arms from the baggage wagons (cf. 7. § 20), and fall into their respective companies. — *οὐ πᾶν πρὸς*, not very near to, i. e. at a moderate distance from. He rode out far enough to have a view of both armies. — *ἐκατέρωσε*, in each direction. — *ἀποβλέπων*, fixing his eyes upon, looking attentively at. This word is added to *κατεδεῖτο* in order to give particularity to the expression.

15. *ἀπὸ* is employed here as in 2. § 7, on which see Note. — *Ξενοφῶν Ἀθηναῖος*, Xenophon an Athenian. See N. on III. 1. § 4. — *ὕπελδον*, having rode up. Sturz with Hutch. renders, *equo nonnihil incitato*. But Krüg. more correctly makes *ὕπελδον* give to *ἐλάττω* the idea of approach. — *εἰ* (whether. S. § 215. N. 6) is here followed by the opt., because *ἤπειτα*, upon which *παράγγελλοι* depends, expresses time past. Cf. S. § 212. 3. — *ἐπιστήσας*, sc. *τὸν ἵππον*. — *ὅτι . . . καλῶς*. It is common to supply *εἴη*, but the mood of the oratio recta is admissible. See N. on 6. § 7. — *τὰ ἱερὰ καὶ τὰ σφάγια*. Divinations were taken both from the entrails of the victim, and the circumstances attending its sacrifice. To such an extent was the latter mode of divination practised, that the fire of the sacrifice, the smoke, wine, water, etc., were all carefully noticed. Hence *ἱερὰ* may signify the entrails, a principal source of divination, and *σφάγια* (from *σφάζω*, to slay), the victims, i. e. the circumstances attending the sacrifice, and the motions of the animal when slaughtered.

16. *δορυβος*, a *clamor*. — *ιδντος*, i. e. as it was going. He was able to follow its course through the ranks. — *δ δὲ ξεροφῶν*. Dind. following certain MSS. reads *δ δὲ κλέαρχος*. — *δ δόρυβος*, the noise. The noun when repeated usually takes the article in a restrictive sense. — *τὸ σύνθημα*, the word, *tessera militaris*. "This countersign, which consisted of one, two, or more words, was given with the voice, first from the general to the inferior officers to avoid confusion, and from them through the whole army, after which it was returned back to the general." Weiske. — *δεύτερον*, second time. — *καὶ ὅς* = *καὶ οὗτος*. H. § 525. b.

17. ἀλλὰ contrasts Cyrus's ready acceptance of the watchword, with the doubt and uncertainty indicated by his previous question. — *δέχομαι τε*. Some erroneously supply *τὸν οἰωνόν*. Krüg. understands *τὸ σύνθημα*, and paraphrases: *ut bonum omen accipio hanc tesseram, σωτηρίαν καὶ νίκην*. — *τοῦτο ἔστω*, let this be, i. e. may it happen that safety and victory shall be ours. Some translate, let this be (the watchword). But this interpretation is too frigid. — *εἰς τὴν ἑαυτοῦ χώραν*, i. e. at the head of the barbarian forces of his army. — *ἐπαίνοις*. The Schol. on Thucyd. I. 50 says, "the Greeks sang two pæans, one before battle to Mars, the other after it to Apollo." The Spartans called the pæan sung before the engagement, *παῖαν ἐμβατήριος*. The practice of singing it after the fight was over, is said to have arisen from the fact, that Apollo sung it after his victory over the Pythian dragon.

18. *πορευομένων*, sc. *αὐτῶν*. Cf. N. on 2. § 17. — *ἐκέρχαινε*, fluctuated, broke away from (the line). This metaphor taken from a swelling, projecting wave of the sea, is full of beauty and energy. — For the construction of *τῆς φάλαγγος*, cf. S. § 188. 1; H. § 559. — *τὸ ἐπιλειπόμενον*, the part (of the line) which was left behind. Cf. S. § 225. 1; H. § 786. — *δρόμῳ δεῖν*, to run with speed. So to give fullness to the expression, we say to go running, to proceed upon the run. — *οἷον περ*, just as. — *Ἐνναλίη*, one of the names of Mars. — *ἐλελίζουσι*, they shout *ἐλελεῦ*. Some fancy that *ἐλελεῦ* may have arisen from the Heb. *הָלֵל*. — *ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδοῦκῃσαν*. We should have expected *τοῖς δόρασι πρὸς τὰς ἀσπίδας ἐδοῦκῃσαν*. — *φόβον ποιῶντες*, in order to frighten. Cf. S. § 225. 5.

19. *Πρὶν δὲ τόξονμα ἐκκνεῖσθαι*, but before an arrow reached (them) = before they came within bow-shot. — *κατὰ κράτος*, with all their might; lit. according to might. H. § 682. c. — *μὴ δεῖν δρόμῳ* (dat. of manner). The reason for this may be drawn from the next clause. Cf. Thucyd. V. 70.

20. *Τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν*, but some of the chariots were borne along; lit. but the chariots were borne along, some, &c. — *τὰ μὲν* and *τὰ δὲ* are in partitive apposition with *τὰ ἄρματα*. H. § 500. b. — *κενὰ ἡνιόχων*, without (their) charioteers. *κενὰ*, literally empty. — *Οἱ δέ*, i. e. the Greeks. — *ἐπεὶ προΐδμεν* (sc. *τὰ ἄρματα*). Cf. N. on 5. § 2. — *ἔστι δὲ ὅστις*, there was (one) who = some one. Cf. Butt. § 150. p. 442; Mt. § 482. — *καί*, even. — *ὥσπερ ἐν ἵπποδρόμῳ*, as in a hippodrome. Cf. Smith's Gr. and

Rom. Antiq. p. 895. — *ἐκπληγείς*, *having been struck with terror*, and therefore losing their self-possession at the sudden approach of these chariots. *πληγ* of the 2 aor. pass. becomes *πλᾶγ* in composition. Cf. S. § 183. II. The student will notice the strengthening repetition of the negatives in the following clauses.

21. τὸ κατ' αὐτοὺς, *the enemy opposed to them*. So Krüg. and Born. "Scil. βαρβαρικόν, vel τῶν βαρβάρων κέρας seu στίφος." Hutch. Cf. Thucyd. III. 108. § 2, where Bloom. supplies *κέρας*. — *ὡς βασιλεὺς*. In ancient times, when the whole military strength of a kingdom was brought at one time into the field, a single battle usually decided the fate of an empire. — *ἐπὶ τῶν ἀμφ' αὐτὸν*, *by his followers*. — *ἡδόμενος* and *προσκυνοῦμενος* are concessive. See N. on § 13. — *οὐδ' ὥς = οὐδ' οὕτως* (cf. Vig. p. 215. XVIII), *not even thus*, i. e. not even when apparently victorious, and already saluted as king by his attendants. — *συνεσπαιρεμένῃν*, *in close order*. — *ἐπεμελεῖτο*, *he was attentively watching*. *ὃ τι ποιήσει βασιλεὺς* (orat. rect. See N. on 3. § 14) is the object of *ἐπεμελεῖτο*. — The use of *καὶ* in *καὶ γὰρ* may be seen by supplying the ellipsis implied in *γὰρ*: *and* (he did this, i. e. he watched the movements of the king) *for*, &c. The ellipsis in most instances may be mentally supplied, and the formula *καὶ γὰρ* may be rendered simply *for*. — *ἔδει αὐτὸν ὅτι = ἔδει ὅτι αὐτός*. For the prolepsis of *αὐτόν*, see N. on 2. § 21.

22. *Kal* is here *explicative*, i. e. the sentence which it introduces serves to explain the previous one. As it respects the thing here spoken of, see Cyr. IV. 2. § 27; VIII. 5. § 8. — *μέσον ἔχοντες τὸ αὐτῶν ἡγούντο*, *were accosted* (cf. S. § 211. N. 11) *to lead in the centre of their own (army)*. Dind. and Pop. read *ἡγούνται*. — *νομίζοντες* denotes the reason or cause. S. § 225. 4; H. § 789. c. — *ἐν ἀσφαλεστάτῳ*, sc. *τόπῳ* (= *χωρίῳ*), *in the safest place*. — *ἦν . . . ἐκατέρωθεν*, *if their force be on both sides of them*. *αἰσθάνεσθαι τὸ στράτευμα* depends on *νομίζοντες*.

23. *Kal* — *ὅτι τότε*, *and indeed then*. — *μέσον ἔχων*, *although being in the centre*. See N. on *ἔχων*, § 18. — *ἔμεις*, *yet*. — *ἐκ τοῦ ἐναντίου, opposite, in front*. — *τοὺς αὐτοῦ τεταγμένοις*, i. e. the six thousand spoken of, 7. § 11. *αὐτοῦ* and *αὐτῷ* in the previous clause refer to the king. — *ὡς εἰς κύκλῳ*, *as if to enclose them*. On the use of *ὡς* to denote what is supposed or apparent, see H. § 875. a. *εἰς* here denotes aim or purpose. *κύκλῳ* is derived from *κυκλῶ* and denotes its action. Cf. S. § 189. We are not to suppose that this evolution was performed by the right wing of the king's army, since that must have extended several stadia beyond the left wing of the rebel forces, and it would have been no quick or easy task to wheel about so immense a body of men. It is rather to be referred to the 6000 bodyguards, who in the apprehension of Cyrus were about to fall upon the rear of the Greeks, and cut them in pieces (*ὕπισθεν γανόμενος κατακίβη τὸ Ἑλληνικόν*).

24. *Δεῖσας—κατακρήν* (sc. *βασιλεὺς*). Mt. (§ 518. p. 880) says that "the subjunctive is frequently used, although the verb upon which it depends is in time past, when the depending verb denotes an action which is continued to the present time." Cf. Butt. § 189. 1; S. § 212. N. — *γενόμενος*, sc. *βασιλεὺς*. — *τοῖς ἑξακόσις*. Cf. § 6. — *ἀποκτεῖναι λέγεται κ. τ. λ.* Plutarch (Artax. 9) says that after Artageres had thrown his javelin at Cyrus with a force that shook him in his seat, and was turning his horse, Cyrus aimed a stroke at him with his spear, the point of which entered at his collar bone and pierced through his neck. — *αὐτὸς τῇ ἑαυτοῦ χειρὶ*, *himself with his own hand*. The reflex. pron. receives additional emphasis from *αὐτός*. H. § 674. Cf. II. 4. § 10.

25. *Ὡς δὲ ἡ τροπὴ ἐγένετο διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διάκειν ὁρμήσαντες*, *but when* (the king's body-guard) *was routed, the six hundred belonging to Cyrus rushing on in the pursuit, were dispersed*; or, *in the route* (of the king's body-guard) *which took place, the six hundred, &c.* *ὥς δὲ—καί, but when—then*. For this use of *καί* after definitions of time, cf. Mt. § 620. a. *εἰς τὸ διάκειν ὁρμήσαντες*. In Herod. IX. 59, *ὁρμημένους διάκειν* is found, *εἰς τὸ* being omitted. Cf. Mt. § 532. c. — *πλὴν (= ὅμως) τῶν ὀλίγων*, *but yet a very few*. — *σχεδόν*, *mostly*. — *οἱ ὁμοτράπεζοι*. These are called *οἱ συντράπεζοι*, 9. § 31. Cf. N. on 5. § 15.

26. *οὐκ ἠνέσχετο*, *was not able to restrain himself*. *Μόρις: ἠνέσχετο, Ἀττικῶς· ἀνέσχετο, Ἑλληνικῶς*. Cf. Butt. § 114. p. 240. Thus far Cyrus acted the part of a prudent and skilful commander, but now at sight of his brother, intent only upon revenge, he rushes like a madman into the fight, and in the moment of victory falls by an unknown hand. — *ὁρῶ τὸν ἄνδρα = ὁρῶ αὐτόν*, only more emphatic. — *ἔτετο*. Cf. N. on 5. § 8. — *παίει = jaculando ferit*. So Krüg. — *κατὰ, upon*. — *Κτησίας, Ctesias*, a native of Cnidus and by profession a physician. He spent many years at the Persian court, and composed a history of Assyria and Persia in 23 books entitled *Περσικά*, only a few fragments of which remain. — *καὶ . . . φησὶ* is an independent clause. Such clauses are frequently added to relative or dependent sentences.

27. *παλῆς*. A missile weapon, although sometimes used in close fight. — *μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ*, is regarded by Poppo as in the nom. absolute, for *μαχομένων καὶ βασιλέως καὶ Κύρου καὶ τῶν κ. τ. λ.* But Mt. (§ 562. N.) founds this use of the nom. upon a different construction, viz. "when the subject of the partic. is contained in part by the principal subject, or this latter in the other." Here *ὁπόσοι*, *Κύρος*, and *ὁκτὼ οἱ ἄριστοι*, the principal subjects, constitute a part of the whole contained in *βασιλεὺς*, *Κύρος*, and *οἱ ἄμφ' αὐτούς*, the subjects of *μαχόμενοι*, and a partial apposition may be considered as existing between them. Cf. Butt. § 145. N. 4. — *ὁπόσοι (ἡοῦ many) . . . ἀπέθνησκον* is a substant. clause governed by *λέγει*. — *ἐκείνῳ*, i. e. the king. — *οἱ ἄριστοι = οἱ ὁμοτράπεζοι*, § 25. — *ἔκειντο ἐπ' αὐτῷ*,

lay (dead) upon him. Cf. *κεῖται Πάτροκλος*, II. XVIII. 20: "neminem jacentem veste spoliavit," Corn. Nep. Thrasyb. II. 2.

28. αὐτῷ τῶν σκηπτούχων δεράτων, of his sceptre-bearing attendants. For the construction of αὐτῷ, cf. S. § 201. 5. — πεπτωκότα εἶδε Κύρον. The prolepsis is explained in N. on 2. § 21. — περιπεσεῖν (dependent on λέγεται) αὐτῷ, i. e. he fell upon him with his arms embracing the lifeless body.

29. ἀκινάκην, scimitar. A short, crooked Persian sword. — καὶ στροπὴν δὲ ἐφόρει κ. τ. λ. From this passage compared with I. 2. § 27; Cyr. I. 3. § 3; Herod. VIII. 113; Corn. Nep. Dat. III; Dan. 5: 7, 16, 22, it would seem that these ornaments were marks of honor conferred by the sovereign, very similar to the orders of modern knighthood.

CHAPTER IX.

1. ἐτελεύτησεν, sc. τὸν βίον. — Κύρον τὸν ἀρχαῖον, Cyrus the Elder who laid the foundation of the Persian empire. — βασιλικώτατος, viz., in mien, magnificence, generosity, high daring, &c., which were esteemed the most eminent qualifications of a king. — ἔρχειν ἀξιότατος, most worthy to rule. S. § 200. N. 2; H. § 767. a. — παρὰ. See N. on 2. § 5. — Κύρου limits πείρα. "The repetition of the proper name is a mark of respect." Belf. — δοκούτων. Cf. N. on 3. § 12. — ἐν πείρᾳ γενέσθαι, to have been personally acquainted. "usu et consuetudine expertum esse." Krüg.

2. πρώτον μὲν. The correlate is ἐπεὶ δὲ in § 6. — γάρ. Cf. N. on 6. § 6. — ἔτι παῖς ὢν, being yet a boy. — πάντα, in every respect. Cf. Mt. § 425; S. § 182. πάντων πάντα is an example of what is called *paronomasia*.

3. δούρας. Krüg. says, "δούρας esse aulam regiam, quæ hodieque a Turcis porta vocatur, notum est." Cf. Cyr. I. 2. § 3. — σωφροσύνην, modesty as opposed to αἰσχρὸν in the next clause. Cf. Cic. Tusc. Disput. III. 8.

4. ὥστε—μανθάνουσιν. See N. on 1. § 8. — εὐδὺς παῖδες ὄντες, as soon as they are children = from their very childhood. Cf. Mt. § 565. Obs. 2. — μανθάνουσιν . . . ἔρχεσθαι, they learn both how to rule and to be ruled. H. § 802.

5. τοῖς τε πρεσβυτέροις καὶ τῶν αὐτοῦ ὑποδεστέρων μᾶλλον πείθεσθαι, and to obey his elders more readily than did those even who were his inferiors (in rank). τῶν ὑποδεστέρων is constructed in the gen. with μᾶλλον, and αὐτοῦ, with ὑποδεστέρων. Cf. S. § 198. 1. — τοῖς ἵπποις ἄριστα χρῆσθαι, to manage horses with the greatest skill. ἄριστα is used adverbially. Cf. S. § 185. 2. Repeat ἰδοκεῖ with χρῆσθαι. — ἔπειτα δὲ responds to μὲν πρώτων. — Ἐκρινον, sc. αὐτοὶ referring to οἱ Κύρου δοκούτων ἐν πείρᾳ γενέσθαι, § 1; or the subject may be a general one, as in φασὶ and λέγουσι. — ἔργων is

constructed with φιλομαθέστατον and μελετηρότατον. S. § 195; H. § 584. c. — τοξικῆς and ἀκοντίσεως are in explanatory apposition with ἔργων.

6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, *but when he flourished, bloomed in age = when he was old enough* to engage in hunting and other manly exercises. The age to which allusion is here made was eighteen, at which time the boys were numbered among the ἔφηβοι. Cf. Cyr. I. 2. § 9, et seq. — καὶ—ποτέ, *and once*. See N. on 5. § 7. — ἐπιφερομένην, *rushing upon him*. — συμπεσόν, *having grappled with* (it), is opposed to an encounter with missiles at a distance. — ἔτρεσεν, 1 aor. act. of τρέω. — τὰ μὲν ἔπαθεν = *he received those wounds*. This appears from the next clause. — τέλος, *at length*. Cf. S. § 135. 1; H. § 552. — καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν, *yet he made the one who first came to his assistance most happy in the view of* (H. § 601. 5) *many*, in consequence of the gifts which he received from Cyrus. Cf. N. on 7. § 4 (end).

7. οἷς καθήκει, *whose duty it is*. — εἰς Καστωλοῦ πεδίον. Cf. N. on 1. § 2. — περὶ πλείστου ποιοῖτο, *he regarded it of the highest importance*. H. § 650. b. ὅτι περὶ πλείστου ποιοῖτο—μηδὲν ψεύδεσθαι constitutes the second accus. after ἐπέδειξεν = *he showed himself one who regarded, &c.* S. § 185; H. § 556. — εἰ τῷ σπείσαιτο καὶ εἰ τῷ συνδοῖτο, *if he made peace with any one, and if he entered into a treaty with any one*. “Proprie σπονδαὶ inimicitias et bella componunt; συνδῆκαι amicitias societatemque certis conditionibus paciscuntur.” Krüg. For the form τῷ (= τινί), cf. S. § 72. 1; for συνδοῖτο, cf. Butt. 107. III. 4; S. § 125. d; II. § 401. h. — μηδὲν ψεύδεσθαι is an accus. clause depending upon ποιοῖτο. S. § 177. 8; H. § 556.

8. Καὶ γὰρ οὖν introduces a proof and illustration of the preceding sentiment: *and* (this is certain) *for therefore* (i. e. because such was his regard for his word and promise) *both the cities, &c.* See II. § 870. d. — αὐτῷ—ἐπιτρέπομεναι. Leuncl. renders: *quæ erant ejus curæ creditæ*, i. e. which belonged to his satrapy. But not to speak of the article, which such a rendering would require to be repeated after πόλεις, reference is had here evidently to cities which voluntarily placed themselves under the government of Cyrus. Cf. I. § 6; 9. §§ 9, 12. The interpretation of Krüg. is therefore to be preferred, *ejus fidei et imperio se committentes*. So also Sturz and Poppo. — οἱ ἄνδρες. Repeat ἐπιτρέπομεναι. The sense is that the inhabitants of these cities, as communities and as individuals, confided in Cyrus. — εἰ τις. Cf. N. on 4. § 9. — παρὰ τὰς σπονδὰς, *contrary to the treaty*. σπονδῇ (from σπένδω, *to pour*), a libation. Hence σπονδαί, a treaty or truce, as this was always made with libations. Cf. N. on VI. 1. § 5.

9. Τοιγαροῦν, *therefore*. H. § 867. 5. According to Butt. (§ 149. p. 431) τοι is an ancient dat. for τῷ, but is never used illatively except in the strengthened forms τοιγαρ, τοιγαροῦν, etc. Cf. Mt. § 627. — αἱ πόλεις, i. e. αἱ Ἰωνικαὶ πόλεις (1. § 6). — ἀντί, *instead of*. — φεύγοντας. Cf. N. on 8. § 3. — πρόσθαι, 2 aor. inf. mid. of προΐημι, *to give up, betray*. — ἐφοβοῦντο

αὐτόν. They were probably afraid of being punished, for having been confederate with Tissaphernes in banishing their fellow-citizens. Cf. on 1. § 7.

10. καί—καί, both—and. — γάρ, etenim, for. — ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν = ἔργῳ ἐπεδείκνυτο καὶ λόγῳ. — προῦτο, sc. αὐτοῦς, i. e. the Milesian exiles. For the form προῦτο (2 aor. opt. mid. of προῖμι), cf. N. on συνοῦτο, § 7 supra. — οὐδ' εἰ ἔτι μὲν μέλους γένοντο, not even if they should become still further diminished in number. Butt. (§ 68. 5) says that μέλος is employed for the idea both of smallness and of fewness. — ἔτι δὲ καὶ κάκῳσι πράξειαν, and should be even more unfortunate. κακῶς πράττω = ἀτυχέω.

11. φανερός δ' ἦν—νικῶν πεφόμενος (endeavoring to surpass). Cf. N. on δῆλος ἦν ἀνιόμενος, 2. § 11. — εὐχὴν—αὐτοῦ, a prayer of his. In explanatory apposition with this is τοσοῦτον . . . ἀλεξόμενος, a subst. sentence (H. § 493. d) following εὐχοντο as the cognate accus. according to the formula εὐχομαι εὐχὴν. S. § 181. 2; H. § 547. a. Render τοσοῦτον χρόνον ὥν ἔστε νικῶν, that he might live so long as to outdo; or, until he should outdo. After the optat. in a wish, ἔστε and similar particles of time take the optat. without ἂν by assimilation. Cf. Goodwin, § 66. 2. — ἀλεξόμενος = *par pari referens*, giving like for like.

12. Καὶ γὰρ οὐν. See N. on § 8 supra. — πλείστοι δὲ αὐτῷ κ. τ. λ. The sense is: there was no one man, at least of our times, to whom so many were ready to deliver up their treasures, cities, and persons. δὲ strengthens πλείστοι, the very most. H. § 665. a. ἐν γὰρ ἀνδρὶ is in apposition with αὐτῷ, to him one man at least (γὰρ) = to him beyond any other man. τῶν ἐφ' ἡμῶν, of those in our time, is the part. gen. after ἐν ἀνδρὶ. S. § 188. 1; H. § 559. a. Butt. (§ 147. p. 416) says that ἐπὶ τοῦ often specifies a time, by means of something contemporary, especially persons. τὰ ἐαυτῶν σώματα = their personal services.

13. The fidelity of Cyrus to his friends and his scrupulous regard for his word having been descanted upon, the writer proceeds to notice his treatment of malefactors, and the honors and rewards which he bestowed upon the good. — Οὐ μὲν δὲ οὐδέ, nor in truth. The Attics use μὲν in μὲν δὲ, for μὴν. H. § 852. 13. — τοῦτ' refers to the clause commencing with ὡς τοὺς κακοῦργους. — καταγελᾶν, sc. αὐτοῦ, to deride him (by escaping punishment). Schneid. supplies τῶν νόμων. — ἀπειδέστατα πάντων ἐτιμωρεῖτο, he of all (rulers) punished the most unsparingly. For the construction of πάντων, cf. N. on τῶν, § 12 supra. Crosby (§ 541. γ) constructs the gen. with ἀπειδέστατα, most unsparingly of all. — ἦν ἰδεῖν, one could see. For the construction, cf. N. on ἦν λαβεῖν, 5. § 2. — παρὰ, along = as one passed along. See N. on 2. § 13. — σιβωμέναις ὁδοῖς, public roads; lit. trodden (i. e. much frequented) ways. — ποδῶν . . . στερομένων. Punishment by mutilation is still practised in many of the Eastern countries. Buttmann (cf. § 114. p. 801) would read στερομένους, being deprived of, being without, when the state or situation of the subject as here is to be expressed. Cf. N. on III. 2.

§ 2. For the construction of *στερουμένων* with the gen., cf. S. §§ 184. N. 2; 200. 3; H. § 580. 1. — *ἐγένετο* = *it was in the power of*. — *ἔποι.* Herm. remarks that “*ποι* and *δοι* denote motion towards a place, but *πῆ* and *δῆρ* signify both motion towards the place, and rest in the place towards which the motion tends. Cf. Vig. p. 153. — *ἐχοντι δ τι προχωροῖν*. Various interpretations have been given to this passage. The writer evidently designs to show the result of Cyrus's severity, in the freedom of the country from thieves and robbers. No better proof of this could be given, than the safety with which any one might travel, carrying with him whatever he pleased. This sense therefore is best met by the translation: *having whatever might be convenient for him to have*. The only condition of safety is contained in *μηδὲν ἀδικοῦντι*, *provided he did no wrong*.

14. *γὲ* limits the assertion here made to *τοὺς ἀγαθοὺς εἰς πόλεμον*. — *μέντοι*, yet, i. e. notwithstanding his severity towards malefactors, as just stated. — *πρῶτον μὲν* belongs in sense to *ἄρχοντας ἔπολε*. The corresponding clause is introduced by *ἔπειτα δὲ κ. τ. λ.*, and then he also honored them with other rewards, i. e. rewards of another sort. — *Πεισίδας*. Cf. 1. § 11. — *Μυσοῦς*. See 6. § 7. — *αὐτός*, i. e. Cyrus in person. — *ὅς—τούτους*. For the sake of emphasis or perspicuity, the proposition containing the relative is often placed before the one containing the antecedent. Cf. S. § 172. 4. — *ἡς κατεστρέφετο χάρας* = *τῆς χάρας ἣν κατεστρέφετο*. Cf. N. on δ *εἶχε στρατεύμα*, 2. § 1.

15. *ὥστε φαίνεσθαι*. For the construction, cf. S. § 223. 1; H. § 770. — *ἀξιοῦν* depends on *φαίνεσθαι*. See N. on § 19. *τοὺς ἀγαθοὺς* and *τοὺς κακοὺς* are the subjects, and *εὐδαιμονεστάτους*, and *δούλους*, the predicates of *εἶναι*. Render: *so that he appeared to think it fit that the good (i. e. brave) should be most fortunate, &c.* Some make *τοὺς ἀγαθοὺς* the subject of *φαίνεσθαι*, and read for *ἀξιοῦν* the pass. *ἀξιοῦσθαι*. The translation would then be: *so that the brave appeared to be most fortunate, and the cowards were deemed fit to be their slaves*. — *Τοργαοῦν*. Cf. § 9 supra. — *ἀφθονία*, properly, *freedom from envy*, is here taken for that which removes envious feelings from the mind of the possessor, viz. *abundance*. — *αὐτῷ—Κῦρον*. For the sake of emphasis, the pron. is sometimes put before the proper name to which it refers, when no ambiguity results from the inversion. Cf. § 81 infra; II. 6. § 8.

16. *Εἰς δικαιοσύνην*, as it respects justice. — *γὲ* emphasizes this reference to the justice of Cyrus. With *μὴν* it also serves as a general connective. — *εἰ τις*. See N. on 4. § 9. For *τις—τούτους*, cf. N. on 4. § 8. — *φανερὸς γένοιτο—βουλόμενος*. Cf. N. on *θῆλος ἦν ἀνιόμενος*, 2. § 11. This construction occurs so frequently as to require no further notice except in special cases. — *ἐπιδείκνυσθαι*, to show himself (a just man). Krüger says this verb is placed absolutely in the sense of *se ostentare*, as in Ælian, V. H. IX. 30, *Ψάλλτης Ἀντιγόνην ἐπεδείκνυτο*. — *περὶ πάντος*. See N. on § 7 supra. — *ἐκ τοῦ ἀδίκου* = *ἀδίκως*. Cf. Mt. § 574; S. § 135. 3.

17. Καὶ γὰρ οὖν. Cf. §§ 8, 12. — αὐτῷ, *for him*. Dat. Com. See N. on 1. § 9. — διεχειρίζετο is in the pass. voice, having ἄλλα for its subject. Some make it in the middle, and treat αὐτῷ as redundant. — καί, *and especially*. This force is given to καί by the preceding ἄλλα, somewhat like the Lat. *quum—tum*. — στρατεύματι ἀλθιδνῷ, *a true army*, i. e. one which is brave, loyal, and under good discipline. Krüg. makes ἀλθιδνῷ = δικαίῳ, and opposed to τῷ ἐξαπατητικῷ καὶ πλεονεκτικῷ. — χρημάτων, *stipends, service-money*. See N. on 4. § 12. — ἔπλευσαν. Between Greece and Asia Minor lay the Ægeum Mare, which the Greeks were obliged to sail over in order to enter the service of Cyrus. — ἀλλ' ἐπεὶ, *but because*. See Mt. § 618; Butt. § 149. p. 430. — τὰ κατὰ μῆνα κέρδος, *their monthly pay*

18. ἀλλὰ μὴν, *but furthermore*. — τι αὐτῷ προστάξαντι καλῶς ὑπαγεῖν, *served him well, when he commanded any thing* (to be done), or more briefly, *faithfully executed his orders*. Notice that the *protasis* (S. § 215) here takes the opt., and the *apodosis*, the indic. — ἀχάριστον, *unrewarded*. Compound adjectives in *os* have only two endings. Cf. Butt. § 60. 4; S. § 58. 2. — κρᾶτιστοι δὲ. See N. on § 12. — ὑπηρεταὶ παντὸς ἔργου, *associates, aiders in every enterprise*. — Κύρῳ ἐλέχθησαν γενέσθαι, *were said to be at the service of Cyrus*.

19. δὲ continuative. — εἰ—δρῶν, *as often as he saw*. The opt. with εἰ often expresses indefinite frequency. H. § 748. a. — δεινόν, *active, vigilant*. — οἰκονόμον, *a manager of household affairs, a steward*. The word is here used in a wider sense to designate the fiscal officer of a town or city, as a *treasurer, questor*. — ἐκ τοῦ δικαίου. See N. on § 16 (end). — κατασκευάζοντά τε ἡς ἄρχοι χώρας = κατασκευάζοντά τε τὴν χώραν ἡς ἄρχοι (see N. on 2. § 1), *improving the country which he governed*. τὲ—καὶ connect κατασκευάζοντα and ποιῶντα (S. § 226. N. 3), while the preceding καὶ serves to connect these clauses to δεινὸν ὕντα οἰκονόμον going before. H. § 855. a. — προσόδους, *revenue*. — οὐδένα ἂν πάποτε ἀφείλετο (sc. τὴν χώραν), *he would never deprive him* (of his country = his possessions and official station). The indic. with ἂν has an iterative signification (Butt. § 139. p. 366). The use of the imperf. and aor. is optional with the speaker, as he may wish to give the action a continued iterative sense, or one without the idea of continued action. H. § 704. For the double accus., see S. § 184. 1; H. § 553. — ἡδέως, *gladly, cheerfully*. — ἃ = ταῦτα ἃ, of which ταῦτα is to be constructed with ἐκρυπτεν. Cf. S. § 184. 1; H. § 553. — ἥκιστα, *least = not at all*. — φθονῶν—ἐφαίνετο. Mt. (§ 549. 5) says that φαίνεσθαι in the sense of *to seem*, takes the infin., but in that of *to be manifest*, the participle. H. § 802. — τοῖς φανερώς πλουτοῦσιν is opposed to τῶν ἀποκρυπτομένων. Supply ἐφαίνετο from the preceding member. — τῶν ἀποκρυπτομένων = ἐκείνων οἱ ἀπεκρύπτοντο, sc. τὰ χρήματα.

20. φίλους γε μὴν ὅσους ποιήσαιο, *furthermore, as many as he made friends*. For the construction, cf. S. § 185; H. § 556; for the use of the

opt. cf. Mt. § 527. 1; Butt. § 139. p. 372; S. § 217. 2. — *ικανούς, suitable, fit.* — *ἡ τι* refers to *τούτου* understood (S. § 172. 4) limiting *συνεργούς*. — *τυγχάνει βουλόμενος κατεργάζεσθαι, he might perchance wish to accomplish.* See N. on 1. § 2. — *θεραπεύειν* depends on *κράτιστος*, and has for its object *τούτους*, the omitted antecedent of *δούς*. Cf. N. on *οὐς—τούτους*, § 14 supra.

21. *αὐτὸ τοῦτο ὅπερ αὐτὸς ἕνεκα φίλων ᾤετο δεῖσθαι ὡς συνεργοὺς ἔχει.* The order is, *αὐτὸ τοῦτο ὡς ἔχει συνεργοὺς (τούτου) ὅπερ ἕνεκα αὐτὸς ᾤετο δεῖσθαι φίλων.* Render, (it was) *for this very purpose, that he might have assistants, &c.* *αὐτὸ τοῦτο* (H. § 552. a) refers to *ὡς συνεργοὺς ἔχει*, and serves to qualify the clause commencing with *καὶ αὐτὸς* (cf. S. § 182), as showing the end or object of the assiduity of Cyrus in assisting friends. — *καὶ αὐτός*, (that) *he also.* — *τούτου* limits *συνεργός*.

22. *εἰς γὰρ ὃν ἄνθρωπος.* Cf. N. on § 12. Krüg. thinks that *ὃν* should be rejected from the text. — *διὰ πολλὰ, sc. αἰτία, for many (reasons).* So Sturz. — *πάντων δὲ—διεδίδου, he in particular (δὲ) of all men* (see N. on *πάντων*, § 13) *was in the habit of distributing.* — *τρόπους*, i. e. disposition, manners, habits, tastes, etc.

23. *εἰς πόλεμον, intended for war, viz. swords, helmets, bucklers, &c.* So *εἰς καλλωπισμὸν* limits the other class of gifts to tunics, trowers, golden rings, chains, &c. For *εἰς* denoting aim or purpose, see N. on 8. § 23. — *νομίζοι* is here followed by two accusatives. Cf. S. § 185; H. § 556. See also N. on 3. § 6.

24. *τὰ μεγάλα (= μέγεθαι δώρων) νικᾶν τοὺς φίλους εὐ ποιοῦντα*, to which the article *τὸ* belongs, is the subject (S. § 153. 1) of *ἐστὶ* understood (S. § 150. N. 4), *οὐδὲν δαυμαστὸν* being the predicate. These words are found with a slight variation in Cyr. VIII. 2. § 13. *τῇ ἐπιμελείᾳ* answers to the question "wherein?" and limits *τὸ—περιεῖναι* (see Mt. § 400. 7; S. § 206. 2), *that he should surpass his friends* (S. § 198. 2; H. § 581. 2) *in care for them.* On the article in *τῶν φίλων*, see N. on 5. § 15. — *τῷ προδουμείσθαι χαρίζεσθαι, in his forwardness to oblige*, a dative clause connected to *τῇ ἐπιμελείᾳ*. — *ταῦτα* refers properly to *τὸ περιεῖναι*, but in sense to *τῇ ἐπιμελείᾳ* and *τῷ προδουμείσθαι χαρίζεσθαι*, and is therefore put in the plural. Cf. Mt. § 472. 5.

25. *ἔπεμπε, used to send.* S. § 211, N. 10. — *βίκους* is defined by Hesych., *στράμνος ὅσα ἔχων, an earthen jar with handles.* — For the construction of *οἶνου ἡμιδεῖς*, cf. S. § 200. 3; of *οἶνον ἐπιτύχοι*, cf. S. § 202. 1. — *τούτων οὖν σοι ἔπεμψε.* So compliments at the present time are usually presented in the third person. Notice the change to the *orat. recta.* — *σὺν οἷς* for *σὺν τούτοις οὐς*. Had the antecedent been supplied, reference would have been had to some particular persons mentioned before, whereas the idea with the omitted antecedent is, *your best friends*, without reference to any other distinction. H. § 810. a.

26. *ἥρτων ἡμίσεια, halves of loaves of bread, or as we say, half-loaves of*

bread. For the gen., cf. C. § 539. ζ; H. § 559. c. This construction of the adjec. in the neut. plur. with the gen. of a masc. or fem. subst., is said by Mt. (§ 442. 4) to rarely happen. Cf. S. § 177. N. 4. — *τούτων.* S. § 192. 1. — *γεύσασθαι, to taste.* The mid. with this sense is the more common use of *γεύω, I cause to taste.*

27. *εἴη—ἐδύνατο.* For this intermingling of the opt. and indic., cf. Mt. § 529. 5; Rost, § 122. I. 7. *ἐδύνατο* is in the imperf. to correspond with *εἴη*, which borrows its past time from *ἐκέλευε.* Cf. S. § 212. 3. — *διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας, because he had many servants.* — *διὰ τὴν ἐπιμέλειαν.* Some supply *τὴν τῶν ὑπηρετῶν*, others read *τὴν (ἑαυτοῦ) ἐπιμέλειαν.* But Krüg. says: “durum est utrumque. Ego interpretor, *propter curam quia ei ut principi prospicietur.*” — *ὡς—ἄγασιν* for *ὡς ἄγοιεν.* This change of mood gives beauty and vividness to the expression. See N. on 3. § 14. — *πεινώντες, sc. ἐκείνοι* referring to *τοῖς ἱπποῖς.*

28. *Εἰ δὲ δὴ ποτε, if at any time, whenever.* — *μέλλοιεν ὑψεσθαι. A* periphrastic future. S. § 89. 2; H. § 711. — *ἐσπουδαίολογείτο, he talked earnestly with them.* — *ὡς δηλοῖη οὓς τιμᾷ, in order to show whom he distinguished.* Rost (Gram. § 123. 3) says, “the indic. stands in a relative proposition, when the verb of the principal proposition is a preterite, pres. or fut., and an event is expressed as definite and unconditional.” — *εἰ ὥν ἀκούω = ἐκ τούτων ἂ ἀκούω.* For the accus. after *ἀκούω*, cf. S. § 192. 3; H. § 576. a. *ἀκούω = ἀκήκοα*, the idea being *I am informed* from what I have heard. H. § 698. *ἀκούω* has sometimes an aoristic sense. S. § 211. N. 5. — Construct *οὐδένα* with *οὔτε* ‘*Ἑλλήνων οὔτε βαρβάρων.*

29. *Τεκμήριον δὲ* with *ἐστὶ* omitted, is a proposition by itself. Sometimes as here it is accompanied by *τόδε.* — *τούτου* refers to what has been just mentioned, and *τῷδε*, to what is about to be related. C. § 736. a; S. § 163. 1; H. § 679. — *παρὰ μὲν Κύρου κ. τ. λ.* Mt. (§ 630. f) says that *γὰρ* in the new proposition after *τεκμήριον δέ, σημείον δέ,* etc., is sometimes wanting. See Butt. § 151. IV. 10. — *δούλου ὄντος.* Cf. 7. § 3. — *οὔτος, i. e. Orontes.* Hutchinson erroneously refers it to the king. — *ὃν (= ἐκεῖνον ὃν)* refers to the person to whom Orontes intrusted his letter to the king. Cf. 6. § 3. — *παρὰ δὲ βασιλέως κ. τ. λ.* Cf. 7. §§ 2, 13; 10. § 6; II. 1. § 6. — *καὶ οὔτοι μέντοι, and those too.* — *ὅν—τυγχάνειν, they would obtain.* Cf. Mt. § 598. 1; S. § 215. 5; H. § 783. b. The condition is implied in *ὄντες ἀγαθοί.* The infin. *τυγχάνειν* depends on *νομίζοντες* denoting the cause.

30. *καὶ τὸ—γενόμενον, and that which took place,* is the subject, and *μέγα τεκμήριον*, the predicate of this proposition. — *κρίνειν, to select* (with discrimination and judgment).

31. *οἱ παρ’ αὐτόν, those near him.* Schneid. conjectures that it should read *ὁ περὶ αὐτόν.* — *ὑπὲρ Κύρου, for Cyrus, i. e. in his behalf, on his side.* — *ἔχων καὶ τὸ σπράτευμα πᾶν, with the whole army also.*

CHAPTER X.

1. *Ἐσταθῆσα δὲ* is here a formula of transition from the eulogy to the narration which is resumed from Chap. VIII. — *ἀποτέμενεται*. Plut. (Artax. 13) says, "according to the law of the Persians, the right hand and head were cut off, and Artaxerxes, having ordered the head to be brought to him, took it by the hair, which was long and thick, and showed it to the fugitives." — *εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον*, break (Histor. Pres.) into the camp of Cyrus. The singular is employed here, because *βασιλεὺς* is the more important subject. So *Βρασιδᾶς μὲν οὖν καὶ τὸ πλῆθος εὐδὺς ἦν—ἐτράπετο*, Thuc. IV. 112. — *οἱ μὲν μετὰ Ἀριαίου*. Krüg. finds the corresponding sentence in § 8, as though it had then been written *οἱ δὲ Ἕλληνες—ἀντιταχθέντες*. But may it not be found rather in *βασιλεὺς δὲ καὶ οἱ οὖν αὐτῷ?* — *ἴστανται*, stand their ground. — *στρατοπέδου*, i. e. the place where the camp-followers, baggage, and beasts of burden remained during the fight. — *εἰς τὸν σταδμόν*, i. e. the place where they had encamped the preceding night.

2. For the signification of *καὶ* after *τά τε ἄλλα πολλά*, cf. N. on 9. § 17. — *τὴν Φωκαίδα*, the Phocæan. Her name was Milto, but Cyrus called her Aspasia, because she resembled in wit and beauty the celebrated mistress of Pericles. — *τὴν—λεγομένην = ἐκείνην ἢ ἐλέγετο* (S. § 225. 1) of which equivalent, *ἐκείνην* is in apposition with *παλλακίδα*. — *σοφὴν, οἶσε, intelligent*. So Hesych. defines *σοφός· φρόνιμος*. *σοφὴν* and *καλὴν* are predicates.

3. *Ἡ δὲ Μιλησία*. "Hujus nomen ignoramus nisi forte ἡ Μιλησία in proprium cessit." Weiske. Cf. V. 2. § 29. — Krüg. conjectures that ἡ νεωτέρα is spurious. — *γυμνή*. "sine veste exteriore." Poppo. — *πρὸς τῶν Ἑλλήνων*. Schneid. with Weiske makes this stand for *πρὸς τὸ τῶν Ἑλλήνων στρατόπεδον*. Muret. and Steph. supply *σταδμόν*. It is better, however, with Born., Krüg., and Kühn., to make *πρὸς τῶν Ἑλλήνων οἱ = πρὸς τούτους τῶν Ἑλλήνων οἱ*. — *ἀντιταχθέντες* here stands for *ἀντιταξάμενοι*. — *οἱ δὲ καὶ αὐτῶν*, and some of them also, refer to the Greeks. — *μὴν—γέ, yet however*. — *ταύτην* refers to ἡ Μιλησία. — *ἐντὸς αὐτῶν, within their ranks*. Sturz and most of the German editors translate *in castris eorum*. Hutch. takes *ἐντὸς* as absolute, and connects *αὐτῶν* with *χρήματα*, a construction too forced and unnatural to be admissible. — *πάντα ἔσωσα*. The repetition shows the completeness of the act spoken of.

4. *διόσχων ἀλλήλων, were distant from each other*. II. § 580. 1. — *οἱ Ἕλληνες* refers to the main army of the Greeks. — *οἱ μὲν*, i. e. the Greeks. "Sic sæpissime Græci δ μὲν ad propius, δ δὲ ad remotius nomen referunt." Krüg. So the Latins sometimes employ *hic—ille* for *illo—hic*. — *ὡς πάντας νικῶντες, as if they had conquered all* (the enemy), whereas the right wing

of the king's army was victorious. — *οὐ δὲ* refers to βασιλεύς, sc. *οὐ σὺν αὐτῷ*. — *ὥς ἤδη πάντες νικῶντες*, as if they were all conquerors, whereas, their left wing was fleeing before the victorious Greeks.

5. *δ' αὖ*, on the other hand. — *ἤκουσε Τισσαφέρνης*. S. § 192. N. 3; II. § 582. 3. — *τὸ κατ' αὐτούς*, sc. *στράτευμα* or *μέρος*. — *οἰχόμενος* is perf. in signification, *were gone in pursuit*. On the transition to the *orat. recta*, see N. on 3. § 14. — *πλησιαίτατος*. Cf. 8. § 4. It speaks highly for the discipline of the Greeks, that in the pursuit the original order of battle was not essentially disturbed. — *εἰ πέμπουσιν*. In past actions *εἰ*, *whether*, takes the optat. without *ἂν*. Mt. § 526. — *ἀρήζοντες* = *βοηθήσαντες*, *to succor, to defend*. H. § 789. d.

6. *ἐν τούτῳ*. See N. on 5. § 15. — *καὶ βασιλεύς*, the king also. This is connected in thought with the attack upon the king, which was then contemplated by the Greeks. — *ὥς ἰδοίκει* is to be taken with *ὑπώδεν*. — *συστραφεύς*, having closed up their ranks. Another reading is *στραφεύς*, having faced about. — *παρεσκευάζοντο ὥς ταύτῃ προσιόντος καὶ δεξιόμενοι*, they made preparations as if he (i. e. the king) would advance in this direction, and they would receive him; or more freely, they made preparations to receive him expecting his approach in this direction where the Greeks were halting. For this use of *ὥς*, cf. N. on 1. § 10; 4. § 7; of *ταύτῃ*, see S. § 76. 1. The common reading *προσιόντες*, is pronounced by Zeune to be without meaning. As instances in which *καὶ* connects participles having different cases, Krüg. cites Herod. VI. 126, *Ὀλυμπίων λόγων καὶ νικῶν*; Thucyd. VIII. 106, *ἀφικόμενης τῆς νεὸς καὶ ἀκούσαντες*. — *ᾧ δὲ παρήλθεν ἔξω τοῦ εὐανόμου κέρατος, ταύτῃ καὶ ἀπήγαγεν*, but in the same direction in which he came, (viz.) without the left wing (of the Greeks. Cf. 8. § 23), he also led (his forces) back. For the adverbial pronouns *ᾧ*—*ταύτῃ*, cf. S. § 76. The Greeks supposed that the king would march directly against them, but instead of inclining to the river, as he must have done in that case, he took the same line of direction in which he first came to battle. — *κατὰ τοὺς Ἕλληνας*, over against the Greeks, has the position and force of an adjunct. qualifying *τοὺς—αὐτομολήσαντες* (H. § 534. a) used here as a subst., *those who had deserted* = the deserters. H. § 786; S. § 158. 1. When the battle turned so decidedly in favor of Cyrus, as it did at first, great numbers probably deserted what appeared to be the hopeless fortunes of the king. Cf. N. on II. 1. § 6.

7. This section with the following one is parenthetic, being inserted in order to explain how it happened that Tissaphernes had joined the king. It commences therefore with *γὰρ illustrantis* (see N. on 6. § 6). — *συνόδῳ*, encounter. — *διήλασε*, he charged through. The light-armed troops of the Greeks were posted with the Paphlagonian horse (cf. 8. § 5) upon the extreme right of the army, i. e. upon the bank of the river. Hence in making his charge through the Grecian ranks, Tissaphernes, who led the left wing of the king's forces (8. § 9), wisely shunned an encounter with the heavy-armed

commanded by Clearchus and the other Grecian generals (8. § 4), by keeping close along the stream (παρὰ τὸν ποταμὸν). — αὐτοῦς, i. e. Tissaphernes and his band. Cf. N. on οἱ δέ, § 4 supra. — φρόνιμος. By a skillful separation of his lines, Episthenes not only lost none of his men in this desperate charge of Tissaphernes, but was even able to do mischief to the enemy.

8. ὥς μείων ἔχων ἀπηλλάγη, *inasmuch as being worsted he departed* (from the contest). — οὐκ ἀναστρέφει. He had no disposition to encounter again the Greeks. — συντυγχάνει, *falls in with*. — ὁμοῦ, *together*, in company, is strengthened by δέ. H. § 551. 4. — συνταξάμενοι, *in battle array*.

9. Ἐπεὶ δ', *but when*. The narration, interrupted by the digression respecting Tissaphernes, is here resumed. — κατὰ, *opposite to*. See N. on §§ 6, 7. — τὸ εὐώνυμον — κέρας, *the left wing*, as the army was first drawn up (cf. 8. § 4), but now the right wing, in consequence of their having faced about to receive the king who was coming up in their rear. — μὴ προσάγοιεν. Cf. N. on 3. § 17. — περιπτύξαντες. The verb πτύσσω signifies *to fold up*, as a book, Luke 4 : 20; as clothes, Odys. I. 439; *to clasp* the hands, (Edip. Col. 1811. Hence περιπτύξαντες signifies *having infolded* = *having surrounded*; and ἀναπτύσσειν τὸ κέρας, *to draw or bend the wing back*. The prevalent meaning of this verb thus compounded, is *to unfold*, i. e. to extend. But the movement here spoken of is so definitely explained in the next clause, that I cannot doubt that ἀνα- has here the sense of *back*. Perhaps it might not be amiss to consider both meanings of the verb involved in the contemplated movement, as the extension of the line would help to secure the object sought for. — ποιήσασθαι ὑπισθεν τὸν ποταμόν, *to place* (S. § 209. 2; II. § 689. 2) *the river in their rear*, i. e. to form the line of battle parallel with the river. These evolutions were designed to prevent the left wing of the Greeks from being surrounded, had such been the intention of the king. But doubtless nothing was farther from his thought than hemming in a body of men so formidable as the Greeks. His intention evidently was to gain a position between the Greeks and his capital, to which he could retreat in case the enemy were victorious.

10. Ἐν δ' (sc. χρόνῳ), *whilst*. See N. on 5. § 15. — καὶ δέ, *even now, already*. The sense is, that while the Greeks were deliberating in respect to a change of position, the king's movement was such as to render the contemplated evolutions unnecessary. παραμειψάμενος = παρελθὼν, *having passed by* the left wing (now the right wing) of the Greeks. So Krüger and Poppo. But Hutch., and with him Zeune and Sturz, connect παραμειψάμενος with τὴν φάλαγγα, and render: *phalangis forma in eandem (quam prius habuit) permutata*. — εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἑναντίαν τὴν φάλαγγα ὥσπερ τὸ πρῶτον μαχομένους συνήει, *drew up his army opposite (to the Greeks), in the same order in which he first came to battle*. τὸ πρῶτον. Cf. S. § 135. N. 2; H. § 554. a. For the construction of μαχομένους, cf. S. § 225. 5; H. § 789. d.

— *ὄντας* refers to the king's forces. — *πολὺ ἔτι προθυμότερον*, with much greater ardor. They had learned the weakness of the enemy.

11. *δ' αὖ*, but again. — *οὐκ ἐδέχοντο*, did not receive them, i. e. did not stand the attack of the Greeks, but turned the back and fled. — *ἐκ πλείονος*, sc. *διαστήματος*, from a longer distance, i. e. the distance between them and the Greeks, when they began to flee, was greater than in the former engagement, which is equivalent to saying, they fled sooner than before.

12. *ὑπέρ*, over, above. — *γῆλοφος*, an eminence, a hill. As there are no natural hills on the plain of Babylonia, the one here spoken of must have been an artificial mound or tumulus. Ainsworth says, that these mounds, topes, or tells, sometimes sepulchral, sometimes heaps of ruin, abound on this plain. — *ἐφ' οὗ*, upon which. See N. on 2. § 16. — *ἀνестρέψαν*, they (halted and) faced about. Poppo says, “*ἀναστρέψαντες* et commorandi et se convertendi notionem habet.” So also Weiske and Krüger translate: *conversi steterunt*. It is difficult to see how Schneider could render this passage, as he has, *ad quem collem conversi in fugam profecti erant*. — *οἱ ἄμφι βασιλέα*. Cf. N. on 8. § 1. — *πεζοὶ μὲν οὐκ ἔτι*, not infantry (lit. no longer on foot), i. e. the infantry decamped, and the cavalry alone occupied the hill. *πεζοὶ μὲν* corresponds to *τῶν δὲ ἱππέων* in the next clause, and is in apposition with *οἱ ἄμφι βασιλέα*. The gen. *τῶν ἱππέων* depends on *ἐνεπλήσθη* (from *ἐμπλήσθαι*). S. § 200. 3; H. § 575. — Weiske explains *ὥστε τὸ ποιούμενον μὴ γιγνώσκουσιν*, ut *Græci non possent intelligere quid pedites post collem agerent*. — *ἐπὶ πέλτης*. Dindorf adds *ἐπὶ ξύλου*, in place of which Hutch. suggests *ἐπὶ ξυστοῦ*. Render *ἐπὶ πέλτης ἀνατεταμένον*, (with its wings) extended upon a spear.

13. *Ἐπεὶ δὲ καί*, but when also. — *τὸν λόφον*, i. e. the *γῆλοφος* spoken of in the preceding section. — *ἄλλοι ἄλλοθεν*, some in one direction and some in another, or as we say, helter-skelter. Sturz remarks that *ἄλλοθεν* seems to be put here for *ἄλλοθι*. But Krüg. makes the places round about the hill the stand-point of observation, and paraphrases: *ἄλλοι ἄλλοθεν ἦλθον λείποντες τὸν λόφον*. — *ἐψιλοῦτο δ' ὁ λόφος τῶν ἱππέων*. The gradual decrease of numbers on the hill until it was entirely deserted by the king's troops, is finely expressed in this and the following clause. “*Verbum λείπονσι initium fugæ, ἐψιλοῦτο ulteriorem progressum, et τέλος finem indicat*.” Lion.

14. *οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον*, did not attempt to march up (S. § 211. N. 12; H. § 702) upon the hill. See N. on 2. § 22. — *ὑπὸ αὐτὸν* imparts to *στήσας* the pregnant sense, having marched his army under it (i. e. to the foot of it) and having halted. Cf. H. § 618. a; also N. on 1. § 3. — *καταδόντας τὰ ὑπὲρ τοῦ λόφου*, having looked down upon the things beyond the hill = having taken a view from the summit of the hill of what was going on beyond. — *τί ἐστίν*, sc. *ταῦτα*. Cf. Mt. § 488. 7.

15. *Καί*, and so. — *ἀνὰ κράτος*. Cf. N. on 8. § 1. — *Σχεδὸν δ' ὅτε*

ταῦτα ἦν καὶ ἥλιος ἐδύετο, and the sun also was nearly setting when these things took place. Cf. Mt. § 620. a.

16. Δύμενοι τὰ ὄπλα ἀνεπαύοντο. Hutch. translates: *sub armis conquiescebant* (cf. Cæs. Bel. Civ. I. 41), *rested under arms*. This is evidently the sense, as the army halted only for a few moments, while the leaders consulted in respect to the place of encampment for the night. — *παρεῖη* is adopted, on the authority of Schneid., by Dind., Born., and Krüg., for the common reading *παρῆι*. But inasmuch as *παριέναι* corresponds with *πέμποι* (II. 1. § 2) better than *παρεῖναι*, Poppo thinks that if the vulgar reading is to be changed (which he deems unnecessary, the indic. and opt. being frequently intermixed, Mt. § 629. 5; Rost, § 122. I. 7), it should be *παρίοι*. — *ἤδεσαν αὐτὸν τεθνηκότα* = *ἤδεσαν ὅτι αὐτὸς ἐτεθνήκει*. For the prolepsis, see N. on 2. § 21. Cf. also Mt. § 548; H. § 799. 3; C. § 844. — *εἰκάζον*, they were conjecturing. — *ἡ καταληφόμενόν τι προεληλακέναι*, or that he had gone forward to take possession of something, i. e. some post or fortress.

17. καὶ answers to *ἕμα μὲν*, § 16. — *αὐτοί*, they themselves, in contradistinction from Cyrus who has just been spoken of. — *αὐτοῦ*. Cf. N. on 3. § 11. — *αὐτοῖς* limits *ἔδοξεν*, but belongs also to the omitted subject of *ἀπιέναι* (see N. on *λαβόντα*, 2. § 1, and on II. 1. § 2), it seemed best that they themselves should go away to the camp, instead of sending for the baggage. Krüg. edits *αὐτούς*. — *δόρπηστον*, supper time. So Hesych. defines *δόρπιστος* (as it is sometimes written), *ὄρα τοῦ δείπνου*.

18. ἄλλων χρημάτων. Cf. N. on 5. § 5. — *εἴ τι = ὅ τι*, whatever. Cf. N. on 4. § 9. — *μεσὰς* is put without the article for *μεσὰς οὐσας*. — καὶ ταύτας, even these. The pron. is employed here, because τὰς ἀμύδας to which it refers, is separated by intermediate clauses from *διήρπασαν* upon which it depends. Cf. S. § 163. N. 3.

19. ὥστε—ἦσαν. See N. on 1. § 8. — *ἀνδρίστοι*, without dinner. — *πρὶν γὰρ δὴ καταλύσαι τὸ σπράτευμα πρὸς ἄριστον*, for before the army halted for dinner.

BOOK II.

CHAPTER I.

1. 'Ὡς μὲν οὖν, *how then, by what means*. The exordium of most of the following books contains a similar recapitulation of preceding events. οὖν here denotes external sequence. See N. on I. 1. § 2. — ἡδρόσιδῃ Κύρῳ τὸ Ἑλληνικὸν = Κύρος ἡδρῶσε τὸ Ἑλληνικόν. — ὁπότε, *when*. Cf. S. § 76. — ἀνὸδῳ = ἀναβάσει. Cf. N. on ἀναβαίνει, I. 1. § 2. The descent to the sea-coast is called (V. 5. § 4) κατὰβασις. Cf. 5. § 22. — ἐλδόντες = ἀνελδόντες. — ἐκοιμήθησαν = τὴν νύκτα διεγύνοντο, I. 10. § 19. — οἰόμενοι τὰ πάντα νικᾶν (H. § 698), *thinking that they were victorious in the whole* (battle), i. e. had gained a complete victory. See I. 10. § 4. For the article with πάντα, see H. § 587; S. § 170. N. 3; for the accus. after νικᾶν, see II. § 544. a; S. § 181. "In consequence," says Mt. (§ 409. 3), "of the phrase μάχεσθαι μάχην, the place of the conquest, or the nature of the combat, is put in the accusative with the intransitive νικᾶν, *to conquer*." Cf. S. § 181. N. 2. — τῷ ἐμπροσθεν. Cf. S. § 169. 1; H. § 492. f.

2. Ἄμα δὲ τῇ ἡμέρᾳ, *as soon as it was day, at day-break*. Cf. N. on I. 7. § 2. δὲ corresponds to μὲν in § 1. — οὔτε—οὔτ', *neither—nor*. — σηματοῦντα, fut. part. of σημαίνω. For its construction, see S. § 225. 5; H. § 789. d. — Ἔδοξεν οὖν αὐτοῖς. See N. on I. 2. § 1. — συσκευασμένοις and ἐξοπλισμένοις belonging to the omitted subject προΐεναι, are put in the dat. by attraction (C. § 843. η; K. § 172. 3. R. 2) with αὐτοῖς, to which the subject of the infin. refers. This kind of attraction is sometimes omitted, as in *Ξενίῳ . . . ἦκεν παρήγγειλε λαβόντα τοὺς ἄνδρας*, I. 2. § 1. — ἀ εἶχον = ταῦτα ἀ εἶχον. — ἕως Κύρῳ συμμείξαν, *until they should join with Cyrus*. Mt. (§ 522. 1) says that if the principal action is past, ἕως after preterites takes the opt. without *ἕν*.

3. Ἦδη δὲ ἐν ὁρμῇ ὄντων = *but just as they were ready to march*; lit. *but when they were in motion* (to depart). For the omission of the subject of ὄντων, cf. N. on I. 2. § 17. — ἔμ' ἥλιῳ ἀνίσχουσι, *at sunrise*. — Τευθρανίας. Kiepert conjectures Teuthrania to have been in Æolis over against Lesbos. — γεγονὸς ἀπὸ Δαμαρᾶτου, *being (a descendant) of Damaratus*. For the time of γεγονὸς (2 perf. part. of γίγνομαι), cf. S. § 211. 6. — Γλοῦς. Cf. S. § 46. 2. — δ Ταμῶ (gen. S. § 46. 3), *the son of Tamos*. S. § 168. 2(end);

H. § 509. β; K. § 154. R. 2. — *τέθνηκεν*, *was dead*; properly, *is dead* (S. § 133. Θ), being the indicat. of the orat. rect. See Ns. on I. 3. § 14; 6. § 7. The more unimportant portions of the message have the opt. (*πεφευγώς — εἴη, λέγοι*) of the indirect quotation. Cf. Goodwin, § 70. R. 1. — *πεφευγώς εἴη* is here followed by *ἐν* instead of *eis*, to denote a state of rest following the action of the verb. H. § 618. a; S. § 235. Some construct the preposition here with *εἴη* considered apart from *πεφευγώς*. — *ὠρμῶντο*. The preceding day's march was not completed in consequence of the battle, and hence the verb is put in the imperf. — *τῇ προτεραίᾳ*, sc. *ἡμέρᾳ*. — *λέγοι*, sc. *Ἀρταίος*. — *τῇ δὲ ἄλλῃ* (sc. *ἡμέρᾳ* borrowed from the preceding clause); lit. *the other day than that which was present = the next day*. — *ἀπιέναι — ἐπὶ Ἰωνίας*, *he would go away toward* (lit. *upon*) *Ionía = he would set out for Ionía*. — *φαίη*, *that he declared, affirmed*, a stronger expression than *λέγοι*.

4. *Ταῦτα ἀκούσαντες, when they heard these things*. Cf. S. § 225. 2; H. § 788. a. — *βαρέως ἔφερον*. Cf. N. on I. 3. § 3. — *Ἄλλ' ὄφελε μὲν Κύρος ζῆν*, *O that Cyrus were alive*. *ὄφελον*, 2 aor. of *ὀφείλω*, always expresses a wish, and with the infin. is frequently preceded by the particles *ὥς, εἰ γάρ, εἴδε* or *αἶδε*. See Butt. § 150. p. 442; H. § 721. b; S. §§ 133. Θ; 216. N. 3. — *ἡμεῖς γε* = *whatever* may be the result of the engagement in other parts of the field, *we at least, &c.* Cf. N. on I. 3. § 9 (end). — *εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα, unless you had come we should* (now) *be on our march*. Notice the force of the aor. and the imperf. See Goodwin, § 49. 2. For the use of the indic. in the protasis, and with *ἂν* in the apodosis, when both are past actions, cf. Butt. § 139. 9. 4; S. § 215. 2; H. § 746. 2. — *τὸν βασιλεῖον καδιεὺν αὐτόν*, *that we will place* (lit. *cause to sit*, S. § 133, *καδί(ω)*) *him as king*. For the construction, cf. S. § 185; for the form of *καδιεὺν*, cf. S. § 109. N. 1; H. § 376; K. § 83. — *τῶν γὰρ τὴν μάχην νικῶντων καὶ τὸ ἔρχειν ἐστί*, *for it is the right of those who gain the battle to rule also*; or more briefly, *the right to govern belongs to the conquerors*. For the construction of *τῶν — νικῶντων*, cf. S. § 190; H. § 572. c; K. § 158. 3. a; of *μάχην*, see N. on § 1 supra.

5. *τοὺς ἀγγέλους*, i. e. Procles and Glus. — *αὐτὸς δὲ Μένων, Μένων himself*, i. e. of his own accord. So Sturz, "*εἰα sponte*." — *ἐβούλετο*, sc. *ἰέναι*. — *ἐξένος*. Cf. N. on I. 1. § 10.

6. *περιέμενε*. The Eton MS. has *περιέμεινε*, which Born. follows, but Belf. well remarks, "the end of the expectation is not yet seen, as it would be in *περιέμεινε*. — *ἐπορίετο σῖτον*, *procured for themselves provisions*. Cf. S. § 209. 2; H. § 689. 2. — *κόπτοντες* takes the gender implied in *στράτευμα* with which it agrees (S. § 157. 3. b; H. § 523; C. § 659; K. § 147. a), and is put in the plural because its noun is a collective one. Cf. S. § 157. 3; H. § 514. a. — *ξύλοις δ' ἐχρῶντο — τοῖς τε διστοῖς*, *and they used both the arrows for wood*. See N. on *πιστοστάτοις*, I. 4. § 15. *τὲ — καὶ* connect *διστοῖς* with *τοῖς γέβροις*. — *φάλαγγος* is here used of an army *non instructus*. —

Krüg. makes *οδ* = *ἐκίστε οδ*. For the relative adverb *οδ*, cf. S. § 76. — *ἡνέγκαςον*. Cf. N. on *ἦσαν*, I. 1. § 6. — *ἐκβάλλειν*, 'sc. *ἐκ τῶν χειρῶν*. So Born. "Sed cum," says Krüger, "*sagittas non manibus tenerent, cogitare malle* *ἐκ τῶν φαρετρῶν*." When the Greeks charged the left wing of the king's army, it would appear that many came over from the enemy without striking a blow. These deserters, being compelled to throw down their weapons in order that they might be deprived of the power to do harm, passed into the rear of the Greek army, where they were found and retaken by the king, when he approached the Greeks, *ὡς ἐδόκει ὑπισθεν* (I. 10. § 6). The fact that these deserters were reunited to the king's army, is enough to show the incorrectness of interpreting *ἐκβάλλειν*, to pull out, sc. from the ground. — *φέρεσθαι*. The infinit. depends on *ἦσαν* with the notion of possibility, *were empty so that they could be carried away* for fuel. It refers in sense also to *πέλται*, the shields being without owners. — *ἐρημοί*, *empty*, their contents having been plundered by the king's forces. Cf. I. 10. § 18. Some with less reason refer it to the waggons, whose draught animals had just been slaughtered for food.

7. *πλήθουσιν ἀγοράν*. Cf. N. on I. 8. § 1. — *παρὰ βασιλέως*. See N. on I. 2. § 5. — *ἄλλοι* in reference to Phalinos who was a Greek. The correspondence of clauses is marked by *μὲν—δέ*. — *ἐντίμως ἔχων*. Cf. N. on I. 1. § 5. — *προσποιεῖτο*, *he pretended, claimed to himself*. The implication is, that he was far less skilled in the science of military affairs than he claimed to be. — For the construction of *ἐπιστήμων—τῶν*, cf. S. § 187; H. § 584. c. — *ἀμφι* = *pertaining to*. — *τάξεις*, *tactics*, i. e. the arrangement of troops in the various orders of battle. — *δploμαχείαν*, *exercise of arms*, especially, as the etymology of the word shows, of those weapons used by heavy-armed soldiers.

8. *ἐπεὶ νικῶν τυγχάνει*, *since he happens to be victor* (see N. on I. 1. § 2) = *since by the fortune of war he is victorious*. — *θύρας*. Cf. N. on I. 9. § 3. — *εὐρίσκεσθαι* (i. e. *πειρᾶσθαι εὐρίσκεσθαι*. So Krüger) is here in the mid. voice with the signification, *to find for one's self* = *to acquire, obtain*, and is used *transitively* (S. § 209. 3; H. § 689. 2), having for its object *ἐν τι* (= *δ τι, whatever*) *δύνωνται ἀγαθόν*. Cf. S. § 179; H. § 493. d. *δύνωνται*, sc. *εὐρίσκεσθαι*, borrowed from the preceding clause. Sturz supplies *πράττειν*, and renders, *efficere possint*.

9. *βαρέως μὲν ἤκουσαν*, *heard with indignation*, lit. *heavily*, i. e. with depressed spirits. — *ὅμως δέ*, *but nevertheless* although equally indignant with the rest. — *τοσοῦτον*, *so much* = *this only*. — *ὅτι οὐ τῶν νικάντων εἴη τὰ ἔπλα παραδιδόναι*, "*that it was not for conquerors to surrender their arms*. Felton. For the construction of *τῶν νικάντων*, cf. N. on § 4 supra. See also S. § 125. 1; H. § 786. — *κάλλιστόν τε καὶ ἄριστον*. A common formula signifying, according to the connection in which it stands, what is *good, honorable, becoming, fit*, &c. Here it denotes that which is conducive to the general

interests of the army. "*καλὸς καὶ ἀγαθὸς* proprie dicitur sic, ut ἀγαθὸς ad animi virtutem et probitatem pertineat, καλὸς autem ad actiones externas, etiam ad generis nobilitatem, divitias, valetudinem, et alia talia referatur." Sturz. — τὰ *λεπὰ ἐξηρημένα*, the entrails which had been taken out of the victim. This sentence is parenthetic, and contains the secondary parenthesis *ἐτυχε γὰρ δυνόμενος*, for he happened to be sacrificing.

10. *πρεσβύτατος ὢν*. It is probable that Sophænetus was absent from this conference, since he is said (V. 3. § 1; VI. 5. § 13) to be the oldest of the generals. — *πρόσθεν*—*ἤ*, before—that, sooner—than. — *αἰτεῖ*. Cf. *κελεθεὶ παραδόντας τὰ ὅπλα*, § 8 supra. — *τί θεῖ αὐτὸν αἰτεῖν*; = *οὐ θεῖ αὐτὸν αἰτεῖν*, why is it necessary for him to ask for them. For the construction of *τί*, cf. S. § 182; H. § 552. a. — *καὶ οὐ* (Krüg. ἀλλ' οὐ) *λαβεῖν ἐλδόντα*, and not rather to come and take them (by force); lit. having come to take them. *λαβεῖν* is opposed to *αἰτεῖν*. — *πέσας*, by having persuaded us to give them up. S. § 225. 3; H. § 789. b; K. § 174. 1. — *τί ἔσται τοῖς στρατιώταις*, what (reward) the soldiers shall have in return for their arms. See N. on I. 7. § 8. — *ἐὰν αὐτῷ ταῦτα χαρίσωνται*, if they gratify him in these things, i. e. if they give up their arms at his demand.

11. *τῆς ἀρχῆς* denotes the aim or purpose of *ἀντιποιέσθαι*, for who strives for (lit. makes for) the sovereignty against him. See N. on IV. 7. § 12. Construct *αὐτῷ* with *ἀντιποιέσθαι*. — *ὅμᾱς ἐαυτοῦ εἶναι*, that you are his, i. e. his servants, property. — *ἐντός*, within, i. e. inclosed by. — *ὅσον οὐδ' ἐἰ παρέχοι ὅμῳ δύνασθ' ἂν ἀποκτεῖναι*, more than you could kill, if he should even deliver them up to you (to be killed); literally, as many as you could not kill, &c. *δυνάμενος* is connected by *καὶ* to *ἔχω*.

12. *Θεόπομπος*. Some MSS. have *Ξενοφών*, which Hutch. and Krüg. have followed, but *Θεόπομπος* has the suffrage of the most judicious critics in its favor, and is best sustained by manuscript authority. — *σὺ* is slightly emphatic, as even you. — *εἰ μή*, if not, except. — *ἀρετῇ*, valor. — Construct *ἂν* with *χρησδαί*, and also the next *ἂν* with *στερηθῆναι*. Cf. N. on I. 3. § 19. — *στερηθῆναι*. Supply *οἰόμεθα* from the preceding clause. — *Μὴ οὖν οἶον*, think not then. For the construction, cf. S. § 218. 2. — *ἡμᾶς* understood is the subject of *παραδόνειν*. — *σὺν τοῖς* (sc. *ἑπλοῖς*), i. e. having these. See § 20 *infra*. — *περὶ τῶν ὑμετέρων ἀγαθῶν μαχομένεσθαι*, i. e. so far from giving up what we possess, it is our intention to acquire by conquest all your possessions.

13. *φιλοσόφῳ*, i. e. says Krüger, *ἀδολεσχούντι ἃ ἡ ἀλήθεια ἐλέγχει*. Reiske, cited by Born., appends to *φιλοσόφῳ*: *quia sapius τὸ ἀγαθὸν crepabat et tñν ἀρετὴν*. — *ἔοικας*, you resemble, 2 perf. of *εἶκω*, with the signification of the pres. Cf. S. § 211. N. 6; H. § 712; K. § 162. 4. R. 1. — *ᾧ νεανίσκῳ*, O young man. Phavorinus defines *νεανίσκος*· ἀπὸ ἐτῶν εἰκοσι· τριῶν ἕως ἐτῶν τριδάκοντα τεσσαράων, ἢ τεσσαράκοντα ἐνός. Hippocrates assigns it to the fourth place in his seven ages, and extends it to the thirty-seventh year. Xenophon

was upwards of forty years old at this time, yet if MS. evidence would permit the substitution of his name instead of *Θεόπομπος*, his age would be no valid objection, since his personal appearance, described by Laertius, *εὐειδέστατος εἰς ὀρεβαλὴν*, *beautiful to an eminent degree*, might lead Phalinus to suppose him younger than he really was. Sturz regards *πειρίσκε* in this place as an ironical or contemptuous epithet = *rash, unskilful*. So Hesych. defines *πειρίσκος* = *νήπιος*. — *ἴσθι—ὅν*, *know that you are*. Cf. N. on I. 10. § 16. — *ἀνόητος*, literally, *without understanding* = *foolish, simple*. But lest this should seem to make Phalinus utter an offensive sentiment, which would not promote the object of his mission, it may be remarked, that *ἀνόητος*, *μαερός*, etc., were by no means as harsh epithets with the Greeks as they are with us. — *εἰ στεί*, *if you think*. Attic 2 sing. of *οἶμαι*, *οἶμαι*.

14. *ἄλλους* is the subject of *λέγειν*. — *ἔφασαν*, *they say*. Xenophon speaks here and elsewhere, as though he derived his information from others. It is highly probable, however, that he was present at this interview with the king's ambassadors. — *πομαλακισμένους*, *gradually softening*, i. e. giving way to their fears. — *ὡς καὶ—καί*, *as—so also*. The first *καί* of this formula is pleonastic, so far as its translation into English is concerned (cf. Mt. § 620. 6); the latter *καί* = *ὅττω* (see Mt. § 620. d. 2). Some prefer to take *ὡς* in its declarative use (H. § 875. d), *that they both were—and might become*. — *πολλοῦ ἔξω*, *very useful*. Cf. N. on I. 8. § 12. — *εἴτε—εἴτ'*, *whether—or*. — *ἄλλο τι*, *in something else* than the expedition into Egypt referred to in the next clause. For the construction, cf. S. § 182. — *δέλοι*. Krüg. edits *βούλεται*, but apart from the MS. authority in favor of *δέλοι*, as denoting *purpose* or *design*, its meaning is better suited to this passage than that of *βούλεται*, which is merely expressive of *wish* or *inclination*. Cf. Butt. Lexil. No. 35. — *ἐπ' Αἴγυπτον*. Cf. S. § 13. — *συγκαταστρέψαντ' ἐν αὐτῷ*, *they would assist him in subjugating it*, i. e. Egypt. Cf. N. on I. 5. § 7 (end).

15. *ἀποκεκριμένοι εἶεν* has a middle signification. Cf. Mt. § 493. d; Butt. § 186. 3. — *ἄλλος ἄλλα λέγει*, *one says one thing, another, another*. *λέγει* takes its number from *ἄλλος*, which is in partative apposition with *οἱ*, the proper subject of the verb. Cf. Mt. § 302. a. Obs. Clearchus addressed his inquiry to his fellow-commanders, but Phalinus apparently having become somewhat impatient and out of humor with them, does not wait for their answer, but breaking in (*ὑπολαβὼν*) asks Clearchus to deliver his sentiments. — *εἰπὲ τί λέγεις*, *tell (us) what you have to say* = *declare your opinion* in reference to this matter.

16. *ἄσμενος* = *ἀσμένως*. Cf. Butt. § 123. 6. — *οἱ ἄλλοι*, i. e. those who were present at the conference. Supply *ἔσμενοι ἐσθλάσας* from the preceding clause. — *καὶ ἡμεῖς*, sc. *Ἕλληνες ἔσμεν*. — *ποσούτοι—δύσους*, *as many as* = *all who*. Cf. S. § 76. 1. — *τοιοῦτοις δὲ ὄντες πρήγμασι*, *being in such difficulties*. — *συμβουλευόμεθα σοι*, *we ask your advice*. In the act. voice, this verb signifies *to give advice*, in the mid., *to consult* or *ask advice*. The

Latins express this difference by *consulere alicui*, and *consulere aliquem*. — *περὶ ὧν* = *περὶ τούτων* ἂ.

17. *πρὸς δεῖν*. Cf. N. on I. 6. § 6. — *συμβούλευσον*. Crosby (Gram. § 797. N. 2) says: "the momentary character of the aor. is peculiarly favorable to vivacity, energy, and earnestness of expression." — *κἀλλιστον καὶ ἄριστον*. Cf. N. § 9 supra. — *ἀναλεγόμενον*. This reading is adopted by Hutch., Dind., Pop., and Krüg., instead of *ἂν λεγόμενον*, which Weiske and some others prefer. Morus thinks it should read *χρόνον ἅπαντα λεγόμενον*, to which conjecture, Bornemann says, the more frequently he considers the passage the more he is disposed to incline. As it respects the grammatical construction, it may be classed with the examples which Mt. (§ 564) calls nom. absolute, but which Butt. (§ 145. N. 6) regards as accus. absolute, and may here be resolved by *ἵτε* or *ἔπειδῃ* with the finite verb. Render *eis τὸν ἔπειτα χρόνον ἀναλεγόμενον*, *when in after time it shall be repeated*. Cf. Mt. § 565; S. § 186. N. 2. — *συμβουλευομένοις συνεβόλευσεν*. Notice the distinction between the active and middle, referred to in the preceding section.

18. *ταῦτα ἀπήγετο* is thus paraphrased by Krüger, "*his dictis cum furtim ad suas rationes traducere conabatur*. The mind of Clearchus was made up as to the demand of the king, and yet he wisely thought it advantageous to draw from the emissary advice contrary to the terms of his commission. He therefore adjured him as a Greek to give such counsel, as would be honorable and befitting the present emergency. — *ὑποστρέφας*, lit. *having turned away* = *having eluded* (the snare set for him). — *παρὰ τὴν ἐλπίδα αὐτοῦ*, *contrary to his* (Clearchus's) *expectation*.

19. *μία τις* = *a single one*. — *σωθῆναι* depends on *ἐλπιδον*, *hopes* (i. e. chances, probabilities) *of being saved*. As we would say: *one chance in ten thousand of being saved*. — *μὴ παραδιδόναι* = *μὴ παραδοῦναι*. Cf. S. § 201. N. 1; H. § 699. — *μηδεμία* — *ἐλπίς*, *not even one hope*, opposed to *τῶν μυρίων ἐλπιδον* *μία* of the preceding member. — *σώζεσθαι*, *to save yourselves*. Cf. S. § 209. 2; H. § 688. 1; K. § 149. 2. — *ἔπη δυνατόν*, *in whatever way possible*.

20. Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις = *well then, this is your advice*. Butt. (§ 149. p. 434) says that Ἀλλὰ stands in an abrupt manner at the beginning of paragraphs, having somewhat the sense of our familiar expressions, *well, indeed, truly*. — *πλεονος* — *ἐξίσι*, *worth more* = *of more value*. Cf. N. on I. 8. § 12. Leonidas is said by Diod. to have given this truly Laconic answer to Xerxes at Thermopylæ. — *φίλοι*. The copula is *εἶναι* the subject of which is omitted. In such a construction, the noun in the predicate agrees in case with the subject of the verb on which the infin. depends. S. § 224; H. § 775. 2; K. § 172. 8.

21. Phalinos now begins to change his tone. At first the Greeks are to surrender their arms, and go as suppliants to the gates of the king (cf. § 8), but finding them resolute, he proposes, as the only condition on which peace

will be granted them by the king, that they shall neither advance nor retreat, but stay where they are. — αὐτοῦ. Cf. N. on I. 3. § 11. — περὶ τούτου, i. e. this mandate of the king. — ὡς πολέμου ὄντος, that war is determined upon by you. For the construction, cf. S. § 226. a; K. § 177. 3. R. 2. The clause is the object of ἀπαγγεῶ.

22. καὶ ἡμῖν . . . βασιλεῖ, the same things seem good to us also, which (seem good) to the king. This repetition of καὶ in the sense of *also*, is quite common in a compound sentence. Cf. H. § 856. b.

23. οὐ διεσθήμεν, he gave no intimation. This dialogue between Clearchus and Phalinus is very amusing. The haughty message which the envoy first delivered, the lowering of his terms, when he found that the Greeks would not deliver up their arms, and finally his fruitless efforts to obtain from Clearchus any intimation of his future design, are all sketched with life and spirit. We can readily conceive how crest-fallen the ambassador must have taken his leave.

CHAPTER II.

1. οἱ οὖν ἀδελφοί, i. e. his colleagues in the embassy. — βελτίους = *higher in rank and influence*. — οὐς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος, who would not bear his being king, or that he should be king. For the construction of οὐς—ἀνασχέσθαι, cf. Mt. § 538; of ἀνασχέσθαι αὐτοῦ, S. § 192. 1; C. § 558. 3; H. § 576; K. § 158. 5. b. ἀνέχεσθαι τινας, to bear any thing, as opposed to ἡττᾶσθαι τινας, to succumb to any thing, is placed by Mt. (§ 358) under the head of “verbs signifying to surpass, or to be inferior to, followed by the genitive.” — ἥδη, forthwith. — τῆς νυκτὸς = ταύτης τῆς νυκτός, this very night. — ἀπίναί has αὐτὸς (= εἰαυτόν, cf. S. § 222. 3. c; H. § 775. b) for its subject, that he himself will go away.

2. ὅποιον—τι = ὅ τι, whatever. — οὐδὲ τοῖτοῖς εἶπε, he did not tell to them. He concealed his design from them as well as from Phalinus.

3. ἥδη ἥλιος δύνωντος, the sun now going down = it being now sunset. — ἔμοι—δυσμενέμ ἵνα, as I was sacrificing in order to go. The infinitive here marks the end or purpose of the action expressed by δυσμενέμ. Cf. Butt. § 140. 3; S. § 222. 5; K. § 171. 2. Prof. Felton renders: *sacrificing to know whether or not to march*. It was customary to perform a sacrifice for this purpose, before undertaking any military expedition. Krüger and Poppe, after Schaefer, construe ἵνα with ἐγγίγντο τὰ ἱερὰ. Supply καλὰ in οὐκ ἐγγίγντο, from πάντῃ καλὰ ἡμῖν τὰ ἱερὰ ἦν at the end of the section. — εἰκότως, rightly = with good reason. — οὐκ ἐγγίγντο. Repeat καλὰ τὰ ἱερὰ. — ἂν δυναίμεθα. For the optative, cf. S. § 215. 1; H. § 730; K. § 153. — μὲν δὲ αὐτοῦ γε, certainly here at least. — ὁδόν τε. Cf. N. on I. 2 § 17. — ἵνα. Repeat ἐμοὶ δυσμενέμ.

4. *δειπνῶν*, sc. *χρῆ* from the preceding clause. — *τις*. See N. on I. 3. § 12. — *ἐπειδὴν δὲ σημήνῃ τῷ κέρατι*, "when the signal shall be given with the trumpet." Felton. *σημήνῃ*, sc. *ὁ σαλπικτήης*. See N. on I. 2. § 17. — *ὡς ἀνεπαύεσθαι*, as if to retire to rest. This was done in order to deceive the enemy, should any be lurking about in the vicinity. — *ἀνατίθεσθε*, sc. *τὰ σκεύη*, drawn from *συσκευάζεσθε*. — *ἐπὶ δὲ τῷ τρίτῳ*, sc. *σημείῳ*, at the third (signal). — *πρὸς τοῦ ποταμοῦ*, next to (lit. from) the river. — *τὰ δὲ ὅπλα* = *τοὺς δὲ ὅπλιντας*. Cf. N. on I. 7. § 10. — *ἔξω*, i. e. outside of the baggage, which would thus be covered, on the one side by the river, and on the other by the heavy-armed men.

5. *τὸ λοιπὸν* (= *ἀπὸ τοῦ νῦν*. Phav.), from this time, henceforth. The neut. accus. of adjectives is often employed for the adverbial accus. Cf. Butt. § 150. p. 441; C. § 643. — *ἤρχεν*, i. e. took the chief command. — *οὐχ ἑλέμενοι*, i. e. not formally electing him. — *ἀλλ' ὀρώμετες*, but (they obeyed him) because they saw, &c. — *ἐφρόνει* is put in the imperf. because the principal verb *ἐπέδωκε* refers to past time. H. § 735. a. — *δεῖ*, sc. *φρονεῖν*.

6. *Ἀριεὺς δὲ τῆς ὁδοῦ*, "*mensura itineris*." Sturz. — *ὣν ἦλθον*, which they went. For the construction, cf. S. § 181. 2; H. § 544. a. — *τῆς μάχης*, i. e. to the place of the fight. So *ἀπὸ τῆς μάχης*, in the latter part of the section. Cf. V. 5. § 4. — *σταδμοὶ τρεῖς καὶ κ. τ. λ*. Only 84 stations and 517 parasangs are enumerated in the preceding book. Zeune conjectures that 9 stations, 18 parasangs, made by the Greeks from Ephesus to Sardis, previous to their junction with Cyrus, are here included. — *τριακόσιοι*. So Zeune, and after him, Dind., Born., Pop., and Krüg., read instead of *τρισχίλιοι*, which is irreconcilable with the statement of Plutarch, who makes Cunaxa 500 stadia from Babylon.

8. *κατὰ τὰ παρηγγελμένα*. Cf. § 4 supra. — *πρῶτον σταδμόν*. Cf. I. § 3. — *δέμενοι*, sc. *οἱ Ἕλληνες*. For the construction, cf. N. on *μαχόμενοι*, I. 8. § 27. *δέμενοι τὰ ὅπλα*. Cf. N. on I. 5. § 14. — *μήτε-τε*, not—and. When the second clause of this formula has its own verb, its meaning is affirmative, otherwise it is negative. Cf. Mt. § 609; S. § 230. 2. — *προσώμοσαν*, swore in addition. Ariæus and his party laid themselves under an additional obligation to act as faithful guides.

9. *σφάζοντες ταῦτον κ. τ. λ*. The custom of sanctioning leagues, treaties, etc., with the blood of victims, was universal among the nations of antiquity. A notable instance is found in Gen. 15 : 18, where God made a covenant with Abraham. Cf. also Exod. 24 : 3-8. In this compact between the Greeks and Persians, the sacrifice of the wolf seems to have been peculiar to the latter, while the other three composed the *suovetaurilia* of the Romans. — *εἰς ὠπίθην*, into (i. e. over) a shield. Corresponding to the boss of the shield on one side was a cavity on the other, which here received the blood of the animals. — *βάπτοντες οἱ μὲν*. The staining of their weapons with blood was a virtual imprecation, that their own blood might thus stain the sword or spear

in case they violated the covenant. Similar to this was a custom of the Chaldeans, which was the ground of the ceremony detailed, Gen. 15: 9-17. The parties to the covenant, having slain and divided the victims, placed the parts opposite to one another. They then passed between the parts thus divided, saying, *let it not thus be done to us*, implying that if they were faithless, they might justly be cut in pieces. Cf. Jahn Arch. § 383. — *οἱ μὲν Ἕλληνες* and *οἱ δὲ βάρβαροι* are in partitive apposition with the subject of *ἔμοσαν*. H. § 500. b.

10. Ἄγε δὴ, *come now*. A formula of incitement. — *δ αὐτὸς—στόλος*, *the same march*. Cf. S. § 202. N. 1. — *καὶ ὑμῖν*, *as to you*. Cf. S. § 236. N. 2. — *τίνα γνώμην ἔχεις*, "*quæ tua sententia est.*" Sturz. — *ἔπιμεν*, sc. *ἰδόν* to which *ἤνπερ* refers. For the construction, cf. N. on *ἦν ἡλδον*, § 6 supra.

11. Ἦν μὲν ἡλδομεν ἀπώντες. The order is *ἀπώντες (ἰδόν) ἦν ἡλδομεν*. See N. on *ἦν ἡλδον*, § 6. — *ὑπάρχει = ἐστὶ*. Construct *Ἐπτακάδεκα* with *λόντες*, according to the rule (S. § 181) above referred to. Krüg. attaches to *σταδμῶν* the idea of time, *during the last seventeen days' march*. Cf. § 560. 2. — *ἐγγυτάτω = ἐγγυτάτων*. Cf. S. § 167. 6. — *οὐδὲν εἴχομεν λαμβάνειν*, i. e. *οὐδὲν εἴχομεν ὥστε λαμβάνειν*, *we had nothing to take = we could take nothing*. Cf. S. § 223. 1 (ἔχω). — *εἰ τι*. Cf. N. on I. 6. § 1. — *κατεδαπανήσαμεν*, *we entirely consumed*. *κατὰ* in composition signifies *exhaustion, consumption*, etc. Cf. Vig. p. 246. — *μακροτέραν*, sc. *ἰδόν*. Cf. S. §§ 168. 2; 181. 2. — *ἀπορήσομεν*. The regular construction would have been *ἀπορεῖν*.

12. Πορευτέον δ' ἡμῖν. Cf. N. on *σκεπτέον εἶναι*, I. 3. § 11. — Construct *πορευτέον*, which here signifies the distance passed over (see N. on I. 5. § 7), with *πορευτέον* (S. § 181. 2), which is followed by the same case as its verb. Cf. S. § 178. 1. — *ὡς πλείστον*, *as far as possible*. — *οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν*, "*the king will no longer be able to overtake us.*" Felton. *δύνηται* has here the force of *δυνήσεται*. The double negative *οὐ μὴ*, is used with the future indicative, or with the subjunctive in denials referring to the future; while *μὴ οὐ* is usually constructed with the infinitive. Cf. Butt. §§ 139. p. 364; 148. N. 6; S. § 230. 3. — *σπαιεῖ*. Cf. N. on *καδιεῖν*, II. 1. § 4.

13. Ἦν δ' αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν, *this strategy meant nothing else than secret or open flight*. *ἦν—δυναμένη = ἐδύνατο*. Cf. N. on I. 2. § 5 (end). *στρατηγία*, *the plan of conducting the army*. For the distinction between *ἀποδρᾶναι* and *ἀποφυγεῖν*, cf. N. on I. 4. § 8. — *κάλιον*, *more honorably*. Cf. S. § 135. 2. — *ἐν δεξιᾷ ἔχοντες τὸν ἥλιον*. By this it appears that their course was northerly. — *λογιζόμενοι*, *supposing*. — *εἰς κάμας*. Col. Chesney places these Babylonian villages on the Abu Gharib, near the ruins of Sindiyah.

14. ἔδοξαν—δρᾶν, *they thought that they saw*. Cf. Butt. § 141. 3; S. 221.

— τῶν τε Ἑλλήνων οὐ μὴ κ. τ. λ., *those of the Greeks who did not happen to be in their ranks, began to run, &c.*

15. Ἐν § 34, *but whilst*. Cf. N. on I. 10. § 10. — Καὶ εὐθὺς ἔγνωσαν κ. τ. λ. These sumpter horses betokened the proximity of an armed force, and as it was not likely that the king would divide his army, they knew that he must be encamped ἐγγὺς πρὸς, *somewhere near*. — καὶ γὰρ (= γὰρ, *et enim*) καί, *for also*, introduces an additional reason for their conclusion respecting the nearness of the royal army.

16. ἴδῃ γὰρ καὶ ἀπειρηκότες τοὺς στρατιώτας, *for he knew that the soldiers were both exhausted*. For the construction, cf. N. on ἔδεσαν αὐτὸν τεθνηκότα, I. 10. § 16. ἀπειρηκότες, perf. act. part. of ἀπορρέω, not used in the present. This verb signifies, (1) *to announce, declare*; (2) *to forbid, deny*; (3) *to leave off, desist*, and as this is oftener done from fatigue than any other cause, the word by metonymy of *cause* for *effect*, assumes the meaning, *to be weary or fatigued*, which is its signification here. — ἥδη δὲ καὶ ὅπῃ ἦν, *and now also it was late* (in the day). — οὐ—οὐδ'. Cf. S. § 230. 1. — δοκοῖη is put in the opt., because φυλαττόμενος upon which it depends, borrows past time from ἀπέκλυε. Cf. S. § 212. 3; H. § 729. 3. — εὐθύμενον = κατ' εὐθείαν (sc. ὁδόν), *straight forward*. Cf. S. § 135. 2; H. § 552. — τοὺς πρώτους, *the van of the army*. — εἰς—κατεσκήνωσαν. See N. on κατέστη εἰς, I. 1. § 8. — ἐξ ὧν, i. e. the villages. — καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ἔξλα, *even the very wood of the houses*. The design of this was to cut off the rebel forces from necessary supplies. For the construction of αὐτὰ, cf. S. § 160. 4. a; H. § 538. b; K. § 148. 10. g. ἀπὸ here denotes 'removal from.'

17. ὅμως (substituted by Dind., Born., Pop., and Krüg. for ὁμοίῳ), *notwithstanding* the villages had been stripped of every thing by the royal army. — τρόπῳ τινί, *in some manner* = *as well as they could*. — σκοταῖοι, *in the dark*. See N. on I. 1. § 9. — ὡς ἐτύγχανον ἕκαστοι, sc. αὐλιζόμενοι, *as each happened* (to pass the night) = *in whatever manner each one was able*. — ὥστε—καί, *so that even*. — ἐγγύτατα here = ἐγγύτατοι. — σκηνωμάτων, *tents*, a verbal noun from σκηνώω, *to pitch a tent*. Cf. S. § 139.

18. τῇ ὑστεραίᾳ, sc. ἡμέρᾳ. — ὅτε καπνὸς οὐδαμῷ πλησίον, *nor smoke any where near*. — τῇ ἐφόδῳ, *at the approach*. The king thought the Greeks were advancing to attack him, and hence on the next day he proposed a truce. Cf. II. 3. § 1. — οἷς = ἐκείνοις &c.

19. καί, *also*. — ὅταν εἰδὸς φόβου ἐμπεσόντος γίνεσθαι, *such as usually takes place when fear falls upon a company of men*.

20. Τολμίδην—τοῦτον. Cf. N. on ἀμύξας—ταύτας, I. 10. § 18. — κήρυκα ἄριστον τῶν τότε, *the best crier of that time*, i. e. he had the loudest and clearest voice. For the construction of τῶν τότε, cf. S. § 160. 1; H. § 493. a; K. § 148. 8. — ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μινύσῃ, *whoever would give information of the person who had let loose the ass among the arms*. "This is a mere joke, implying that there was no ground for alarm." Felton.

21. *κενός*, empty = vain, groundless. — “*Ἄμα δὲ ἔρδρη*, as soon as day broke. Robinson (Lex. N. T.) says that “*ἔρδρος* properly signifies the time before and about day-break, while one still needs a light; but also later, including the morning twilight until near sun-rise.” Here it evidently means *break of day*, inasmuch as heralds came from the king about *sunrise* (cf. 8. § 1), at which time Clearchus was already reviewing his troops.

CHAPTER III.

1. “*Ὁ δὲ δὴ ἔγραψα*, but now that which I wrote. *δ* = *τοῦτο δ*, of which, *τοῦτο* refers to the clause *ὅτι . . . ἐφόδῃ*, and is the subject of *ἦν*. Reference is here made to what is said in 2. § 18. The evidence that the king was alarmed at the approach of the Greeks, was the difference in the tone of his second message from that sent by Phalinius (1. §§ 7-23).

2. *προφύλακας*, the outposts. — *ἐζητούν*, inquired for. — *τυχὼν ἐπισκοπῶν*, happening to be reviewing. — *ἔχρισ ἂν σχολάζῃ*, until he should be at leisure. Cf. N. on *ἂν ἔλησθε*, I. 3. § 15. By this affectation of contempt for the Persians, he inspired his own men with confidence, and gained time for the proper disposition of his troops.

3. *ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντη φύλαγγα πυκνήν*, so that the dense lines made an imposing appearance on all sides. *καλῶς ἔχειν*. See N. on I. 1. § 5. *ἔχειν* has *ὁρᾶσθαι* for its subject. — *τῶν δέ*. “In narrative style,” says Butt. (§ 126. 4), “*δ*, *ή*, *τὸ* often stand only once and with *δὲ* alone, in reference to an object already named.” *τὲ* in *καὶ αὐτὸς τε* is to be construed with *καὶ* before *τοῖς ἄλλοις*, while *τὲ*—*καὶ* in the next member connects *εὐπολοτάτους* and *εὐειδεστάτους*. — *ἔφρασαν*. Cf. N. on I. 6. § 8.

4. *πρὸς τοῖς ἀγγέλοις*, near to the messengers. — *τί βούλουτο*. Cf. S. § 219. 2. — *ἄνδρες οἵτινες*, as persons who. Sturz says that *ἄνδρες* here might have been omitted. — *ἱκανοί*, competent, duly authorized, is followed by *ἀπαγγεῖλαι*. — *ἔσονται*. Cf. N. on *ἀπάξει*, I. 3. § 14. — *τά τε παρὰ βασιλείως*, “*regis mandata*.” Krüg.

5. *μάχης*. For the gen., cf. S. § 200. 3; H. § 575. a; K. § 158. 5. a. — *οὐδὲ ὁ τολμήσῃ*, nor is he one who will dare. An answer, as Born. remarks, worthy of a Spartan. For the construction, cf. S. § 225. 1; H. § 786; K. § 148. 6; Goodwin, § 108. 2.

6. *ἐγγὺς πού*, somewhere near. — The subject of *ἐπετέτακτο* is *ταῦτα πράττειν*. Cf. S. § 153. 1; H. § 493. d. — *ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ*, that they (i. e. the Greeks) seemed to the king to propose what was reasonable. — *οἱ αὐτοὺς—ἄξουσιν*, to lead them. Cf. N. on *ὅστις*, I. 3. § 14. — *ἐὰν αἱ σκοπεῖαι γένηνται*. “A transition,” says Matthiæ (§ 523. 1), “to a kind of *oratio recta*.” *ἔδν*, *ἦν*, or *ἂν* with the subjunct. is a milder expression than *εἰ* with the future. See Mt. I. c. — *ἔρδεν* = *ἐκείσε ἔρδεν*.

7. ἀνδρῶς = *μόνοις, alone*. S. § 160. 4. a. — τοῖς ἀνδράσι. There is much difficulty in determining satisfactorily to whom ἀνδράσι refers. The conjecture of Weiske, that it means the Greeks and Persians, who passed between the two armies to arrange and ratify the truce, is inadmissible, because opposed to the facts of the case, the Persians alone passing between the armies as truce-makers. Nor can we adopt the surmise of Hacken cited by Poppo, that reference is had to those of the Greeks who would be sent out to purchase and bring in provisions, inasmuch as it appears from the latter part of the preceding section, that all the Greeks were to be led whence they might take provisions. We must therefore conclude with Krüger, that the ambassadors or messengers of the Persians are referred to, although this interpretation is by no means disincumbered of difficulties. — πᾶσιν, sc. ἔσουτο σπονδάς.

8. μετασθησάμενος ἀνδρῶς, *having caused them* (i. e. the messengers) *to withdraw*. Cf. S. § 209. 3. — σπονδὰς ποιῶσθαι = σπένδεσθαι. — καθ' ἡσυχίαν = ἡσυχῇ, *quietly, peacefully*. — ἐπὶ, *after*, i. e. to procure and bring.

9. ἂν δεκῇσιν μὴ ἀποδέξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι, *shall have become afraid, lest we resolve not to make the truce*. μὴ ἀποδέξῃ ἡμῖν = μὴ οὐ δέξῃ ἡμῖν. — οἱμαί γε μέντοι κ. τ. λ. The confidence in their own resources, manifested by the generals in hesitating to accept the truce proposed by the king, would tend to inspire the soldiers with more courage and energy in the perils with which they were beset.

10. μὲν—μέντοι = μὲν δέ. — τὸ δὲ σπράτευμα ἔχων ἐν τάξει, *but having his army in order of battle*. Although going to conclude the truce, he did not in the least relax his vigilance. — αἰλώσων (= ὀχετοῖς, 4. § 13. Schneid.), *canals, trenches*. — ὡς. Cf. N. on I. 5. § 10. — διαβάσεις, lit. *passings over*, here a substitute for bridges, *temporary bridges*. — τοὺς δέ. In the formula, δ μὲν—δ δέ, one is sometimes omitted. Cf. Mt. § 288. Ode. 4.

11. ἦν—καταμαθεῖν. Cf. N. on ἦν λαβεῖν, I. 5. § 2. — Κλέαρχον—καταμαθεῖν ὡς ἐπεστάτῃ = καταμαθεῖν ὡς Κλέαρχος ἐπεστάτῃ (cf. N. on I. 6. § 5). ἐπεστάτῃ = ἡρχε, ἡγεμόνευεν. — βακτηρίαν, *staff, truncheon*, carried by the Lacedæmonian generals, as an instrument with which to correct their soldiers. Cf. Thucyd. VIII. 84. — πρὸς τοῦτο, i. e. the construction of temporary bridges, and the management of those things which pertained to the transportation of the army and baggage across the trenches. — ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἂν. Of the various interpretations given to this passage, for brevity's sake, I shall select but one, which seems the most natural and free from objections, viz. *selecting the one most worthy* (of punishment) *he would chastise him*. For ἂν with ἔπαισεν, cf. N. on I. 9. § 19. — καὶ ἅμα αὐτὸς κ. τ. λ. By thus sharing in the labor of his men, Clearchus stimulated them to great exertions. — ὥστε πᾶσιν αἰσχύνῃν εἶναι μὴ οὐ συσπυρόμενον, *so that every one was ashamed* (lit. *shame was to all*) *not to assist in urging on the work*. Mt. (§ 609. p. 1082), says that οὐ μὴ is found after words in which

a negative sense is involved, as *δεῶν, ἀλογρὸν ἐστίν*, etc., denoting that which ought not to happen. Cf. Butt. § 148. N. 6. 2.

12. *πρὸς αὐτοῦ*. The common reading *πρὸς αὐτόν*, is rejected by the best critics, as being without any sense. *πρὸς αὐτὸ* (= *πρὸς τοῦτο*, § 11) is adopted by Krüger and Poppo, and perhaps is best suited to the passage. — *οἱ τριάκοντα ἔτη γεγονότες*, *those being thirty years old*. Cf. S. §§ 211. N. 6; 186. 2; H. § 712; K. § 152. 5. R. 2.

13. *ὑποπτεύων*, *because he suspected*. Cf. S. § 225. 4; H. § 789. c. — *οἷα τὸ πεδίον ἄρδεν*, *suitable* (lit. *such as*) *for watering the plain*. Cf. Goodwin, § 93. N. 1. Hutch. thinks that the battle of Cunaxa took place the latter part of September. If so, the season for watering the region was past. Cf. N. on I. 7. § 15. — *προφάνοιστο—εἶναι*. Cf. N. on *φθονῶν ἐφάνοιστο*, I. 9. § 19. — *τούτου* refers to the assertion made in the preceding clause. — *τὸ ὕδωρ ἀφεικέναι*, *had caused the water to be let forth*. *ἀφεικέναι*, perf. infin. of *ἀφίημι*. Clearchus hastened on the army, in order to show that these impediments neither retarded nor terrified the Greeks, and also to give the Persians no time to interpose more serious obstacles to his march.

14. *εἰς κόμας*. The direction of this march is not given, and it is therefore quite impossible to locate the Greeks with any certainty. They were doubtless somewhere in the interior of the country, as it was the manifest purpose of the king to draw them into a position, whence escape would be difficult if not impossible. They remained in these villages 24 days or more (cf. §§ 17. 25; 4. § 1), before they began their march homeward under the general conduct of Tissaphernes (cf. 3. § 9). — *ἕξος*. "*acidulum potum e dactylis coctis paratum; olivon, dulciorum potum, e dactylis expressis paratum*." Morrus. — *ἀπὸ τῶν αὐτῶν*. Cf. N. on 2. § 16.

15. *οἷας μὲν = τοιαῦται μὲν οἷας*. — *ἐστίν*. Cf. N. on *ἦν λαβεῖν*, I. 5. § 2. — *τοῖς οἰκέταις ἀπέκειντο*, *were laid by for the domestics*. *οἰκέταις* is the *Dat. Com.* Cf. N. on I. 1. § 9. — *ἀπόλεκτοι*, *selected*, a verbal from *ἀπολέγω*. Cf. H. § 398; S. § 58. 2. — *ὑψις*, *appearance*. — *ἡλέκτρον*, *amber*, a yellow, transparent, gummous substance found in many countries, but mostly upon the shores of the Baltic. For the construction of *ἡλέκτρον*, cf. S. § 198. 2; H. § 581. 2; K. § 158. 7. β. Krüg. makes *ἡλέκτρον* stand for *ἡλέκτρον ὕψους*, the noun being employed for its attribute, which is the real object of comparison. — *τὰ δέ τινας*, *but some*. — *τραγήματα*, *for desserts*. A substantive frequently expresses the design of the noun with which it is in apposition. — The *δευτέρα τράπεζα*, *second table = dessert*, was made up of various sweetmeats, and furnished in times of luxury with great splendor. — *ἦν—ἡδύ*, sc. *τοῦτο* (i. e. *ταῦτα τὰ τραγήματα*). — *παρὰ πότον* (= *συμπόσιον*), *in drinking*, i. e. during the drinking-bout which frequently followed the feast in ancient times. Cf. N. on VI. 1. § 5. It was at one of these *symposiums*, that Alexander is said to have died in a state of intoxication. The wise man doubtless referred to this custom (Prov. 23: 29,

30), when in answer to the question, "Who hath woe," &c., he replies: "They that tarry long at the wine." — κεφαλalgēs (κεφαλή, *the head*, and ἄλγος, *pain*), *causing headache*.

16. ἐγκέφαλον, *the brain*, i. e. the pith or marrow, which, being found in the top of the tree, was called its ἐγκέφαλος. So Pliny XIII. 4; "*dulcis medulla earum* (i. e. palmarum) *in cacumine, quod cerebrum appellant.*" — τὴν ιδιότητα τῆς ἡδονῆς, *the peculiar flavor, or quality of its flavor*. The palm-tree, of which such frequent mention is made in the ancient and oriental writings, is the pride of tropical climes, and far surpasses in grandeur all other trees of the forest. The trunk springs up straight, unbranching, and tapering, until towering far above the surrounding trees, it is crowned by a tuft of large, radiating leaves, which gives it a singularly grand and unique appearance. But aside from its majesty, it is superior to almost every other plant in useful properties. It furnishes to the inhabitants of the region where it grows, bread, wine, vinegar, sugar, fruit, and materials for all kinds of wicker work, etc. Strabo says there was a Persian song, in which three hundred and sixty-five advantages of the palm-tree were enumerated. It is found in great abundance in Babylonia. — ὅθεν = ἐξ οὗ.

18. ἀμήχανα, *insuperable*. — εὖρημα ἐποίησάμην, *I regarded it an unexpected gain*. εὖρημα answers to our familiar expressions, *windfall, good luck*, etc. — εἰ πως, *if by some means*. He hints by this at the difficult nature of his request. — δοῦναι, *give = permit*. — ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα, *to conduct you safely into Greece*. ἀποσῶσαι (by constructio prægnaans) = *to save and lead*. ἀπὸ gives to σώσω the idea of complete deliverance; *to save from*, sc. all dangers. — οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔξῃ, *I think that I should not be unrewarded*. ἂν gives to ἔξῃ the idea of probability. Cf. Mt. § 599. d. Dind. after Suid. reads ἔχειν. — πρὸς ὑμῶν, *by you = on your part*.

19. ὅτι δικαίως ἂν μοι χαρίζοιτο, i. e. (says Poppo) ὅτι, εἰ χαρίζοιτο, δικαίως ἂν μοι χαρίζοιτο = *that if he should reward me, he would* (on account of my merit) *justly do it*. For ἂν in the apodosis, cf. N. on I. 6. § 2. — Κύρον τε ἐπιστρατεύοντο — ἡγγεῖλα. For the construction, cf. S. § 225. 7; H. § 799. 3; K. § 175. 1. The participle here takes the place of the oratio obliqua (ὅτι Κύρος ἐπιστρατεύοι) in the dependent sentence. See H. § 734. c. Tissaphernes here refers to what is detailed, I. 2. §§ 4, 5. — ἅμα τῇ ἀγγελίᾳ. Cf. N. on I. § 2. — τῶν — τεταγμένων = ἐκείνων οἱ τεταγμένοι ἦσαν (S. § 225. 1; II. § 786; K. § 158. 5. a), of which ἐκείνων is constructed with μόνος denoting a *part*. S. § 188. 1; H. § 586. c; K. § 158. 3. Reference is had to the officers, who under Tissaphernes commanded the left wing of the king's army at Cunaxa. — ἀπέκτεινε is used here for the pluperfect. Cf. N. on ἐποίησε, I. 1. § 2. — τοῖσδε τοῖς παρούσι νῦν μετ' ἐμοῦ, *with those now present with me*.

20. βουλευσασθαι, *to deliberate, take counsel*, sc. with others. See N.

on 1. § 16. For the tense, cf. N. on παύσασθαι, I. 2. § 2. — ἔρεσθαι — ὑμᾶς, to inquire of you. Cf. S. § 184. 1; H. § 553. The accus. of thing is the next clause. — τίνος ἕνεκεν, on account of what = for what reason. — μετρίως, moderately, i. e. in good temper. — ἵνα μοι εὐπρακτότερον ᾖ ἔδν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι. The order is, ἵνα διαπράξασθαι (to bring about, to obtain) ἔδν τι (= ὃ τι. See N. on 1. § 8) ἀγαθὸν δύνωμαι (sc. διαπράξασθαι) ᾗ εὐπρακτότερόν μοι. Cf. S. § 153. a; H. § 493. d.

21. μεταστάντες, having withdrawn. — Κλέαρχος δ' ἔλεγεν, i. e. he was spokesman for the others. — ὥς-πολεμήσουντες. Cf. N. on I. 1. § 3. — οὐτ' πορευόμεθα ἐπὶ βασιλέα, nor should we have marched against the king. This is an *apodosis*, ἂν being supplied. The *protasis* is ἀλλὰ πολλὰς κ. τ. λ. It appears, from III. 1. § 10, that Clearchus was not unacquainted with the real object of the expedition.

22. Ἐπεὶ μέντοι ἦδη αὐτὸν ἐωρων ἐν δεινῷ ὄντα, but when we saw him already beset with danger. ἐν δεινῷ ὄντα = ἐν δεινοῖς ὄντα, "periculis pressum." Sturz. — ἡσχύνθημεν καὶ θεοὺς καὶ ἀνδράπους προδοῦναι αὐτόν, we were ashamed both before gods and men (H. § 544. a; S. § 181. N. 2) to desert him. "The verb αἰσχύνομαι takes the particip., when the action of which one is ashamed is performed, the infinit., when the action is declined through shame." Rost, § 129. 4. Cf. VII. 6. § 21. See also H. §§ 800, 802; K. § 175. R. 3. k. θεοὺς and ἀνδράπους are constructed in the accus. with ἡσχύνθημεν, on the principle that verbs of emotion are often followed by an accus., which is both the object and efficient cause of the emotion. Cf. Mt. § 414; II. § 544. a. — παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν, literally, furnishing ourselves (to him) to receive benefits = having put ourselves in the way of receiving favors from him. — εὖ ποιεῖν, sc. ὥστε τὸν Κῦρον.

23. τέθνηκεν, is dead. — οὔτε βασιλεῖ ἀντιποιοῦμεθα τῆς ἀρχῆς, we do not contend against the king for the sovereignty. For the construction of βασιλεῖ, cf. S. § 201. 5; H. § 507. 1; of ἀρχῆς, S. § 192; H. § 577. R. c; K. § 158. 3. b. — οὐτ' ἔστιν ὅτου ἕνεκα, "nor is there any reason why." Felton. The subject of ἔστιν and antecedent of ὅτου, is some such word as πρᾶγμα or χρῆμα understood. See S. § 172. 4; H. § 510. c; K. § 145. 4. R. 2. — κακῶς ποιεῖν = κακὰ ποιεῖν. Cf. S. § 184. N. 2; K. § 159. 3 (2). See also N. on I. 6. § 7. — τίς, some one, softer than ὑμεῖς for which it stands. — σὺν τοῖς θεοῖς, with the help of the gods. — For the construction of εὖ ποιῶν (= ἀγαθὰ ποιῶν) ὑπάρχει, begins doing well, cf. S. § 225. 8; H. § 797; K. § 175. 1. e. — καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα (= ἡττηθῆσόμεθα. Cf. Rost, § 114. 1. N. 1) εὖ ποιοῦντες, "we will not be behind him, at least so far as our power goes, in conferring favors." Felton. For the construction of τούτου, cf. S. § 184. 1.

24. μενόντων imperative for μενέτωσαν. S. § 117. 4; H. § 358. — ἀγορὰν δὲ ἡμεῖς παρέξομεν, and we will furnish a market, i. e. a place where provisions may be purchased. See ὅπου . . . πρᾶσθαι, § 26.

25. *δοθ'* of "Ἕλληνες ἐφρόντιζον (*were anxious*). For *δοτε* with the indie. see N. on I. 1. § 8. *δοθῆναι*. Cf. N. on *δοῦναι*, § 18. — *σώζειν τοὺς Ἕλληνας*. Supply *εἰς τὴν Ἑλλάδα* from § 18 *supra*. *σώζειν* is the subject of *δοθῆναι*. — *ὡς οὐκ ἔξιον ἐπὶ βασιλεῖ*, *that it was not becoming the king*. *ἔξιον* = *πρέπον* is followed by the dative. Cf. S. § 200. N. 3; K. § 161. 2. c (3). — *ἀφεῖναι*, *to send away* (in peace and safety).

26. *Τέλος δ'*, *but at last*. Cf. S. § 135. 1; H. § 552; K. § 159. 3 (7) κ. — *ἔξεστιν*. Cf. N. on *ἦν λαβεῖν*, I. 5. § 2. — *ἢ μὴν* is the usual formula of an oath or solemn confirmation = *we solemnly promise, we swear to furnish* (*παρέχειν*). Cf. Butt. § 149. p. 438; Mt. § 604.

27. *διὰ φίλας*. Cf. I. 3. § 14. — *ἀσινῶς*, i. e. without committing depredations upon the country through which they were to pass. — *ἀνευμένους*, *by purchase*.

29. *ἔπειμι*, *I shall go*. Cf. N. on I. 3. § 11. — *ὡς βασιλεῖα*. Cf. N. on I. 2. § 4. — *ἐπειδὴν διαπράξωμαι*, *when I have accomplished*. The aor. subjunct. after *ἐπειδὴν* refers the action of the verb to the moment of time preceding the action of the leading verb. See Goodwin, § 20. N. 1. — *ἃ* = *ταῦτα ὧν* (S. § 175. a), of which *ὧν* is constructed with *δέομαι*. Cf. S. § 200. 3; H. § 575; K. § 158. 5. a. — *συσκευασάμενος* is an aor. in relation to the fut. *ἔξω*, and indicates the completeness of the action. Cf. Mt. § 559. c. — *ὡς ἀπὸδεῶν*. See N. on I. 1. § 8. — *ἀπὸδεῶν*. Buttmann says that this is a very clear instance of the future.

CHAPTER IV.

1. *ἡμέρας πλείους ἢ ἑκοσιν*. According to Diod. (XIV. 26), Tissaphernes in this interim went with the king to Babylon. His long delay, together with the tampering of Ariæus, justly inspired the Greeks with fears respecting the sincerity of the Persians; but having no remedy they were obliged to await the issue. — *καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τιτες*, *and some of the Persians came to those with him*, i. e. to the followers of Ariæus. — *δεξιὰς, πλεῖδας, assurances*. — *ἔνιοι* is in apposition with *τιτές*. Cf. Mt. § 482. 3. — *μνησικαχῆσεν*—*ἐπιστρατέας*. The genitive expressing both the object and cause of a feeling, may be rendered *on account of*. Cf. M. § 368. 5; S. § 194. 1; K. § 158. 5 (b).

2. *Τούτων δὲ γιγνομένων*, *while these things were taking place*. Cf. S. §§ 226; 211. 1; H. § 790. a; K. § 176. 1 (a). — *οἱ περὶ τὸν Ἀριαῖον*, *Ariæus and his party*. Buttmann (150. p. 439) remarks, "the Attics avail themselves of this indefinite expression, even where they wish to speak chiefly only of the *one* person, leaving it from some cause or other doubtful, whether it really concerns only this one or not." Cf. Mt. § 588. c. 1. — *ἦντων προσ-*

ἔχοντες τοῖς Ἕλλησι τὸν νοῦν, *less attentive to the Greeks*. Cf. N. on I. 5. § 9. — καὶ τοῦτο, *this also*, i. e. in addition to the suspicious circumstances spoken of in the preceding section.

3. τί, *why*. Cf. S. § 182; H. § 552. a. — περὶ παντός. Cf. N. on περὶ πλείστον, I. 9. § 7. — στρατεύειν is used as an adnom. gen. after φόβος. Cf. S. § 222. 6; H. § 778; K. § 171. 2. — διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα, *because his army is dispersed*. — οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν, *it is impossible* (sec N. on I. 5. § 2) *that he will not attack us = he will by all means attack us*. That these forebodings were not groundless, painful evidence was soon furnished. For the construction of οὐκ ἔστιν ὅπως, cf. Butt. § 150. p. 442; Mt. § 482. Obs. 2.

4. ἴσως δέ που, *perhaps somewhere*. δὲ is here continuative. — τι, *sc. χωρίον*. — ἄπορος = ἀπόρευτος. — ἐκὼν γε gives emphasis to βουλήσεται. Render the clause, *for he will never willingly permit*. — τοσούτοις ὄντες, *being so many* (and no more) = *being so few*. Cf. N. on I. 3. § 14 (end). — ἐπὶ ταῖς θύραις. The Greeks were so near Babylon, that it might be said they were at the very gates of the king's palace.

5. ἐπὶ πολέμῳ, *for the purpose of making war, with hostile intent*. — ἐπὶ here denotes the end or object of the action. Cf. Butt. § 147; Mt. § 585. β. — παρὰ τὰς σπονδὰς ποιεῖν, *to violate the treaty*; properly, *to act contrary to the treaty*. — Ἐπειτα, *thereupon*. — πρῶτον, αὐτοῖς δέ, and καὶ ἡμα, mark the disastrous consequences resulting from breaking the truce. — Matthiæ (§ 482) says that οὐδ' ὁπώθεν is put for οὐδ' ἔσται οὐδέν, ὅθεν, or οὐδεὶς παρέξει τόπον, ὅθεν. Cf. S. § 172. 4; H. § 811. a. — ὁ ἡγησόμενος οὐδεὶς ἔσται, *there will be no one to conduct us*. Cf. N. on ὁ πολμήσων, 3. § 5. — ἡμα ταῦτα ποιούντων ἡμῶν, *as soon as we do these things*. Cf. S. § 225. N. 1; H. § 795. c; K. § 176. 1. a. — ἀφεστήξει, *will desert*. ἑστήξω, *I shall stand*, and its compound ἀφεστήξω, *I shall stand away from*, i. e. *forseake, desert*, are futures formed to suit the present meaning of ἑστηκα, *I stand*, while στήσω has the meaning of *I shall place*, from ἵστημι. Cf. Butt. § 107. II. 4; H. § 394. R. a; K. § 184. p. 156. — λελείπεται, *will have been left* = *will a moment longer remain*. Cf. N. on I. 5. § 16. — ἀλλὰ καὶ οἱ πρόσθεν ὄντες, *and even those who were* (our friends) *before*, i. e. Ariæus and his followers.

6. δὲ εἰ μὲν, *but whether*. — ἤρα, *then*, as is quite probable. — δ' in τὸν δ' ὄν responds to μὲν in the preceding member. ὄν = *as to that*. See N. on I. 3. § 5. — Εὐφράτην ἵσμεν ὅτι. For the construction, cf. N. on I. 8. § 21 (end). The necessity of crossing the Euphrates is indicated by ἄλλος — ἐστὶ διαβατός in the preceding clause. δὴ in οὐ μὲν δὴ serves to introduce with emphasis another difficulty, viz. the want of cavalry. Cf. Vig. p. 188. VI. — πλείστον ἄξιοι. Cf. N. on I. 3. § 12. — οἶόν τε. Cf. N. on I. 3. § 17. — νικῶντες, *if we conquer*. S. § 225. 6; H. § 789. e; K. § 176. 1. c.

7. Ἐγὼ μὲν ὃν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ σύμμαχα, εἴπερ προθυμαῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα δ' τι δεῖ αὐτὸν δόσσαι, *"nou for my part, I do not*

see why the king, whose resources are so great, should swear to us, if he really meant to destroy us." Sophocles (Gram. § 160. N. 5). βασιλέα is the subj. accus. of ὀμῶσαι, before which αὐτὸν referring to βασιλέα is placed, in consequence of the intermediate clauses between βασιλέα and ὀμῶσαι. For the construction of δεῖ, cf. S. § 153. a; II. § 494. a; K. § 145. 3. — θεοὺς ἐπιορκῆσαι. "With verbs 'to swear,' the deity or person by whom one swears is put in the accusative." Mt. § 413. 10. Clearchus argues that if the ulterior design of the king were bad, he would not have entered of his own accord into such a solemn covenant with the Greeks.

8. Ἐν δὲ τούτῳ. Cf. N. on I. 10. § 6. — Ὀρόντας. Repeat ἦκεν ἔχων. — ἦγε δὲ κ. τ. λ. Both Tissaphernes and Orontas were rewarded with the hand of the king's daughters, for their fidelity and good conduct in the war with Cyrus. — ἐπὶ γάμῳ, for marriage, i. e. for the purpose of marrying her. Krüger translates, "in order that he might live with her in wedlock," on the ground that the marriage ceremony had been previously performed at Babylon.

13. ἐφ' ἑαυτῶν, by themselves. Cf. Mt. § 584. 3. — ἐκδότες = ἀεί, always. — ἀπέχοντες ἀλλήλων. Cf. N. on I. 10. § 4. — ἀλλήλους depends on ἐφυλάτταντο (were on the guard against one another), which apparently is transitive. This accus., however, may be regarded very properly as synecdochical. Cf. S. § 209. 2; H. § 544. a.

11. ἐκ τοῦ αὐτοῦ, from the same place. — ἐχθρᾶν. Their precautionary measures created ὑποψίαν, suspicion; the petty contentions which resulted from this jealousy, led to ἐχθρᾶν, enmity.

12. From the time of the truce to the passage of the Tigris at Sitace, the course of the armies was south-easterly. — πρὸς τὸ Μηδίας κ. τ. λ. Some MSS. have Μηδείας, which Kühner adopts on the supposition that the wall was so called, not from Media the country, but from Medea, the wife of the last King of the Medes. This wall appears to have been erected, to protect the inhabitants of Babylonia from the incursions of the Medes. It did not run directly across the isthmus, but inclined from the Euphrates to the Tigris in a N. E. direction. Its length, according to Rennell, was about 24 British miles. — αὐτοῦ εἰσω, within it (cf. S. § 195; H. § 589; K. § 157). In order to conceal his treacherous design, Tissaphernes seems to have marched in a northward direction until the army reached Pylæ, where he turned off in an easterly direction and passed within (i. e. on the side toward Babylon) the Median wall, as here related. Col. Chesney and others are of the opinion, that the army proceeded north-westerly to avoid the Hur or the marshes of Akka Kuf, until they reached a position so near to the Median wall that they might be said to be within it. But παρήλθον αὐτοῦ εἰσω signifies they passed through, and not along within it. — πλινθοῖς ἐπταῖς, burnt bricks, were different from the ὠμῇ πλινθός, dried brick, which was a common material for buildings in those countries. Cf. Bib. Rep. Vol. VIII. p. 167. — ἐν ἀσφάλτῃ. This is the

cement used by the builders of Babel. "Bitumen had they for cement." Gen. 11: 1-9. This bitumen was found in inexhaustible quantities in the fountains at Heet. Rich says, that the principal bitumen-pit at Heet has two sources, and is divided by a wall in the centre, on one side of which the bitumen bubbles up, and on the other side the oil of naphtha, for the two productions are always found in the same situations. The bitumen is at first brittle, but is rendered capable of being applied to brick, by being boiled with a certain proportion of oil. It furnishes the finest of all cements. Cf. Bib. Reposa. Vol. VIII. pp. 158-89. — παρασαγγῶν depends on μήκος. C. § 568; H. § 567; S. § 190.

12. διόρυγας. A reference to these canals, with which the region of Babylonia was cut up, will help to explain the beautiful poetic effusion, "By the rivers of Babylon," &c. Along these canals or streams, designed to irrigate and beautify Babylon and the adjacent country, the captive Jews sauntered after the toils of the day, and reposing under the shady willows, indulged in expressions of mutual sympathy, or mourned in silence over their wrongs and woes. — τὴν μὲν—τὴν δ', the one—the other. — ἐξευγμένῃν πλοῖος ἐπτά. See I. 2. § 5. — ἐλάττους, narrower. Cf. S. §§ 59. 3; 58. 2. — ὀχετοί, drains, rivulets. — ὥσπερ ἐν τῇ Ἑλλάδι. Repeat κατατέμνηται. So Krüg. — μελινας, fields of millet. — πρὸς φ, close upon which. — Σιδική. Mannert (Geog. V. p. 384) gives this town the site now occupied by Old Bagdad. Col. Chesney locates it about ten miles N. W. of Bagdad near Sheriat-el-Beidha. Ainsworth thinks its ruins are found at or near the site of Akbara.

14. παρ' αὐτῆν, near it. — δένδρων depends on δάσος. S. § 200. 3; H. § 584. b; C. § 529. a; K. § 158. 5 (a). — οἱ δὲ βάρβαροι κ. τ. λ. Krüger places a colon after Τίγρητα, and supplies ἐσκήνωσαν from the preceding clause. But this is unnecessary, since by rendering διαβεβηκότες, although having just crossed, the way is prepared for οὐ μέντοι, without making the sentence consist of two propositions.

15. ἔτυχον ἐν περιπάτῳ ὄντες, happened to be walking. See N. on I. 1. § 2. — πρὸ τῶν ὕλων = before the camp. — καὶ ταῦτα. Cf. N. on I. 4. § 12. — παρὰ Ἀριαίου ὦν, being (sent) from Ariæus.

16. ὅτι. Cf. N. on I. 6. § 7. — ὁ ἑυδρωπος = ἐκεῖνος. — μή—ἐπιδῶνται. Cf. N. on I. 3. § 17. — τῆς νυκτός, this night. Cf. N. on 2. § 12. — δὲ = γάρ. — τῷ πλησίον παραδείσῳ, the neighboring park. Cf. S. § 169. 1; H. § 402. f; also N. on I. 2. § 7.

17. ὥς = ὅτι, since, because. Cf. Mt. § 628. 5. ὥς in the next member is put for ἵνα, that, so that. See Mt. § 628. 1. — ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διόρυγος, but that you may be shut in between the river and the canal. See § 18. — ἐν μέσῳ = μεταξύ.

18. ἐταράχθη σφόδρα καὶ ἐφοβήτο. The situation of the Greek army in the very heart of the Persian empire, inclosed by rivers and canals and sur-

rounded by myriads of enemies, was any thing but favorable. No wonder that so daring a soldier even as Clearchus, should be startled at this intelligence of a night attack, in which Grecian discipline would be far less effectual against the overwhelming numbers of the enemy, than in a battle by day.

19. τῶν παρόντων, of those who were present. For the construction, cf. S. §§ 225. 1; 188; II. §§ 786; 572. a; K. §§ 148. 6; 168. 3. R. 1. — οὐκ ἀκόλουθα, not consistent (with each other). — The subject of εἴη is τὸ ἐπιδέσθαι κ. τ. λ. Cf. S. § 153; H. § 494. a; K. § 173. 1. — ὅτι ἐπιτιθεμένων ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι, that if they attack us, they will of necessity conquer or be conquered. The subject of δεήσει is νικᾶν and ἡττᾶσθαι. See preceding Note. — ἔχοιμεν . . . σωξίμεν, would we have a place where we could save ourselves by flight. There is here an implied protasis, if we should wish to seek safety in flight. — ποιοί. See N. on I. 9. § 13.

20. Ἐὰν δ' αὖ, but if on the other hand. The argument is, that in case the Persians were victorious in this night assault, the destruction of the bridge would not be necessary for the reasons specified; and if they should lose the battle, nothing could be more ruinous to them than thus to cut off the means of retreat and preclude those on the other side of the river from coming to their aid. — πολλῶν ὕδρων πέραν, many being the other side (of the river). πέραν is here used absolutely. Cf. Butt. Lexil. N. 91.

22. Τότε δὲ καὶ, then indeed. — ὑποπέμψαιεν (= μετὰ δόλου ἐκπέμψαιεν. So Suidas), had privily sent. Cf. Thucyd. IV. 46. § 5. — δκνοῦντες μὴ μένοιν. Cf. N. on I. 3. § 17. δκνοῦντες borrows past time from ὑποπέμψαιεν upon which it depends. — διελόντες is adopted, on the conjecture of Holzmann, by the best critics instead of διελδόντες, which destroys the obvious sense of the passage. — νήσῳ. So called from its being inclosed by the river and canal. Cf. § 17 supra. — ἐρύματα is in apposition with Τίγρητα and διώρυχα. — ἔνθεν μὲν—ἐνθεν δέ, hinc—illinc, on the one hand—on the other. — ἀγαθῆς, fertile. — τῶν ἐργασομένων ἐνότων, there being men in the country to cultivate it. See N. on 3. § 5. The peasantry would be necessary to till the land and supply the Greeks with necessary food. — ἀποστροφῇ (= καταφυγῇ. So Phav.) γένοιτο, might become a refuge, a place of refuge. Cf. Cyr. V. 2. § 23; Herod. VIII. 109; Demosth. Phil. I. 8. — τις, any one (of the king's subjects).

23. Μετὰ ταῦτα, after these things. — μέντοι—δμως, nevertheless, i. e. although they did not believe the messenger. μέντοι serves here to strengthen δμως. — Καὶ οὔτε ἐπέδeto οὐδὲς οὐδαμῶθεν, but no one from any quarter attacked them. Notice the accumulation of negatives. Cf. S. § 230. 1; H. § 843; K. § 177. 6. See also I. 6. § 11; 8. § 20.

24. ὥς ὅσον τε μάλιστα πεφυλαγμένως, "with every possible precaution." Felton. Cf. N. on I. 3. § 17. — τῶν παρὰ Τισσαφέρνης Ἑλλήνων, of those Greeks (who were) with Tissaphernes. Cf. N. on I. 1. § 5. — ὥς διαβαίνοντων μέλλοιεν ἐπιδήσεσθαι, that (the Persians) were about to attack them (i. e.

the Greeks) *while they were crossing*. For the construction of διαβαίνοντων, cf. S. § 225. 2; H. § 790. a; K. § 176. 1 (a); of μέλλουσιν ἐπιδήσασθαι, cf. S. § 89. 2; H. § 711; K. § 125. 17. For the use of the mid., see S. § 209. 1; H. § 688. 1; K. § 149. 2. Poppo follows the common reading ἐπιτίθεσθαι. — διαβαίνοντων μέντοι (sc. αὐτῶν. Cf. N. on I. 2. § 17), *however, while they were crossing*. — αὐτοῖς belongs logically to διαβαίνοντων, but takes its case from ἐπεφάνη. See N. on λαβόντα, I. 2. § 1. — εἰ διαβαίνουσιν, *whether they were crossing*. — ἐπεὶ δὲ εἶδεν, sc. αὐτοὺς διαβαίνοντας. — ἔρχετο ἐπελαύνων = ἀπήλασε, *he rode away*. Cf. S. § 225. 8; H. § 796; K. § 175. 3. e. The cowardice and duplicity of the Persians are seen in this whole affair.

25. Φύσκον. Rennell thinks that this is the river now called *Diala* or *Deallah*. Others, as Ainsworth and Rawlinson, are inclined to identify the Phycsus with the ancient canal, Katur or Nahrawan. The city of Opis was one of considerable importance, having its rise in the decline of the Assyrian cities on the Tigris, and its wane from the founding of the cities Seleucia and Apamea, by the Seleucidæ. — ἀπῆντησε = ἐνέτυχε, *met*. — νόδος ἀδελφός, *illegitimate brother*. Cf. N. on I. 1. § 1. — Σούσαν, *Susa*, "a celebrated city of Susiana in Persia, situated on the east side of the Eulæus or Choaspes. On account of its being sheltered from the north-east wind by a high ridge of mountains, it became from the time of Cyrus the Great, the winter residence of the Persians. It is celebrated in Scripture as the place where Daniel saw the vision of the ram and he-goat, and where Ahasuerus kept his splendid feast. Sir John Malcolm says, "its ruins are not less than 12 miles in extent, and that wild beasts roam at large over a spot where once stood some of the proudest palaces ever raised by human art." — Ἐκβατάνων, *Ēcbatana*, a city of Media, and next to Babylon and Nineveh, one of the strongest and most beautiful cities of the East. It was the summer residence of the Persian kings. — ὡς βοηθήσων. Cf. N. on I. 1. § 3.

26. εἰς δύο, *two and two*, i. e. *two abreast*. Cf. Vig. p. 226. XIV. See also N. on I. 2. § 15. — ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος, *halting now and then*. — ὅσον δ' [ἂν] χρόνον, *as long time as*, corresponds to τοσούτον χρόνον in the next member. Cf. S. § 76. 1; K. § 63. a; H. § 247. — τὸ ἡγούμενον, *the van*. — ἐπιστήσεις, sc. ἐαυτό. So Mt. § 521. But Schneid., Born., and Pop., supplying ὁ Κλέαρχος, make τὸ ἡγούμενον the object of ἐπιστήσεις. So also Krüger, who, however, adopts the common reading ἐπιστῇ, and objects to the employment of the opt. on the ground that ἂν ought in that case to be omitted. But that the opt. sometimes takes ἂν in such a construction, see Mt. § 527. Obs. 2; Butt. § 139. 3. — τοσούτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν, *so long a time, a halt of necessity took place through the whole army*; or more briefly, *the whole army necessarily halted*. For the construction of γίγνεσθαι, cf. S. § 222. 2; H. § 767; C. § 849. (b). — τὸν Πέροην, i. e. the brother of the king.

27. Μηδίας refers to the country east of the middle Tigris. — εἰς τὰς

Παρυσσίδος κόμης. Cf. N. on I. 4. § 9. Col. Chesney places these villages about three miles beyond the Lesser Zab, a river which Xenophon passes over in silence. — Κίρυφ ἐπεγγελῶν, *insulting Cyrus*, i. e. the memory of Cyrus. — πλὴν ἀνδραπόδων, *except slaves*, i. e. they were permitted to enslave none of the inhabitants.

28. πέραν τοῦ ποταμοῦ, *on the other side of the river*. “πέραν, *beyond, on the other side*, chiefly of rivers and other waters.” Butt. § 117. 1. — Καυναί, supposed to be the Cannah of Ezekiel, 27: 28. Ainsworth finds its site in the ruins of Kalah Shirgat, Col. Cheaney, at the ruins of Ur, three or four miles below Shirket. — ἐπὶ σχιδίας διφθερίνας, *in rafts* (see N. on I. 6. § 10) *of tanned skins*.

CHAPTER V.

1. Ζάβατον, *Zabatus*, now called the Greater Zab, to distinguish it from another river of the same name farther down, which is called the Lesser Zab. It is one of the principal tributaries of the Tigris, and Ainsworth says, at certain seasons of the year brings down a larger body of water than the main stream. Its course is at first S. E., and then it turns and flows S. W. until its confluence with the Tigris. — ὑποψία. See N. on 4. § 11.

2. συγγενέσθαι, *to have an interview with*. — δύναιτο, sc. παῦσαι τὰς ὑποψίας. — παῦσαι, *to cause to cease*. — πρὶν—γενέσθαι. Cf. S. § 223. 3. H. § 769; K. § 183. R. — ἐξ αὐτῶν, i. e. the suspicions. — ἐροῦντα ὅτι—χρήσοι, *to say* (S. § 225. 5) *that he wished*. — αὐτῷ refers to Tissaphernes.

3. οἶδα ἡμῖν ὅρκους γεγενημένους (cf. N. on ἤδεσαν αὐτὸν τετραηκότα, I. 10. § 16) = *I know that we have sworn*, and hence is followed by μὴ ἀδικήσῃν ἀλλήλους, *not to injure one another*, as the cognate accusative (S. § 181. 2; H. § 547), or perhaps the synecdochical accusative (S. § 182; H. § 549). — ὥς, as = supposing us to be. H. § 875. a. — ἡμᾶς depends on φυλαττόμενον, *guarding against us*. See N. on 4. § 10.

4. σκοπῶν, *watching closely*. — οὔτε is followed by τε in the next member. Cf. N. on μήτε—τέ, 2. § 8. — τοσούτων οὐδέν, *no such thing*. — εἰς λόγους σοι ἐλθεῖν, “*to come to an understanding with you*; literally, *to come to words with you*.” Felton. For σοί, cf. H. § 602. 1; K. § 161. 2. β; S. § 202. 1. — ὅπως εἰ δυναμέδα ἐξέλοιμεν ἀλλήλων τὴν ἀπιστίαν (= ὑποψίαν), *that, if possible, we might remove our mutual distrust*.

5. Καὶ γὰρ οἶδα ἤδη, *for I have already* (i. e. before now) *known*. — Poppo says that τοὺς μὲν—τοὺς δὲ—οἱ—ἐποίησαν is a kind of anacoluthon for ὧν οἱ μὲν—οἱ δὲ—ἐποίησαν, or οἱ ἐποίησαν, οἱ μὲν—οἱ δὲ. Krüger thinks that the writer began the sentence as if he would have written ἐξ ὑποψίας, φοβηθέντας—βουλομένους—ποίησαντας, but changed the construction to avoid the recurrence of so many participles. Cf. Mt. § 681. 4. — καί, *even*. —

φοβηθέντες ἀλλήλους. See N. on 4. § 10. — φθάσαι βουλόμενοι πρὶν παθεῖν, *wishing to inflict an injury before they received one* = desiring to avert danger by striking the first blow. For the construction, see N. on φθάσωσι καταλαβόντες, I. 3. § 14. — ἐποίησαν . . . οὐδέν, *have inflicted irreparable injuries upon those who were neither intending nor wishing to do any such thing.* For the construction of τοὺς—μέλλοντας (sc. ποιῆσαι), cf. S. § 184. 1; H. § 555; K. § 160. 2.

6. ἀγνοουσύνas, *misunderstandings.* — ἦκα, *I am come.*

7. Clearchus now proceeds to show that the Persians had no reason to distrust the Greeks. πρῶτον μὲν γὰρ καὶ μέγιστον, *for first and greatest*, i. e. first in order and importance. — οἱ θεῶν ὅρκιοι, *the oaths (sworn by) the gods.* θεῶν is the object. gen. S. § 187. N. 1; H. § 565. — τούτων depends on παρημελήκως. Cf. S. § 193; H. § 576; K. § 158. 6. I. (c). — σπνδιεν αὐτῷ—παρημελήκως. See N. on I. 3. § 10. — οὐτ' ἀπὸ πολοῦ ἂν τάχους, *neither by means of what speed.* — ἀποφύγοι—ἀποδραῖν. Notice the distinction in the meanings of these words referred to in N. on I. 4. § 8; II. 2. § 13. — σκότος, *darkness* = dark place. — “*ἕως pertinet ad ἐχρῶν, quo modo munitionum.*” Weiske, cited by Krüger. — πάντα γὰρ πάντα, *for all things everywhere.* For the construction of these kindred words, cf. S. § 239. The sublimity of this passage ought not to pass unnoticed. It shows that worthy ideas of the gods (alas, that it should be θεῶν and not θεοῦ) could find a place in a heathen mind. Cf. Ps. 139: 1–12. — ὑποχα = ὑποχέλμα. — κρατοῦσι, *are masters.* For its construction with πάντων, cf. S. § 189; H. § 581. a; K. § 158. 7. (a). Matthiae (§ 859. Obs. 1) says that κρατεῖν = κρείσσει εἶναι takes the gen. from the idea of comparison included in it. It is sometimes constructed with the dat. (cf. Mt. § 360. a), and sometimes with the accus. (Mt. § 360. b), especially in the sense *to conquer.* Cf. V. 6. § 9; VII. 6. § 32. See also S. § 189. N; K. § 158. R. 9.

8. παρ' οἷς ἡμεῖς τὴν φιλίαν συνδέμενοι κατεθέμεθα, *with whom we, having formed an alliance, have deposited our friendship.* By the solemn oaths and sacrifices with which the league of friendship was ratified, a virtual deposit of it was made with the gods. Hence, as this deposit was the result of a mutual and harmonious arrangement, neither party clandestinely or without just cause could withdraw it, and become secret or open enemies to their sworn friends. — τῶν δὲ ἀνδρωπίτων is opposed to περὶ μὲν τῶν θεῶν in the preceding member, and limits μέγιστον. Cf. S. § 188. 1; H. § 559; K. § 158. 3. R. 1. (c). — σὲ ἔγωγε. The position of these words is beautiful and emphatic. — ἐν τῷ παρόντι, *at the present time.*

9. γὰρ σοί. Pop. writes γὰρ σοί on the ground that σύν, as opposed to ἀνεν in the next clause, is the emphatic word. But it is easy to see that an emphasis even then rests on the pronoun. Cf. Butt. § 14. 7. — πᾶσα μὲν ἡμῖν ὁδός, *every way to us* = *our whole journey.* K. § 148. 10. c. (a); H. § 537; S. § 170. N. 3. — For the construction of ἐπιτηδεύων, see N. on

ἀνδράπων, I. 7. § 3. — διὰ σκότους = σκοτεινή, *dark*, i. e. unknown, unexplored. — φοβερός, *fearful*, i. e. an object of fear. — φοβερότατον, *a most fearful (thing)*. "When the adjunct. is a predicate, it often stands in the neut. sing., although the subject is masc., fem., or in the plur." Mt. § 487. 4. Cf. ποταμούς ἔμπορον, III. 2. § 22. C. § 655. c; H. § 522; S. § 157. 1. c; K. § 147. (b). — ἐρημία is opposed to ὄχλος.

10. Εἰ δὲ δὴ καὶ, *but if indeed*. — ἄλλο τι ἢ τὸν εὐεργέτην κατακτείναντες, *what else (would happen) than having slain our benefactor*. For the construction of ἄλλο τι, cf. S. § 219. 5; H. §§ 508. b; 829. a. — ἐφεδρον. In the public games, the candidates were matched by lot. In case of an odd number, he who drew it was called ἐφεδρος (ἐπὶ and ἔδρα, *a seat*), and awaited the issue of the contest in order to be opposed to the conqueror. Cf. Man. Clas. Lit. § 81. p. 497. — "Ὅσων δὲ δὴ καὶ οἷον ἂν ἐλπιδὼν ἐμαυτὸν στερῆσομαι, *of how many and what hopes I should deprive myself*. S. § 200. 3; II. § 580. a; C. § 529.

11. γὰρ (*illustrantis*). See N. on I. 6. § 6) introduces an explanation of the preceding proposition. Cf. Mt. § 615. — τῶν τότε (sc. αὐτόν, the subj. of εἶναι). See N. on 2. § 20. — ὅν = ἐκείνον ὅν. S. § 172. 4; H. § 810; K. § 182. 7. — Κύρου δύναμιν, i. e. the army of Cyrus which Ariæus was now leading. — χώραν, i. e. the satrapy referred to, I. 1. § 2. — τὴν δὲ βασιλέως δύναμιν, ἣ Κύρος πολεμικῇ ἐχρήτο, σοὶ ταύτην σύμμαχον ὄσσαν, *and the king's power, which Cyrus found hostile (= which was hostile to Cyrus) being in alliance with you (= being your support)*. For the construction of ἔχοντα, σῶζοντα, and ὄσσαν, cf. S. § 225. 7; H. § 799. 3; K. § 175. 1; of ταύτην, cf. N. on ταύτας, I. 10. § 18.

12. Τοῦτων δὲ τοιούτων ὄντων, *these things being so*. — ἔστις οὐ βούλεται, *as not to wish*. ἔστις after οὕτω is put for ὥστε ἐκείνος. Cf. Mt. § 479. Obs. 1; H. § 822; C. § 756. Cf. 6. § 6; VII. 1. § 28. — Ἀλλὰ μὴν, *furthermore*. — ἐρῶ . . . εἶναι. I have given this clause the marks of parenthesis, on the authority of Weiske, Schneider, and Poppo. But Krüger makes it an anacoluthon, the construction, as commenced, requiring something like καὶ ἡμεῖς πολλὰ ὑμᾶς ὠφελεῖν δυνησόμεθα. Cf. Mt. § 631. 2. See also N. on III. 2. § 11.

13. γὰρ in μὲν γὰρ serves to explain ταῦτα in the preceding proposition. Cf. Mt. § 615 (end); also N. on § 11 supra. — οἶδα—Μυσσοὺς—ὤντας, *I know that the Mysians are*. See N. on I. 2. § 21. — Construct ἂν with παρασχεῖν in dependence upon νομίζω, *whom I think that I might render*. — ταπεινὸς ὑμῖν, *subject to you*. — ἀκούω—εἶναι. Mt. says (§ 549. 6. Obs. 2) ἀκοῦειν, *to hear intelligence of something, to receive information from hearsay*, commonly takes the infinit. instead of the participle. Cf. Rost, § 129. 4. c. — τοιαῦτα, i. e. of the same disposition with the Mysians and Pisidians. — ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα αἶε, *which I think I can cause to cease from continually disturbing*. For the construction of παῦσαι ἐνοχλοῦντα, see reference on

ἔχοντα, § 11 supra; of εὐδαιμονίᾳ, cf. S. § 201. 2; H. § 544. c. — Ἀλγυπτιους follows κολάσσεσθε in the next clause. — οὐχ ὁρῶ ποίᾳ δύνامي συμμάχῳ χρησάμενοι μᾶλλον ἢν κολάσσεσθε τῆς νῦν σὺν ἐμοὶ οὐσης, *I see not what allied force you can better employ to chastise than the one now with me*; lit. *by using what allied force you can better chastise, &c.* ποίᾳ. The interrogative pronominal adjectives are used in indirect as well as in direct questions. Cf. S. § 164. ἢν is to be taken with χρησάμενοι, which it weakens. τῆς—οὐσης = ἡ τῇ οὐσῃ. Cf. Mt. § 454. Obs. 2; Butt. § 182. N. 19; S. § 198; H. § 640; K. § 168. 3.

14. Ἀλλὰ μὴν—γε, *but still further, yet more*. — περί (= περί taken absolutely), *round about*. — τῷ = τῷ. See N. on I. 9. § 7. — ὡς μέγιστος, *the very greatest*. S. § 159. 5; H. § 664. Repeat φίλος from the preceding clause, and supply ἔχων ἡμᾶς ὑπὲρτας from the clause below. — ὡς δεσπότης ἀναστρέφοιο, *as a master you may conduct yourself (towards him)*. ἀναστρέφομαι in the middle signifies *to turn one's self around*; hence, *to move about* (among persons) = *to live, to pass one's time, to conduct one's self*. — τῆς χάριτος. Supply ἔνεκα from the preceding clause. — ἦν σωθέντες ὑπὸ σοῦ σοὶ ἢν ἔχομεν δικαίως, *which we should justly owe you as our deliverer*. σωθέντες ὑπὸ σοῦ, *having been saved by you*.

15. οὐτῷ—δαυμαστόν, *so strange*. — τὸ σὲ ἡμῖν ἀπιστεῖν is the subject of δοκεῖ. Cf. S. § 153. a; H. § 494. a. — τοῦνομα (i. e. τὸ ὄνομα) τίς = *the name of him who*, etc. See C. § 762. 3. — οὕτω δευρὺς λέγειν, *so skilful to speak* = *so eloquent a speaker*. Cf. S. § 222. 6; H. § 767. — ἀπημείφθη, 1 aor. of ἀπαμείβεσθαι, a Homeric word for ἀποκρίνεσθαι.

16. Ἄλλ' ἡδομαι μὲν—ἀκούων, *well, I am pleased to hear*. See N. on ἀλλὰ, I. § 20. For the construction of ἀκούων, cf. S. 225. 7; H. § 800. 4. — Ὡς δ', *but in order that*. — ἂν μάθῃς, *you may perhaps learn*.

17. ἐν ᾧ, *by means of which*. ἐν with its case is here used instead of the simple dative of means. Cf. Mt. § 396. Obs. 2. — ἀντιπάσχειν δὲ οὐδὲς κίνδυνος, *and there would be no danger of suffering in turn*. For the construction of ἀντιπάσχειν, cf. S. § 222. 2; H. § 767.

18. Ἀλλὰ is here used in proposing an objection in an interrogative form, which the speaker himself answers. For the construction of χωρίως—ἀπορεῖν, cf. S. § 200. 3; of ἐπιτηδεῖων—ἐπιτιδεσθαι, S. § 222. 6; H. § 767. — οὐ τοσαῦτα μὲν πεδία—διαπορεύεσθε, *are you not passing through so many plains*. — πορευτέα is constructed with ὑμῖν. Cf. S. § 206. 4; H. § 805. — ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἔπορα ὑμῖν παρέχειν, *which by preoccupying we can make impassable to you*. For προκαταλαβοῦσιν in the dat. with ἡμῖν, instead of the accus. with the omitted subject of παρέχειν, cf. N. on I. § 2. — ταμειεύεσθαι (from ταμίης, a steward), *to lay by for use*, and hence, *to use moderately*, is applied to soldiers who do not expend their whole strength in the first attack, but so reserve it as to be able to fight repeatedly; or, instead of attacking the enemy in a body, select no more than they can encounter with

success. The latter is the sense here. By means of the rivers the Persians could divide the Greek forces, and by letting a part pass over before the attack was made, encounter just the number they pleased. Cf. Cyr. III. 3. § 47; Thucyd. VI. 18. § 3. — *Εἰσι δ' αὐτῶν*, sc. *τῶν ποταμῶν*. Cf. N. on I. 5. § 7. — *παντάσῃ*, at all.

19. *Ἄλλῃ, yet.* — *τοί = you know.* — *γέ* belongs to *πῦρ*, fire at least. — *ἀν ἡμεῖς δυνάμεσθ' ἀν κατακαύσαντες* λιβὸν ὑμῖν ἀντιτάξαι, by burning which we could array famine against you. — *πάνν ἀγαθῶν*, ever so brave.

20. *ἀν ὁδῷ—τούτων ἀν.* For the repetition of *ἀν*, cf. N. on I. 3. § 6. — *πόρους, ways, means.* — *μηδένα* conforms to *ἔχοντες*, on the supposition that we have. S. § 229. 3; H. § 789. e; K. § 176. 1. c. — *τούτων ἀν τὸν τρόπον*, that very mode. — *πρὸς θεῶν.* Cf. N. on I. 6. § 6.

21. *ἀπόρων ἐστὶ, it is the part of those without resources.* For the construction, cf. S. § 190; H. § 572. c; K. § 158. 3. (a). — *καὶ τούτων πονηρῶν*, and of those too (who are) without principle. Cf. N. on *καὶ ταῦτα*, I. 4. § 12. In this sentence there are two modes of construction combined, *ἀπόρων ἐστὶ—τὸ ἐδέλναι*, which is the natural order, being changed to *ἀπόρων ἐστὶ—οἷτινες ἐδέλνουν*. Cf. Mt. § 632. 6. *οἷτινες = ὅτι.* H. § 822. — *ἀπιστίας, perfidy.* — *ἀλόγιστοι, void of reason, inconsiderate.*

22. *Ἄλλὰ τί δὴ ὑμᾶς ἐξὼν ἀπολέσαι, but why, indeed, when it was in our power to destroy you.* For *ἐξὼν*, cf. S. § 226. b; K. § 176. 3; H. § 792. a; C. § 868. — *ἐπὶ τούτῳ ἡλδομεν*, "*hoc conati sumus.*" Krüg. — *τούτου* (i. e. *τοῦ μὴ ἐπὶ τούτῳ ἐλθεῖν*) depends upon *ἀτίος*, with which *τοῦ . . . γενέσθαι* is in apposition, being a varied expression of *οὐκ ἐπὶ τούτῳ ἡλδομεν*. Crosby (Gram. § 851) makes *τὸ* (put for *τοῦ*) *τοῖς Ἑλλησιν ἐμὲ πιστὸν γενέσθαι* depend on *ἔρω*, and translates, "*my desire of securing the confidence of the Greeks was the cause of this.*" Dind. and Born., after the Eton MS., read *τὸ—γενέσθαι*. Although this is admissible (cf. Mt. § 543. Obs. 3), yet the common reading is to be preferred. See Mt. § 542. Obs. 1. b. β; S. § 221. 2. — *φ* has *τούτῳ* in the next clause for its antecedent. S. § 173. — *ξενικῷ* is placed after the relative by attraction. S. § 175. R. 1. — *μισθοδοσίας* is opposed to *ἐπεργασίας*.

23. *Ὅσα, in how many ways*, limits the meaning of *χρήσιμοι*. S. § 182; H. § 549; K. § 159. 3. (7). See also H. § 548. — *τὸ δὲ μέγιστον*. This refers to the idea hinted at in the next clause, which, if carried into execution, would place the Greeks on the same footing with Tissaphernes, as that on which they had stood with Cyrus. — *τιδραν—ὀρθήν*, an upright tiara, those of the king's subjects being soft and flexible, and therefore falling on one side. Concerning this royal prerogative, cf. Cyr. VIII. 3. § 13; Joseph. Antiq. Jud. XX. 3; Dion. Chrysost. XIV. — *τὴν δ' ἐπὶ τῇ καρδίᾳ—ἔχοι*. Repeat *ὀρθήν*, and render *may have* (= wear) an upright one upon (i. e. in) his heart. Tissaphernes intimated to Clearchus, that he intended to revolt from the king, and

should therefore need the assistance of the Greeks. This was done the more effectually to conceal his treacherous designs.

24. εἶπεν—εἶπῃ, sc. δ Κλέαρχος. Krüger remarks that when εἶπε is not accompanied by τάδε or ὅδε, εἶπῃ is added pleonastically. — οἷτινες represents ἐκεῖνοι (S. § 172. 4; H. § 810) the omitted subject of εἰσὶ. — εἰς φιλίαν = *to promote friendship*. — διαβάλλοντες, *by slandering*. Clearchus suspected Menon to have been the author of the misunderstanding, yet he uses the plural, as a softer way of giving utterance to his suspicions.

25. οἱ στρατηγοί—οἱ λοχαγοί are in apposition with ὑμεῖς the omitted subject of βουλέσθε. — ἐν τῷ ἐμφανεῖ = φανερώς. "*palam*, i. e. *sine invidiis*." Sturz.

27. Ἐκ τούτων δὴ τῶν λόγων, *when the conference was ended*, lit. *after these words*. The reason that Tissaphernes did no violence to Clearchus at this time, was his hope to decoy more of the generals and cohort leaders into the snare he so artfully had laid, than were then present. — πάνν φιλικῶς οἰόμενος διακείσθαι τῷ Τισσαφέρνει, *that he thought his relations to Tissaphernes were very friendly* = *that Tissaphernes was very well disposed towards him*. διακείσθαι is here used subjectively. — ἔλεγεν. Cf. N. on ἦσαν, I. 1. § 6. — οἱ . . . διαβάλλοντες, *who should be convicted of calumniating him*, i. e. Tissaphernes. τῶν Ἑλλήνων depends on οἱ. S. §§ 188. 1; 559; K. § 158. 3. R. 1. — ὥς . . . ὄντας, *as being themselves traitors and evil disposed to the Greeks*. — αὐτοὺς is put for τοὺτους (Mt. § 469. 8), and is the antecedent of οἱ.

28. εἶναι τὸν διαβάλλοντα Μένωνα, *that Menon was the calumniator*. Otesias apud Phot. Biblioth. p. 130, says: Κλέαρχος—καὶ Μένων ἂν διδφοροὶ ἀλλήλοις ἐτιγχανον· διότι τῷ μὲν Κλεάρχῳ ἔπαυτα ὁ Κύρος συνεβούλευε τοῦ δὲ Μένωνος λόγος οὐδεὶς ἦν. — στασιάζοντα αὐτῷ, *was creating a party against him* (i. e. Clearchus). — φίλος ᾗ Τισσαφέρνει, i. e. might commend himself to the friendly consideration of Tissaphernes, which he could the more easily do if he had the whole army under his command.

29. πρὸς αὐτὸν ἔχειν τὴν γνώμην, *should be inclined to him, should follow him as leader*, lit. *should have their attention directed to him*. Cf. Thucyd. III. 25. § 2. On the use of the article in τὴν γνώμην, cf. N. on προσέχοντι τὸν νοῦν, I. 5. § 9. — ἀντέλεγον—μὴ εἶναι πάντας, *spoke in opposition—that all should not go*. Cf. S. § 230. 3; H. § 837; K. § 177. 7.

30. ἰσχυρῶς κατέπεινεν, *exerted himself strenuously*. The infatuation of Clearchus can only be accounted for in his excessive desire to expose the base intrigues of Menon, which rendered him blind to all prudential considerations. — ἕστε, *until*. — ὥς εἰς ἀγορὰν, *as though going to market*. They were consequently unarmed.

32. ἀπὸ τοῦ αὐτοῦ σημείου, *at the same signal*. Diodorus says, that a purple flag was run up from the tent of Tissaphernes. ἀπὸ, *from*, refers to the issuing forth of a command by means of the signal. Cf. ἀπὸ

παρηγγέλλεως, IV. 1. § 5. — *ῥτινι—πάντας*. Cf. S. § 172. 3; H. § 514. d.

33. *ἵππασταν*, *riding about*. A verbal noun from *ἵππάζομαι*. S. § 139; H. § 460. a. — *ὃ τι ἐποιοῦν ἡμφεγγόνουν*, *they were in doubt as to what (the Persians) were doing*. — *πρίν*, *until*.

34. *Ἐκ τούτου δὴ*, *immediately*. — *νομίζοντες αὐτίκα ἕξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον*, *thinking that they (i. e. the Persians) would forthwith come to (i. e. attack) the camp*. So any one would have supposed. For if the Greeks, in the first moments of their surprise and consternation, had been attacked by the Persian cavalry, they most likely would have all shared the fate of their unfortunate generals. But their foes contented themselves with cutting off a few stragglers, and then reacted the vain farce (cf. I. §§ 7-23) of demanding the arms of those whom they had not the courage to attack, even when deprived of their principal leaders. But as Rennell truly observes, "villany seldom sees its way clear enough to accomplish its utmost design."

36. *εἴ τις*. Cf. N. on I. 4. § 9. — *εἴη*. Cf. S. § 215. N. 6; H. § 734; K. § 188. — For the construction of *στρατηγὸς* and *λοχαγός*, see S. § 175. 2; H. § 809. — *ἵνα ἀπαγγείλωσι*. Cf. N. on I. 9. § 27.

37. *Ὀρχομένιος*, *an Orchomenian*. Orchomenus was a name common to several cities in Greece. The one to which Cleanor belonged was in Arcadia. — *τὰ περὶ Προξένου*, *the things about (i. e. concerning) Proxenus* = the fate of Proxenus. — *Χερσίσοφος δ' κ. τ. λ.* The absence of Chirisophus is given as a reason why he was not of the number who went out to meet the Persian deputies.

38. *εἰς ἐπήκοον*, *within hearing distance*. The preposition imparts to *ἔστησαν* the idea of previous motion. See N. on I. 1. § 3. — *καὶ τέθνηκε* is expegetical of *τὴν δίκην*, and may be rendered, *namely, death*. — *ἄπαυεῖ*. This verb signifies *to demand from* any one what is one's own or is justly due to him. Cf. V. 8. § 4. For its construction with *ὕμᾱς* and *ὕπλα*, cf. S. § 184. 1; H. § 553; K. § 160. 4. a. — *Κύρου . . . δούλου*, *they belonged to Cyrus his slave*.

39. *οἱ ἄλλοι*, *sc. ὅμοις*. — *οὐκ ἀσχύνεσθε . . . ἀνδράποους*. See N. on 3. § 22. — *ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομίζειν*, *to consider the same persons friends and enemies which we do*. For the construction of *ἡμῖν*, cf. Butt. § 133. N. 14; S. § 202. 1; H. § 603. 2; K. § 161. 2. (b). *νομίζειν*. Cf. N. on *καθίζειν*, I. § 4. — *ὥς* in this place has furnished much trouble to critics and commentators. Some conjecture that it should be omitted, others, that it stands for *ὅμως*, and others, that it should be written *ὥς*. But the MS. testimony is too unanimous to admit of its erasure; and *ὅμως*, which Dind. calls "frigidam Stephani conjecturam," is equally as troublesome to dispose of; while *ὥς* is never found except in the formulas, *καὶ ὥς*, *οὐδ' ὥς*, etc. (cf. Mt. § 628 end). But the difficulty disappears, if we suppose that the speaker, in the vehemence of his feelings having overlooked his previous use of *ὄφρα* =

ἔτι (cf. Mt. § 480. c; Butt. § 143. 11; H. § 813), repeated ὥς = ἔτι (cf. Mt. § 628. 5; Butt. § 149; H. § 733). That the construction is somewhat disturbed appears from *προδόντες—προδεδωκότες. οὐκ αἰσχύνεσθε—ὅτινες ἀμείναντες—ὥς ἀπολωλέκατε*, may then be rendered, *are you not ashamed—that when you had sworn—that you (I say) have destroyed.* — *καὶ τοὺς ἑλλους—ἐφ' ἡμᾶς.* Krüg. conjectures that the order is, *καὶ ἐπὶ τοὺς ἑλλους ἡμᾶς* (cf. Mt. § 595. 3) *ὅν τοις πολεμοῖς ἔρχεσθε*, thus omitting the participle *προδεδωκότες*. But if it be borne in mind, that the natural expression of high mental excitement is a multiplied and disordered use of epithets, we shall cease to wonder at the confused structure of the sentence, or the needless repetition of any of its words.

40. Κλέαρχος γάρ. The ellipsis implied by γάρ (cf. N. on I. 1. § 6) may thus be supplied: (we have done no wrong) *for Clearchus, &c.*

41. Κλέαρχος μὲν τοίνυν κ. τ. λ. Xenophon in his reply does not intimate that Clearchus was guilty, but on the assumption that he was so, acknowledges the justice of his punishment. He employed the *argumentum ad hominem*, i. e. he granted that Clearchus, if guilty, had suffered justly, but argued that Proxenus and Menon being, as Ariæus and his party said, in high honor, should be restored to their troops. This was a brief but unanswerable argument, and clearly exposed the duplicity of the Persians.

CHAPTER VI.

1. ὡς βασιλέα. Cf. N. on I. 2. § 4. — *ἀπομηθέντες τὰς κεφαλὰς, having been beheaded.* Cf. S. § 182; H. § 549; K. § 159. 3. (7). Prof. Woolsey remarks (N. on Æschyl. Prometh. 362), that “all such cases may be resolved into *ἔχω* with the participle of the verb used, and the accusative.” — *εἰς μὲν.* For *εἰς* in apposition with *στρατηγοί*, cf. N. on 4. § 1. *μὲν* corresponds with *δὲ* in *Πρόξενος δέ*, § 16. — *ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρων αὐτοῦ ἐχόντων*, “by the admission of all who knew him.” Felton. *ἐμπείρων—ἐχόντων*, being familiarly acquainted. Cf. N. on I. 1. § 5. — *ἐσχάτως*, to the last degree.

2. Καὶ γὰρ δὴ, for now. γὰρ *illustrantis*. Cf. N. on I. 6. § 6. — *ἔως*, as long as, refers here to an event which is certain, and therefore takes the indicative. Cf. Butt. § 146. 3; Mt. § 522. 1. — *πόλεμος*, i. e. the Peloponnesian war. — *παρέμεινεν*, remained in the service of the state. Opposed to this is *οὐκ ἐνὶ πείδεται*, § 3 *infra*. — *τοὺς Ἕλληνας* who inhabited the Thracian Chersonesus. Cf. I. 3. § 4. — *διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν Ἐφόρων*, having obtained from the Ephori (as large supplies) as he was able. *ὡς ἐδύνατο*, sc. *διαπραξάσθαι*. The Ἐφοροὶ from time to time had assumed much greater powers than were originally given them by Lycurgus. They had all

the outward symbols of supreme authority, were the arbiters of peace and war, had the control of the public money, and could even fine or imprison their kings. — *ὡς πολέμησαν*. Cf. N. on I. 1. § 3. — *τοῖς-Θραξίν*, sc. *οἰκοῦσιν*. — *Περὶνδου*, *Perinthus*, a Thracian city on the Propontis.

3. *μεταγόντες πως*, *having somehow* (i. e. for some reasons) *changed their mind*. — *ἤδη ἔξω ὄντος αὐτοῦ*, *when he had now departed*. — *Ἰσθμοῦ*, i. e. the isthmus of Corinth. — *ἔχετο πλέων*, *he sailed away*. Cf. S. § 225. 8; K. § 175. 3. (e); H. § 798.

4. *ἐδανατώδη*, *he was condemned to death*. — *τελών*, *magistrates* = Ephori. — *ὁποῖος . . . γέγραπται*. A difficult clause, since, by referring to I. 1. § 9, we find only *Κῦρος ἠγάσθη αὐτόν*. Krüg. thinks that Xenophon, *memoria vitio*, thought he narrated more in I. 1. § 9, than he really did. It is evident that nothing can be said of the passage which is not mere conjecture. — *ἔπεισε Κύρον* to give him 10,000 darics.

5. *ἀπὸ τούτου*, sc. *τοῦ χρόνου*. — *ἔφερε καὶ ἤγεν*, *agebat et ferebat, he ravaged, plundered*. — *πολεμῶν διεγένετο*, *he continued to wage war*. S. § 225. 8; H. § 798. 2; K. § 175. 3. (c). — *μέχρις οὗ* = *μέχρι τούτου τοῦ χρόνου ὅτε*, *until the time when, until that*. Cf. Mt. § 480. b.

6. *ἔξόν*. Cf. N. on 5. § 22. — *βαδυνεῖν* (from *ράδιος*, *easy*, and *δυμός*, *temper*), *to be easy-tempered, free from care*. In this place as opposed to *πονεῖν*, it signifies *to be at ease, to be without labor*. — *βούλεται* *prefers*, a sense which Butt. (Lexil. No. 35) says this verb seldom has in prose, but which is here discoverable by its antithesis with *ἔξόν βαδυνεῖν*. — *ὥστε πολεμεῖν*, *in order that he might carry on war*. Cf. S. § 223. 1; H. § 770; K. § 186. 1. (a). — *μειόνα ταῦτα ποιεῖν*, *to diminish it*, i. e. his wealth. — *παιδικά*. See N. on § 28 infra. — *ὁδῶ* (S. § 17. 1), *thus* = to such a degree.

7. *ταύτην*, *in this respect*. — *τὲ* corresponds with *καὶ* in *καὶ ἐν τοῖς δεινοῖς*. Cf. S. § 236. N. 3; H. § 855. a. — *ἐν τοῖς δεινοῖς*, *in the dangers* (of war) = *in battles*. — *οἱ παρόντες*, i. e. those who had personal knowledge of his courage and conduct in the hour of danger.

8. *ἀρχικός*, *qualified to govern*. — *ὡς δυνατόν*, *as far as was possible*. — *ἐκ τοῦ τοιαύτου τρόπου οἶον καὶ ἐκείνος εἶχεν*, *from such a disposition as he also had*. *τρόπου* answers here to what we call *turn of mind*. — *ὡς τις καὶ ἄλλος*. See N. on I. 3. § 15. — *ὅπως ἔξει*. Cf. N. on I. 3. § 11. — *ἐμποιήσας*, *to impress upon*. — *πιστεῖον εἴη Κλεάρχῳ* = *δεῖ πειθεσθὰ Κλεάρχῳ*. Cf. S. § 178. 2; H. § 804. b; K. § 168. 1. 2.

9. *ἐκ τοῦ χαλεπὸς εἶναι*, *by being austere*. *ἐκ* here denotes the *means*. Cf. Mt. § 574. For the construction of *χαλεπός*, cf. S. § 224; H. § 775. 2; of *εἶναι*, S. § 222. 2; H. § 781. — *ὀρᾶν στυγνός*, *harsh to look upon*. S. § 222. 6; H. § 767; C. § 849. c. — *αὐτῷ μεταμέλει*. Cf. N. on I. 6. § 7 (end). — *ἔσθ' ὅτε* for *ἔστιν ὅτε*, *sometimes*; lit. *there is when*. — *καί*, also. *γνώρη*, *purposely, designedly*, is opposed to *ὀργῇ*. Both these datives are used adverbially. — *ἀκολάστου . . . εἶναι*, *he thought an unchastised army*

was of no use; lit. *there was no use* (i. e. service) *from an unchastised army*. C. § 563. γ.

10. μέλλοι, sc. ἐκείνους referring to τὸν στρατιώτην. — For the construction of φυλακῆς φυλάξειν, cf. S. § 181. 2; H. § 547. a; C. § 630; K. § 159. 2. — φίλων ἀφίξειν, to abstain from (bringing injury upon) friends. — ἀπροφασίστως, promptly. The most important qualifications of a soldier are here enumerated, viz., fidelity in keeping guard, abstinence from injuring friends or allies, and readiness to attack the enemy.

11. ἡδελον αὐτοῦ ἀκούει (= πειθαρχεῖν) σφόδρα, *they willingly paid him prompt obedience*. For the construction of ἡδελον, cf. Butt. § 150. p. 444. ἄλλον, sc. στρατηγόν. — φαιδρόν, pleasantness. — ἐν τοῖς προσώποις, upon his countenance. A rare use of this plural *de vultu unius*. — ἐρρωμένον, perf. pass. part. of ῥώννυμι. S. § 138. P.

12. ἔξω τοῦ δεινοῦ, out of danger. Cf. S. § 195. 1; H. § 589; C. § 540. — πρὸς ἄλλους, sc. στρατηγούς. — ἀρχομένους, to be commanded (S. § 225. N. 5), referring to στρατιώτας the omitted subject of ἀπέναι. — τὸ γὰρ ἐπίχαρι οὐκ εἶχε, *for he had no suavity of manners*. ἐπίχαρι is opposed to χαλεπὸς and ὠμὸς in the next member. — διέκειντο πρὸς αὐτόν, *were disposed, had the same feelings towards him*.

13. καὶ γὰρ οὐν. See N. on I. 9. § 8. — τεταγμένοι, sc. παρῆναι αὐτῷ. ὑπὸ τοῦ δεῖσθαι (from their being in want) is to be constructed with κατεχόμενοι. The meaning of the passage is, that no soldiers followed him, except such as were commanded to do so by their state, or compelled by their own wants and necessities, and these were to the highest degree obedient.

14. τό τε γὰρ πρὸς τοὺς πολεμίους δαρδάλως ἔχειν παρῆν; literally, *for both to feel bold against the enemy was with them = they were not afraid of the enemy*. The clause τό . . . ἔχειν is the subject of παρῆν. Cf. S. § 153. a; H. § 494. a. For the construction of δαρδάλως ἔχειν, cf. N. on I. 1. § 5. — φοβεῖσθαι; lit. *to frighten one's self*, i. e. *to fear*, in which new sense it may be regarded as transitive. Cf. Butt. § 135. 4; H. § 544. a; S. § 181. N. 2.

15. οὐ μάλα ἐδέλεω = *to have been greatly averse*. Cf. N. on οὐδὲν ἔχθετο, I. 1. § 8.

16. εὐθὺς μὲν μειράκιον ὢν, *as soon as he was a youth* = while yet in extreme youth. For the construction, cf. S. § 225. 2. — Γοργίῳ, Gorgias of Leontini in Sicily. — ἀργύριον, i. e. tuition money. Dioid. says that Gorgias received from each pupil 100 minæ, which, according to the value given the Attic drachma by Hussey (cf. N. on I. 4. § 13), would be \$1805.50. It was probably during his residence in Thessaly that Gorgias taught Proxenus.

17. συνεγένετο ἐκείνῳ, *he had been with him* = had been his pupil. — ἱκανός. Cf. S. § 224; H. § 775. 2. — ἄρχειν and ἡττᾶσθαι depend upon ἱκανός. — τοῖς πρώτοις, the first or chief men. — μὴ ἡττᾶσθαι εὐεργετῶν, *not to be surpassed in doing good*, i. e. *to be able to repay all obligations under which he might lie to his friends*. εὐεργετῶν, a participle from εὐεργετῆς.

18. Τοσούτων δ' ἐπιθυμῶν, *but while greatly (ἐπι-) desiring such things.* — σφόδρα ἐνδηλον αὖ καὶ τοῦτο εἶχεν, *on the other hand, he very plainly showed this.* — τούτων refers to ἐπιθυμῶν. See N. on ἀμάξας—ταύτας, I. 10. § 18. — μετὰ ἀδικίας = ἀδικῶς. In like manner σὺν τῇ δικαίῳ καὶ καλῶ = δικαίως καὶ καλῶς. — τούτων τυγχάνειν. See S. § 191. 2; H. § 574. c; C. § 549; K. § 158. 3. (b). — ἐνευ δὲ τούτων, i. e. contrary to the principles of justice and honor. — μὴ is highly emphatic from its position at the close of the sentence.

19. αἰδῶ, *respect.* — ἐαυτοῦ limits αἰδῶ and φόβον, and is used objectively. S. § 187. N. 1; H. § 565; C. § 575. — ἵσχυνεντο μᾶλλον τοὺς στρατιώτας, *he stood in greater awe of his soldiers.*

20. ὣς . . . δοκεῖν; lit. *he thought it sufficient for the being or seeming to be qualified to command*, i. e. for the real exercise or outward show of command. — ἐπαινεῖν is the subject of ἀρκεῖν. — κάγαδὸι τῶν συνόντων. Cf. S. § 188. 1; H. § 559; K. § 158. R. 1. — εὐμεταχειρίστω, *easily circumvented*; lit. *easily handled, easy to be managed.* Cf. Thucyd. VI. 85. § 3. — ἦν ἐτῶν ὡς τριάκοντα, *he was about thirty years old.* S. § 190; H. § 572. h; K. § 158. 3. (a).

21. δῆλος ἦν ἐπιθυμῶν. See N. on I. 2. § 11. — λαμβάνοι—κερδαίνοι. The verb λαμβάνειν signifies *to take* as by force, *to receive* as wages; κερδαίνοι, *to receive* as presents. The pres. optat. here refers to a succession of cases and to a whole course of conduct, while the aorist would have referred to single acts of receiving, getting gain, and suffering punishment. Cf. Goodwin, § 13. (a). — μὴ διδολὴ δίκην, *he might escape punishment.*

22. Ἐπὶ . . . φετο, *he thought that the shortest way to accomplish what he designed.* For the construction of ὦν (i. e. ταῦτα ὦν), cf. S. § 193; H. § 576; K. § 158. 6. I. (a); C. § 558. e. — ἀληθὲς = *sincerity.* — τὸ αὐτὸ τῷ ἡλιθίῳ, *the same thing with folly.* S. § 202. 1; H. § 608. 2; C. § 587.

23. ὅτε—τούτῳ. Cf. S. § 173. τούτῳ depends on ἐπιβουλεύειν. S. § 201; H. § 605; K. § 161. 2. a. γ. — τῶν . . . πάντων depends upon καταγελῶν (cf. S. § 193; H. § 583; R. § 158. 6. I), which here signifies *laughing at*, i. e. turning into ridicule.

24. τὰ . . . λαμβάνειν, *he thought himself the only one who knew that it was most easy to take the unguarded possessions of friends.* ῥᾶπτον superlative of ῥᾶδιος. S. § 65; H. § 223. 7; K. § 52. 10. — For the construction of εἰδέναι—ὅν, cf. N. on I. 10. § 16.

25. ὅσους = πάντας ὅσους, of which, πάντας depends upon ἐφοβεῖτο. — ὡς εἰδὼς ὡπλισμένους, *as (thinking them) well armed*, is opposed to ἀνάνδρους, *unmanly, defenceless.* — χρῆσθαι, *to use* = *to practise on.*

26. ἀγάλλεται, *prides himself on*, exults in, followed by the dat. either with or without the preposition. — τῷ ἐκαπατῆρι δύνασθαι, *in his ability to deceive.* Cf. S. § 206; H. § 609; K. § 161. 4. — τῶν ἀπαιδευμένων—εἶναι, *to be the part of the uneducated.* S. § 190; H. § 572. e; K. § 158. 3. a. —

Καὶ παρ' οἷς μὲν ἐπιχειρεῖν πρωτεύειν φίλῃ, διαβάλλων τοὺς πρότους, τοῦτους φετο δεῖν κτήσασθαι, and when he desired to become the first friend (i. e. to occupy the foremost place in the friendship) of any persons, he thought that (in order to effect this) it was necessary to gain their friendship by calumniating their friends (i. e. his rivals). παρ' οἷς, in whose estimation. φίλῃ, in respect to friendship. πρότους, former, with reference to Menon. τοῦτους refers to the persons whose friendship Menon wished to cultivate, and is the antecedent of οἷς in the first member.

27. Τὸ παρέχεσθαι depends on ἐμνηχανῶτο. S. § 179; H. § 493. d; K. § 145. 3. — ἐκ τοῦ συναδικεῖν αὐτοῖς, "by becoming an accomplice in their crimes." Spel. — ἤξιον, he wished. — ὅτι πλείστα δύναιτο καὶ ἐδέξαι ἐν ἀδικεῖν, that he was very able and willing to be a villain. — εὐεργεσίαν δὲ κατέλεγεν—ὅτι, he charged it upon himself as an undue act of benevolence, that, &c.; lit. he spoke against his benevolence, that, &c.

28. Καὶ τὰ μὲν δὴ ἀφανῇ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι, now one may lie concerning him with respect to things unseen, i. e. there is room for falsehood in detailing those points in Menon's character more removed from public observation. For the construction of τὰ ἀφανῇ, cf. S. § 167. — Ἀρμάρω δὲ βαρβαρῶν ἔντι κ. τ. λ. Reference is here had to the foul and unnatural crime of paederasty. Cf. Rom. 1: 27. — ἀγένειος ὢν γενειῶντα. This shows the extreme youth of the parties, the one being yet without a beard, and the other just having one. The position of these words is strongly emphatic.

29. ὅτι, because. Cf. N. on I. 2. § 21. — αἰσῶδεις. Some think that Menon was mutilated by the command of the king (cf. I. 9. § 13), and after a year of ignominy and suffering came to his end. Others suppose, that reference is had in αἰσῶδεις to the disgrace in which he lived in consequence of his vile deeds.

30. καὶ τοῦτω, these also. Cf. N. on I. 10. § 18. — ἐς φίλων, i. e. with respect to their treatment of friends.

BOOK III.

CHAPTER I.

1. Ὅσα . . . μάχης is the subject of the first book, and ὅσα . . . σπονδαῖς, of the second. *λόγῳ* is to be taken of the whole preceding narrative. — *ἐν ταῖς σπονδαῖς*, during the time of the league, i. e. while the league was unbroken. These words are to be taken with *ἐγένετο*.

2. ἀπορία, *embarrassment, perplexity*. — ἐπὶ ταῖς βασιλέως δύραις. Cf. N. on II. 4. § 4. — κύκλῳ δ' αὐτοῖς πάντα, *about them on all sides*. — οὐδεὶς ἔτι, *no one any longer*. For the construction of Ἑλλάδος, cf. N. on I. 10. § 4. — πλέον. I have followed the common reading, instead of οὐ μείων, adopted by Dind., Born., Pop., and several others. Krüg. well remarks, "οὐ μείων non satis aptum videtur cum Græciæ (i. e. Ionix) distantia longe major quam hic dicitur fuerit." Cf. II. 2. § 6. — διεῖργον, "*reditu arcebant*." Sturz. — οἱ . . . βάρβαροι, i. e. Ariæus and his party. — μόνοι δὲ καταλειμμένοι ἦσαν = *that they had been utterly deserted by their allies*. — εὐθελον, *very evident*. εὖ is intensive like the Eng. *well*, in words with which it is compounded. — νικῶντες, *if they should be victorious*. — ἡττηθέντων, *in case they should be worsted*. — λειψθεῖη, i. e. left alive.

3. ἀδύμως ἐχούρες, cf. N. on I. 1. § 5. — ὀλίγοι, *few* = scarcely any. — εἰς τὴν ἑσπέραν, in (lit. up to) the evening of that day. — For the construction of σίτου, cf. S. § 192; H. § 576; K. § 158. 5. a. — ἐπὶ δὲ τὰ ὕψηλα = *to their quarters*. — ἐτύγχανεν (sc. ὦν), *happened to be*. — πατρίδων γορέων κ. τ. λ. The grouping of these objects of desire is rendered more close and emphatic by the asyndeton. The despondency into which the army sank, after the treacherous seizure of the generals, is here given with great pathos and force.

4. ὃν αὐτὸς ἔφη κρείττω εἶναι ἑαυτῷ νομίζειν τῆς πατρίδος, *whom he (Proxenus) said he considered of more use to himself than his country*, i. e. Proxenus expected greater advantages from Cyrus than from his country.

5. ὑποκτεσθῆναι μή τι πρὸς τῆς πόλεως οἱ ὑπαίτιον εἶη Κύρῳ φίλον γενέσθαι, *fearing lest perhaps he should be blamed by his city (i. e. Athens), on account of his having become a friend to Cyrus*; lit. *lest his having become a friend to Cyrus might be a cause of blame, &c.* — τι, *in something or other*. Butt. § 150. p. 439. For the construction of οἱ ὑπαίτιον εἶη, cf. S. § 206. 4; H. § 600

(end); C. § 598; K. § 161. 2. (d). Dind. reads *ἐπαίτιαν*. — *Κῦρος . . . συμπολαμῆσαι*. The Peloponnesian war is here referred to. — *ἐλθόντα*. See N. on *λαβόντα*, I. 2. § 1. — *τῷ Δεῷ*, i. e. Apollo.

6. *τίνι ἂν θεῶν, to which of the gods*. A different inquiry from the one which Socrates directed him to make. — *κάλλιστα καὶ ἔριστα*. See N. on II. 1. § 9. — *ἔλθοι τὴν δέον, he might perform the journey*. Cf. S. § 182. 2; H. § 552; K. § 159. 3. (6). — *θεοῖς οἷς*, by inverse attraction for *θεοὺς οἷς*. Cf. N. on *ἔλλου οὐτιως*, I. 4. § 5.

7. *μαντεῖαν, response of the oracle*. — *κρίνας, having determined*. — *ἰτέον = πορευτέον*. For the construction, cf. N. on I. 3. § 11. — *τοῦτο* refers to the clause beginning with *ὅπως ἂν*. H. § 679. a; C. § 736. (a). — *ἤρου*. 2 aor. mid. of *ἔρομαι*. H. § 424. 9.

8. *καταλαμβάνει, finds, meets with*. — *μέλλοντας ἤδη ὁρμᾶν τὴν ἐνν δέον, being ready to march into the interior*. For the construction of *μέλλοντας-ὁρμᾶν*, cf. S. § 89. 2; H. § 711; K. § 125. 16. Hutch. supplies *eis* or *ἐπὶ* before *δέον*, but it is better to refer it to S. § 181. 2; H. § 552; K. § 159. 3. (6) as the cognate accus. — *συνεστᾶδῃ, was introduced*.

9. *Προδυσμαμένον . . . αὐτόν, and Proxenus soliciting (him), Cyrus also united in soliciting him to remain = Cyrus joined with Proxenus in soliciting him to remain*. — *ἔπειδ' ἂν τάχιστα ἢ στρατεία λήξῃ, as soon as the expedition was ended*. — *eis Πεισιθάς*. Cf. I. 1. § 11.

10. *οὗτος ἐξαπατηθεὶς, having been thus deceived in respect to the object of the expedition*. — *ἕξει, sc. ὁ Προξένος*. — *σαφὲς = εὐδηλον*. — *οἱ πολλοί, the greater part*. Cf. Mt. § 266. — *δι' αἰσχύνῃν καὶ ἀλλήλων καὶ Κύρου, through fear of being objects of shame both to one another and to Cyrus*. *αἰσχύνῃν* is here used *subjectively*, in the sense of *feeling of shame, dread of disgrace*. When taken *objectively*, it signifies *the cause of shame to*. Had any of the generals deserted the expedition, they would have been stigmatized as cowards and traitors by their fellow commanders (cf. I. 4. § 7), and as men incapable of gratitude by Cyrus (cf. II. 3. § 22).

11. *Ἐπεὶ δ'*. The narrative is here resumed from § 3. — *μικρὸν δὲ ὕπνου λαχὼν (= τυχὼν), having obtained a little sleep; lit. a small (portion) of sleep*. S. § 191. 2; C. § 549; H. § 574. c; K. § 158. 3. (b). — *σκηπτὸς-πᾶσαν*. The construction unchanged would have been *σκηπτὸς-πᾶσα*. — *ἐκ in ἐκ τοῦτον* denotes *the cause*. So Krüger. — *πᾶσαν, sc. τὴν οἰκίαν*.

12. *Περίφοβος, exceedingly terrified*. *περὶ* in composition is often intensive. — *ἀνγγέρον = ἀνήγγερον*. Cf. Butt. § 186. 2; S. § 208. N. 2; H. § 432. 5; C. § 389. — *πῇ μὲν-πῇ δέ, in one respect—but in another*. — *ἐκ Διός, (coming) from Zeus*. — *ἰδεῖν ἔδοξε, he seemed to see in his dream*. — *βασιλέως, "regum tutoris et regis gentis apud Persas auctoris"* Poppo. — *μὴ οὐ δύναται, lest he should not be able*. Cf. N. on I. 7. § 7.

13. *Ὅποιόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὕπνου ἰδεῖν, what kind of thing, however, such a dream signifies, i. e. whether such a dream forbodes good or*

evil. The dream itself left Xenophon in doubt as to what it meant, but the events which followed furnished an interpretation. 'Ὅσοῦν τι is the predicate, and τὸ τοιοῦτον ὕναρ ἰδεῖν, the subject of ἐστί. — ἐννοια αὐτῷ ἐμπίπτει, the thought occurs to him. — προβαίνει, advances = is passing away. — εἰκός, sc. ἐστί, it is probable. — τί ἐμποδὼν μὴ οὐχὶ κ. τ. λ., what will hinder our dying ignominiously, after having witnessed all the most cruel sights, and suffered the most dreadful torments. ἐμποδὼν, before the feet, in the way. μὴ οὐχί. S. § 230. N. 1. ὑβριζομένους, being insulted = amidst insults.

14. ὥσπερ ἐξόν, sc. ἡμῶν, as though it were in our power. Cf. N. on II. 6. § 22. — Ἐγὼ οὖν τὸν ἐκ πόλεως (S. § 164; H. § 825. a) πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν, from what city, then, am I expecting a general to do these things. "Xenophon metuisse se significat ne arrogans videretur, si cum Spartanus dux Chrisophus adesset, ipse Atheniensis exercitui prospicere studeret." Krüger. Cf. VI. 1. § 26. ταῦτα refers to the means of defence, alluded to in the beginning of the section. πράξειν. Cf. S. § 222. 5; H. § 765. — ἡλικίαν. Cf. N. on I. 1. § 13. οὐ γὰρ ἔγωγ' ἐτι πρεσβύτερος ἔσομαι = I shall forthwith be put to death. — τήμερον, to-day. The civil day began with the Greeks at the setting of the sun.

15. Ἐκ τούτου, hereupon. — οὔτε—οὔτε, neither—nor, connect the two infinitives. — ὑμεῖς. Supply καθεύδειν δύνασθε from the preceding clause. οὐδ', not even, belongs to these omitted verbs. — ἐν οἰοῖς, sc. πράγμασιν. Cf. II. 1. § 16; VII. 6. § 24.

16. δῆλον ὅτι (sometimes written δηλονότι), it is clear that, evidently. H. § 868. a; C. § 901. 4. — οὐ τὸν πόλεμον ἐξέφηραν, did not declare the war. — καλῶς τὰ ἑαυτῶν παρεσκευάσθαι, that they had well arranged their affairs.

17. εἰ δόησόμεσθα, if we shall be remiss. — ἐπὶ βασιλεῖ. Cf. N. on I. 1. § 4. — ὅς refers to βασιλεῖ, and has the force of a conjunction, in that he. H. § 822. It serves to introduce the reason for the foregoing question. — καὶ τεθνηκότος ἤδη, even when he was already dead. — ἡμᾶς δὲ κ. τ. λ. Xenophon employs the *argumentum a fortiori*. He argues that if the king's revengeful spirit led him to dishonor the lifeless body of his own brother, much more vindictive would he be towards the Greeks, who had conspired with Cyrus to dethrone and kill him. — κηδεμών, protector, intercessor. Allusion is here made to the powerful influence which Parysatis exerted in behalf of Cyrus. — ὥς—ποιήσοντας, in order to make. Cf. N. on I. 1. § 3. — δοῦλον. S. § 185; H. § 556. αὐτὸν the first accusative is omitted. — καθεῖν has ἡμᾶς for its subject. So Poppo. But Krüg. regards the construction as a kind of anacoluthon, the writer commencing with ἡμᾶς, as though he would have subjoined τὶ δὲ ποιῆσαι οἰόμεθα. Schneid. thinks ἡμᾶς should have been ὑμεῖς. But there seems to be no difficulty in the usual method of explaining the construction.

18. Ἄρ' οὐκ ἂν ἐπὶ πάντων ἐλθοί, would he not resort to every measure? liter-

ally, comes to every thing. — *ὡς ἡμᾶς τὰ ἔσχατα αἰσιόμενος*, in order that by having inflicted upon us the severest torture. — *φόβον—τοῦ στρατεύσασθαι ποτε*, fear of ever making war. Cf. S. § 222. 2; H. § 781; C. § 849. (b). — *Ἄλλ' ὅπως τοι*, but yet in order that. — *ἐν' ἐκείνῳ*, in his power. See § 17 *supra*.

19. *οὐποτε ἐπανόμην—οὐκείρων*, I never ceased pitying. — *αὐτῶν* has usually been construed with *χώραν*, as though written *αὐτῶν χώραν ὅσῃν μὲν καὶ κ. τ. λ.* But Mt. (§ 317) says, "the genitive is used particularly with demonstrative pronouns, which are explained in order to show in whom a certain quality is found." Before *αὐτῶν*, then, we may supply *ταῦτα* or *τάδε*, referring to *χώραν*, *ἐπιτήδεια*, *δεράποντας*, etc., in the following clauses.

20. *ὅποτε ἐνδυομένην*. See N. on I. 2. § 7; *ἐπεὶ δικάοι*, N. on I. 5. § 2. — *τὰ δ' αὖ τῶν στρατιωτῶν* is opposed to (*τάδε*) *αὐτῶν* in § 19. — *ἀγαθῶν* here = *ἐπιτηδίων*. So in the following section. — For the construction of *οὐδενός—μετρίῃ*, cf. S. § 191. 2; H. § 571; C. § 542; K. § 158. 3. (b). — *στου—ἐχοντας*. The order is, *ᾗδεν ὀλίγους ἐπὶ ἐχοντας* (cf. N. on I. 10. § 16) *στου ὀνησόμεθα* (*with which to buy*; lit. *with which we shall buy*). *στου* denotes the price (S. § 200. 4; H. § 567; K. § 158. 7. γ; C. § 553), and refers to τὴ the suppressed object of *ἐχοντας*. *ὀνησόμεθα* is put in the first person, because *ὀλίγους* to which its subject refers, is included in the preceding *ἡμῶν*. For its construction in the future, cf. S. § 217. N. 2; H. § 710. c. — *ἄλλως δέ πως*, in any other way. — *ἢ ὠνούμενους*, than by purchase. — *ὅρκους*. . . . *ἡμᾶς* is to be construed with *ᾗδεν*. — *ταῦτ' οὖν λογιζόμενος* is a repetition of *τὰ . . . ἐνδυομένην*, which is separated by intermediate clauses from the proposition *ἐνίστε . . . πόλεμον*, upon which it depends.

21. *ἔλυσαν—λελύσθαι*. There is a play here on these words, the former being taken in the sense of *to break*, *to violate*; the latter, *to cease*, *to come to an end*. — *Ἐν μέσῳ*, in the midst = open to any who may wish to contend for the prize. — *ἄδλα*, as prizes. This allusion to the games of their country was eminently adapted to arouse the disheartened Greeks. The lands, houses, treasures, &c., of the faithless Persians, are represented as the prizes for which the army is now to contend; while the gods, the avengers of violated oaths, sit as the *ἀγωνοθέται*, to regulate the contest and award the prizes. — *ἄδλα* is limited by *τούτων*, the omitted antecedent of *ὁπότεροι*. — For the construction of *ἡμῶν*, cf. S. § 198. 1; H. § 585. h; C. § 522. R. V; K. § 158. 7. β.

22. *Ὀδοί* refers to the Persians. — *αὐτοῦς*, i. e. the gods. Cf. N. on II. 4. § 7. — *τῶν δεῶν ὅρκους*. See N. on II. 5. § 7. — *ἐξεῖναι*. Cf. N. on I. 5. § 2. — Construct *πολλὸν* with *μεῖζον*. — *φορηματι*, confidence.

23. *Ἐπὶ δέ*, and furthermore. — *τούτων* is the possessive genitive, *τῶν σωμάτων* being understood (H. § 585. h; C. § 574). Render, *we have bodies better able than theirs* (fully, *their bodies*) *to bear*, &c. For the construction of the infinitive, cf. S. § 222. 6; H. § 767. — *σὺν τοῖς δούοις*, with the assist-

ance of the gods. — ἀμείνονας, sc. τούτων. — οἱ ἄνδρες, referring to the Persians, is here used in its common signification, *men, homines*. — τρωτοί, *vulnerable*. S. § 142; H. § 398. 1.

24. The order is, ἀλλὰ—πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους κ. τ. λ., the clause, ἴσως γὰρ καὶ ἄλλοι ταῦτὰ ἐνθυμούνται, containing the ground for the apprehension expressed in the main proposition. ἄλλους, i. e. the officers of the other divisions of the army. — παρακαλοῦντας. On this form of the fut., cf. S. § 109. N. 1; H. § 374. 1. For the construction, see S. § 225. 5; H. § 789. d; K. § 176. 1. (e). — ἔρξωμεν τοῦ ἐξορμήσαι. Cf. S. §§ 222. 2; 189; H. §§ 781; 544. b. — φάνητε—ἄριστοι, *show yourselves the bravest*. After φαίνεσθαι, the participle ὦν (cf. N. on I. 9. § 19) is sometimes omitted, and only the adjective connected with it is given. See Mt. § 549. Obs. 3.

25. οὐδὲν προφασίζομαι τὴν ἡλικίαν, *I do not plead my age as an excuse*. — ἀκμάζειν ἡγοῦμαι ἐρύκειν, *I think I am at the acme of age* (i. e. the very best age) *to repel*. ἐρύκειν, a poetic word. It is found in the aor. in V. 8. § 25.

26. Πλὴν, *but*. — βουλευσάντων τῇ φωνῇ, “*Bætorum dialecto et vocis sono utens*.” Krüg. — ἄλλως πως—ἤ. See N. on § 20 supra. — σωτηρίας ἐν τυχεῖν, *could obtain safety*. — ἡ βασιλεία πείσας, *than by persuading* (S. § 225. 3; H. § 789. b; K. § 176. 1. d) *the king*, i. e. obtaining his consent. — εἰ δύναιτο, sc. πείσαι. — καὶ ἕμα, *and at the same time*.

27. μεταξὺ, sc. λέγοντα, *while he was speaking*. Cf. S. § 225. N. 1; H. § 795. c; K. § 176. 1. a. — ὦ θαυμασιώτατε ἄνθρωπε, *O most admirable man*. A sarcastic address = *O wonderfully stupid person*. — Ἐν ταῖς—τούτοις (for ἐν ταῖς—χωρὶς τούτων. Cf. S. § 202. N. 1; H. § 603. 2; K. § 161. 2. b; C. § 587), *in the same place with these*, i. e. present with the other captains. — μέγα φροήσας, *having become highly elated*. — ἐπὶ τούτῳ, i. e. the death of Cyrus.

28. The argument in this and the next section is, that when the Greeks showed a bold and independent spirit, the king succumbed to them; but as soon as they confided in his promises and became more unguarded, he treacherously seized their commanders, and summoned the whole army to an unconditional surrender. παρεσκενήσαμεν αὐτῷ. Cf. II. 2. § 18. — τί οὐκ ἐποίησε, *what did he not do* = what did he leave undone?

29. εἰς λόγους αὐτοῖς—ἤλαδον. Cf. N. on II. 5. § 4. — κεντούμενοι; literally, *pricked or goaded*, as beasts of burden are excited to greater efforts by the application of the goad. Some think that a particular kind of Persian torture is here designated. Cf. Herod. III. 16. — οἱ τλήμονες, *miserable men*! is in apposition with ἐκείνοι. — καὶ μάλ', *although greatly*. — τούτου, i. e. death. For the construction, cf. S. § 193; H. § 576; C. § 558. e; K. § 158. 6. I. a. — ἀμύνεσθαι, *to defend ourselves*. — πείθειν, sc. βασιλέα. — λόντας, *by going to him*, i. e. the king. See N. on § 26.

30. ἡμῖν αὐτοῖς (i. e. τοῖς λοχαγοῖς) is opposed to τοῖς σκευόφοροις implied

in *σκελὴ ἀνελόντας* = having made him a *σκευόφορον*. For the construction, cf. N. on *τοῦτο*s, § 27 supra. — *ὡς τοιοῦτω* = *ὡς σκευόφορῳ*. — *Οἷτος* here denotes contempt, like the Latin *iste*. — *τοιοῦτος*, i. e. such a dastard. "*tam ignavus est.*" Krüg.

31. *τοῦτω* . . . οὐδέν, *nothing of Boeotia pertains to this fellow* = he has no connection with Boeotia. — *ἐπεὶ, since, inasmuch as.* — *ὥσπερ Ἀνδρὶν ἀμφοτέρω τὰ ὄτα τετυπημένον*, *having both his ears bored through like a Lydian*. It was the custom among the Oriental nations to bore the ears of slaves, as a badge or mark of their servile condition. Cf. Ex. 21:6; Ps. 40:6. Some think that Agasias means to charge him only with belonging to the servile and imbecile race of the Lydians (cf. N. on I. 5. § 6), and not with having been in a state of personal servitude. Others suppose that his ears were perforated to receive ornaments, such as the Lydian and Phrygian youth wore, and thus he was detected by Agasias.

32. *Καὶ εἶχεν—οὕτως*. It was found upon examination, that the charge of Agasias was true. — *οἴχοιτο*, *was gone* = had been slain. "An established usage," says Butt. (Irreg. Verba. p. 185), "has existed in the common language from Homer's time, by which *οἴχομαι* never means *I am going*, but always *I am gone*." This usage is continued in the imperf., which time *οἴχοιτο* here takes from the context. Cf. S. § 211. N. 5; H. § 698.

33. *εἰς . . . ὄπλων*. Cf. N. on II. 4. § 15. "Græcorum duces pro castris sedent et de summa belli deliberant." Zeune. — *ἀμφὶ τοὺς ἑκατόν*. See N. on I. 2. § 9. — *μέσας νύκτας*. See N. on I. 7. § 1.

34. *τὰ παρόντα* = *the present posture of our affairs*. — *αὐτοῖς συνελθεῖν*, *to come together ourselves*. *αὐτοῖς* is opposed to *ὑμᾶς*. — *εἴ τι δυναίμεθα ἀγαθόν*. Cf. N. on II. 1. § 8. — *καὶ πρὸς ἡμᾶς*, sc. *ἐλεῖας* from the preceding clause.

35. *ταῦτα μὲν*. H. § 862. a (end). — *ἡμῶν* depends upon *τοῦτους* understood, the antecedent of *οὗς* in the preceding member. — *δῆλον ὅτι*. See N. on § 16 supra. — *δέ γε οἶμαι*. Porson conjectures *δ' ἐγώμηναι*, of which crasis Krüg. says, "*vereor ut sit Xenophontea.*"

36. *μέγιστον ἔχετε καιρόν*. Hutch. renders "*commodissimam habetis occasionem.*" But this interpretation does not accord so well with *οἱ γὰρ . . . ἀποβλέπουσι* which follows, as the one given by Leuncl. and adopted by Sturz., Born., Krüg., and Pop., "*in vobis plurimum est situm*" = you are the men to think and act in this exigency. Xenophon expresses the same idea in other places by *ἐπικαίριοι* = *οἱ ἱκανότατοι καὶ φρονεῖν καὶ συμπράττειν εἰ τι δεῖ*. Cf. Cyr. V. 5. § 43, 44; III. 3. § 12. — *πρὸς ὑμᾶς ἀποβλέπουσι* for an example of cheerfulness and bravery. — *κἂν* by crasis for *καὶ ἐν*.

37. *ἴσως* is used here *per modestiam* for *certainly, truly*. — *διαφέρειν τι τούτων*, *to somewhat surpass these*. For the construction of *τούτων*, cf. S. § 197. 2; H. § 581. — *γὰρ ἰν' οὖν* introduces the reason why the officers should excel the common soldiers. — *χρήμασι* and *τιμαῖς* are datives

of respect. H. § 609; S. § 206. 2. — *τούτων* depends upon *πλέον* in *ἐπελονεκτεῖτε*. Cf. S. §§ 191. 2; 198. 2; H. § 581. — *νῦν τοίνυν, now then*. — *ἐπεὶ πᾶλεμὸς ἐστίν*. The opposition of this clause to *ὅτε εἰρήνη ἦν*, is too obvious to be overlooked. — *ἄξιόν δέ ἡμᾶς αὐτοὺς ἀμείνους*, *it is fit that you should consider yourselves better*, &c. — *τοῦ πλῆθους*, i. e. the common soldiers.

38. *ἀπὲρ τῶν ἀπολωλότων*, in the place of those who have perished. Cf. S. §§ 207. N. 2; 225. 1; H. §§ 712; 786. — *ὡς μὲν συνελόντι εἰπεῖν*, sc. *λόγῳ*, to speak briefly. Cf. S. § 223. 2; H. 772; C. § 852. Note the force of *συνελόντι*, 2 aor. part. of *συναίρειν*, to draw together, to contract. — Repeat with *παντάσῃν* the preceding *οὐδὲν . . . γένοιτο*. The sentiment is, that in times of peril, it is pre-eminently true that nothing can be done to advantage without leaders. — *δοκεῖ* does not here mark uncertainty, but rather what is so apparent as to admit of no doubt. — *ἤδη ἀπολώλεκεν*, has already destroyed. Cf. S. § 207. N. 2; H. § 712; K. § 152. 4. R. 1; C. § 867.

39. *Ἐπειδὴν δὲ καταστήσεσθε*, but when you shall have appointed. — *δσους δέ*, as many as are necessary to supply the places of those who are gone. — *ἦν . . . ποιῆσαι*. This sentence contains a *protasis* (*ἦν . . . παραδάρβνντε*), and an *apodosis* (*οἶμαι . . . ποιῆσαι*). For the moods, cf. S. §§ 215. 5; 215. 1; H. §§ 783. a; 747. 3. — *πάνν ἐν καιρῷ*, very timely.

40. γάρ illustrates what is said in the preceding section of the necessity of encouraging the soldiers. — *οὕτω γε ἐχόντων*, while they are thus, i. e. in this state of dejection. — The *τί* after *δέοι* is synecdochical. S. § 206. N. 2.

41. *γνώμας*, thoughts. — *τοῦτο* refers to *τί κρίνονται*. — *ἀλλὰ καί, but also*. The philosopher as well as the general is seen in this advice.

42. γάρ δὴπου, for surely. — *ἡ . . . τὰς νίκας ποιοῦσα*, that which gives the victory. *ἡ ποιοῦσα = ἐκείνη ἡ ποιεῖ* (cf. S. § 225. 1; H. § 786; K. § 148. 6), of which *ἐκείνη* is the predicate nominative of *ἐστίν*. The gender of *ἡ*, i. e. *ἐκείνη ἡ*, is drawn from *ισχύς*. With this noble sentiment, cf. Pa. 33: 16; 44: 3, 6. — *ὁπότεροι* refers to *τούτους* for its antecedent. S. § 173. — *ψυχαῖς*. S. § 206. 2; H. § 609; K. § 161. 4. — *ἐρρωμενέστεροι*. S. § 63. 5; H. § 221. d. — *ὡς ἐπὶ τὸ πᾶν*, for the most part as a common thing.

43. *Ἐντεδύμμαι δ' ἔγωγε καὶ τοῦτο*, but for my part I have observed this also. — *ὁπόσοι* refers to *οἱ* in the next clause. So *ὁπόσοι—τούτους* below is put for *τούτους—ὁπόσοι*. This inversion of the antecedent and relative occurs so frequently as to require ordinarily no further notice. — *ἐκ παντὸς τρόπου*, in every way. "*summo studio*." Sturz. — *περὶ δὲ τοῦ καλῶς ἀποδῆσκειν*, for an honorable death. Cf. S. § 222. 2; H. § 781; C. § 861. — *διάγοντας*, sc. *τὸν βίον*. The sentiment of this passage is, that those persons who desire to save their lives at the expense of their honor, oftentimes find a more speedy death than they who place their honor before life.

44. *αὐτοὺς τε ἄνδρας ἀγαθοὺς εἶναι*, both to be ourselves brave men. —

τοὺς ἄλλους παρακαλεῖν. Supply *ἄνδρας ἀγαθοὺς εἶναι* from the preceding clause.

45. *τοσοῦτον μόνον τε ἐγγνωσκον ὅσον (= ὅσον τοῦτο, ὅτι. C. § 757. R) ἤκουον Ἀθηναίων εἶναι*, all I knew of you was from hearsay, that you was an Athenian; literally, I knew so much only of you as that I heard you was an Athenian. For the construction of *ἤκουον—εἶναι*, cf. N. on I. 3. § 20. It seems from this that hitherto Xenophon had strictly maintained the character of one who went merely as the friend of Proxenus, and had taken little or no part in the public matters pertaining to the expedition. — *ὅτι* (see N. on I. 1. § 6) *πλείστους εἶναι τοιοῦτους*. Chrisostomus wishes that the prudence and activity of Xenophon may be found in all the leaders.

46. *μὴ μέλλωμεν*, let us not delay. Cf. S. § 218. 2; H. § 720. a; C. § 825; K. § 153. 1 (a). — *μέλλω* here and in the following section = *βραδύνω*. Cf. Thucyd. V. 3. § 2. — *οἱ δεόμενοι* is in apposition with *ὅμοις* the omitted subject of *ἀπαῖσθε*, do ye who need choose. Cf. S. § 156. 1; H. § 506. — *συγκαλοῦμεν* "futurum est, non praesens pro futuro, quod somniat Hutchinsonus." Porson. Cf. N. on § 24 supra.

47. *ἄμα ταῦτα εἰπὼν ἀνέστη*, as soon as he said this he rose up. Cf. Butt. § 150. p. 443; S. § 225. N. 1; H. § 795. 3; K. § 176. R. 1 (end); C. § 845. a. — *ὡς μὴ μέλλοιτο ἄλλα περαινέσθαι τὰ δεόντα*, that what was necessary to be done might suffer no delay, but be accomplished; or more briefly, that the necessary business might be transacted without delay. — *Δαρδανεύς*, of Dardanus, a city of Troas.

CHAPTER II.

1. *ἡμέρα τε σχεδὸν ὑπέβαινε*, day was just beginning to break. — *εἰς τὸ μέσον*, sc. τοῦ στρατοπέδου. Cf. I. § 46. — *ἔδοξεν αὐτοῖς*. Cf. N. on I. 2. § 1. — *προφύλακας*. Cf. N. on II. 3. § 2. A precautionary measure to guard against surprise. — *καταστήσαντας*. Cf. N. on *λαβόντας*, I. 2. § 1.

2. *τοιοῦτων*, i.e. so eminent. — *ὅποτε* as well as *ὅτε* has sometimes a causal sense, *whereas, since*. — *στερήμεθα* (from *στέρω*, the simple present of *στερέω*, Mt. § 193. Obs. 5), *we are deprived of* = we are in the state of persons deprived of; we are without. This form, which according to Passow is used by prose writers only in the pres. and imperf., must not be confounded with *στεροῦμαι*. Cf. Butt. § 114. p. 258, and his more extended history of the word, Irreg. Verbs, p. 230. — *πρὸς δ' ἔτι*, and besides. *πρὸς* is the only preposition employed by the Attic prose writers as an adverb. H. § 615; S. § 234; C. § 887. β. — *οἱ ἀμφὶ Ἀριαίων*. Cf. N. on *οἱ περὶ τὸν Ἀριαῖον*, II. 4. § 2.

3. *ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς τε ἐλθεῖν*, to come forth as brave men

from our present difficulties. Weiske interprets: *pro præsenti rerum statu viros fortes venire* (= esse). But in that case, as Krüg. remarks, *ἐρχεσθαι* would have been employed instead of *ἐλθεῖν*. — *εἰ δὲ μή*, but if not, introduces an opposite supposition to the one in *καλῶς νικῶντες σωζόμεθα*. — *ἀλλὰ—γέ*, yet at least. — *ἀποδνήσκωμεν* (*let us die*) and *γενόμεθα* follow *ὅπως*, to be supplied from the preceding clause. — *τοιαῦτα . . . ποιήσειαν*, should undergo such sufferings as may the gods inflict upon them. For the construction of *ποιήσειαν*, cf. S. § 216. 1; H. § 721. 1.

4. *Ἐπὶ τούτῳ*, after him, corresponds with *πρῶτον μὲν* in § 1. — *ἀπιστίαν*, perfidy. — *περὶ πλείστον*. See N. on I. 9. § 7. — *ἐπὶ τούτοις*, moreover, besides; literally, after these things. The repetition of *αὐτὸς* is highly emphatic. — *Ἡένιον*. This epithet was given to Jupiter because he presided over the laws of hospitality. Cf. *Æn.* I. 735, “—hospitibus nam te dare jura loquuntur.” — *Κλεόρχῳ*. S. § 202. 1; H. § 603. 2; C. § 587; K. § 161. 2. b. — *δοτροφάεος* = *σύνδευκνος*. It greatly enhanced the perfidy of Tissaphernes, that he thus violated the laws of hospitality. — *αὐτοῖς τούτοις*, by these very means, i. e. by means of the oaths, pledges, and friendly professions just before mentioned.

5. *ὃν . . . καδιστάναι*. Cf. II. 1. § 4. — *καὶ οὗτος*, even this man. Cf. N. on II. 2. § 20. — *ἔδωκαμεν*. The aor. *ἔδωκα* is used by Attic authors principally in the sing. and 3 plur., the aor. being generally preferred in the 1st and 2d pers. plur. Cf. Butt. Irreg. Verbs, p. 68; Carmichael Gr. Verbs, p. 78. — *ἔδωκαμεν καὶ ἐλάβομεν πιστὰ* = *ᾧ ἔδωκαμεν καὶ ᾧ οὐ ἐλάβομεν πιστὰ*. H. § 818. c. — *τὸν τεθνηκότα* = *τὸν νεκρόν*. — *ἐκείνου ἑχθίστους*. “Adjectives signifying ‘useful,’ ‘inimical,’ &c., are usually construed with the dative, but sometimes with the genitive.” Mt. § 391. Obs. 2. The ingratitude of Ariæus in joining with Tissaphernes to destroy those who would have made him king of Persia, and who were the friends of his former benefactor and prince, is forcibly set forth in this speech of Cleonor.

6. *Ἀλλὰ . . . ἐπορίσαντο*, but may the gods pay back to them their deserts. Cf. N. on *ποιήσειαν*, § 3 supra. — *μήποτε—ἔτι*, never again.

7. *ἑσταλμένος*, being arrayed; perf. mid. of *στέλλω*, to place in order, to fit out, and hence to array, to deck one's person. — *τῷ νικῇ*, victory. — *ὁρθῶς ἔχειν*, that it was right, depends on *νομίζω*. For the construction of *τῶν καλλίστων ἑαυτὸν ἐξώσαντα*, cf. S. § 200. N. 2; H. §§ 578; 584. e; K. § 158. 7. γ. — *ἐν τούτοις*, i. e. in his most splendid armor. — *τῆς τελευτῆς τυγχάνειν* (= *ἀποδνήσκειν*). S. § 191. 2; H. § 574. c; K. § 158. 3. b. — *τοῦ λόγου δὲ ἤρχετο*. Cf. N. on I. 6. § 5.

8. *βουλευόμεθα* = *διανοούμεθα* in the next sentence. — *αὐτοῖς διὰ φιλίας λέναι* = *φίλους εἶναι αὐτοῖς*. For this periphrastic use of *διὰ*, cf. Mt. § 500. c. — *δρῶντας τοὺς ἀσπατηγούς—οἱα πεπόνθασιν* (2 perf. of *πάσχω*). For the prolepsis of the substantive, see N. on I. 2. § 21; 8. § 21. — *διὰ πίστews*, confidingly. — *αὐτοῖς* depends upon *ἐνεχείρισαν* and refers to the Persians.

δὲν = τούτων δ, of which, τούτων depends upon δίκην. See N. on I. 3. § 10. — τὸ λοιπόν. Cf. N. on II. 2. § 5. — διὰ παντὸς πολέμου, "omni genere belli." Sturz. "διὰ παντὸς est perpetuo." Krüg.

9. πτόρνυται τις. Divinations were drawn from *snoezings* (πταρμοί), especially when occurring at some critical moment. — τὸν θεόν, i. e. τὸν Δία τὸν Σωτήρα. The omen taking place just as the word σωτηρίας was spoken, Xenophon regarded it as coming from Zeus Sotēr. — ἡμῶν λεγόντων, while we were (i. e. I was) speaking. S. § 226; H. § 790. a; C. § 868. Rule. — σωτήρια, sc. δῶματα, sacrifices for our preservation. — συνεπέυσσας, "simul vouere." Pop. — κατὰ δύναμιν, according to our ability. — εἶπε . . . χεῖρα. "Græcorum exercitus multis nominibus rerum publicarum imaginem referebant; et hunc præsertim exercitum civitatem peregrinantem dixeris. Ut domi, ita hic quoque de maximis quibusque rebus decernebat concio; prætores quodammodo oratorum vice fungebantur." Krüg. — ἐπαιώνισαν. The psæan was not only a battle and triumphant song, but also a hymn of thanksgiving, and, as it appears from this place, was sung to the honor of other gods besides Apollo. Cf. Hell. IV. 7. § 4. — καλῶς εἶχεν, were duly performed.

10. Ἐπύχωνον λέγων, I happened to be saying when the omen (§ 9) took place. — ἐπιωρκήσι, have sworn falsely. — Οὕτω δ' ἐχόντων (sc. τῶν πραγμάτων), things being thus. Cf. S. § 152. 2. (a); H. § 504. c; C. § 771. a. — τοὺς μεγάλους = the powerful. A similar tropical sense must be given to the antithetic μικροὺς; literally, small, i. e. weak.

11. For the construction of ἀναμνήσω γὰρ ὑμᾶς—τοὺς κινδύνους, cf. S. § 192. N. 2; C. § 629; K. § 158. 5. b. — ἀγαθοῖς—εἶναι. Cf. S. § 224; C. § 846. 5. — γὰρ Περσῶν κ. τ. λ. Instead of continuing the construction from ἔπειτα δέ, the speaker apparently turns aside to explain τοὺς κινδύνους, and thus carries on the construction from the parenthesis. Cf. Mt. §§ 681. 2; 615 (end). See also N. on II. 5. § 12. Reference is had in this place to the invasion of Greece by Darius Hystaspis, whose generals, Datis and Artaphernes, were defeated in the celebrated battle at Marathon. — παμπληθεῖ στόλῳ is the dat. of accompaniment. H. § 604. 3; S. § 206. 5; C. § 607. 1; K. § 161. 1. c. (a). The most commonly received estimate of the numbers of the Persian army, is the one given by Corn. Nep. (Vit. Miltiad.), viz., 100,000 foot, and 10,000 horse. — ὡς ἀφανισόντων, fut. for ἀφανισόντων, as if to blot out. — αἰῶς. Sturz after Hesych. defines this word by εὐδός. Unless it is employed in this sense here, or to designate the return of Athens to the state in which it was before it was built (cf. Theoc. I. p. 38, cited by Born.), it had better be rejected as a vicious reading. — Ἀθηναῖοι. The Athenians sent to Lacedæmon to obtain aid against the common enemy, but although the Spartans promptly responded to the summons, yet being forbidden by an ancient custom to march before the full of the moon, they did not set out with their forces until several days after the reception of the message. The Athenians

were left therefore to fight the battle alone, being assisted only by the Plataeans, who sent 1000 men to their aid.

12. εὐχόμενοι τῇ Ἀρτέμιδι. The Schol. on Aristoph. Eq. 657, says that Callimachus the polemarch, vowed to Diana an ox for every enemy who should fall in the approaching battle, but when so many Persians perished that oxen could not be found to sacrifice, an equal number of goats was substituted. Some say that Miltiades was the general who made this vow. — τῇ θεῇ. A noun of common gender, although ἡ θεὰ exists as a special feminine form, which, however, the Attics less frequently used. Cf. Butt. § 32. N. 2; H. §§ 118; 125. D. 2. — οὐκ εἶχον—εὐρεῖν, *they could not find*. See N. on II. 2. § 11. — εἶδοθεν αὐτοῖς, *it seemed good to them, they determined*. With this implied personal subject, εὐχόμενοι in the beginning of the section belongs. — καὶ ἔτι καὶ νῦν ἀποδίδουσιν, *and even to this time they are sacrificing*, i. e. so great a number of Persians were slain, that in order to fulfil the vow, they were up to the time of Xenophon sacrificing 500 goats each year. The Athenians killed about 6000 Persians in the battle, and having pursued them to their ships, took seven vessels and set many others on fire. Many of the invaders lost their lives in their haste to get on board the ships, so that the whole number who perished in battle, in the burning ships, and in the sea, must have been very great.

13. ὅσπερ. Xerxes made his expedition into Greece B. C. 480, about ten years after the battle of Marathon. — τὴν before ἀναριθμητὸν is restrictive = *that well known*. See H. § 527. a. ἀναριθμητὸν. According to Herodotus, the land forces of Xerxes amounted to 2,000,000 men, his sea forces 641,610, making in all 2,641,610. The servants, eunuchs, women, sutlers, and other people of this sort, are reckoned at as many more, thus making the whole number 5,283,220. By the rejection of suspicious estimates, Rawlinson reduces the combatants to a million and a half, and concurs with Grote in making the number of non-combatants far less than that given by Herodotus. But with all reasonable deductions the term ἀναριθμητὸν may well be applied to such an army. — καὶ τότε, *then also*, as well as in the battle of Marathon. — τούτων, i. e. Tissaphernes and his army. — κατὰ γῆν. He refers here to the battle at Plataea. — κατὰ θάλατταν. The sea-fights, in which the Athenians and their allies were victorious, were fought at Artemisium, Salamis, and Mycale, the latter of which victory was gained on the same day with that of Plataea. — τὰ τρόπαια, *the trophies*. The word is derived from τρέπω, *to turn about*. These trophies were frequently erected where the enemy first gave way and turned to flight. — μαρτύριον = τεκμήριον. — ἀλλὰ = ἀλλὰ μόνον. A contemptuous allusion is made to the Persian custom of doing homage to their kings by prostration. — τοιοῦτων μὲν ὅτε προγόνων, *from such ancestors you are descended*. Cf. S. § 197. 2; H. § 572. d; C. § 526.

14. Οὐ μὲν δὴ τοῦτό γε ἐπῶ, *nor in truth* (see N. on I. 9. § 18) *do I say this* = I would by no means be understood as saying this. — ἀλλ' . . . οἶ,

for not yet (are there) *many days since*. ἀφ' οὗ, sc. χρόνου. — ἐκείνων, i. e. the Persians who invaded Greece. — ὁμῶν αὐτῶν. For the construction, cf. S. § 198. 2; H. § 585. i.

15. Καὶ τότε μὲν δή, and then indeed. — περὶ τῆς Κίρου βασιλείας. Krüg. supplies μαχόμενοι. — δῆπου ἡμᾶς προσήκει = certainly you ought to be.

16. Ἀλλὰ μὲν. Cf. N. on I. 9. § 18. — ἔπειροι ὄντες αὐτῶν, being unacquainted with them, i. e. having made no trial of their strength. For the construction of αὐτῶν, cf. S. § 187. 2; H. § 584. c. — πατρίῳ φρονήματι, i. e. with a spirit becoming your high descent. — πείραν—ἐχέει is opposed to ἔπειροι ὄντες. — ὅτι . . . ὅμᾶς. Cf. I. 8. § 19; 10. § 11.

17. Μηδὲ . . . δόξετε. "In prohibitions with μή, the imperative of the present is commonly used, but the subjunctive of the aorists." Mt. § 511. 3. Cf. S. § 218. 3. The imperative is used when the action is regarded as continued. H. § 723. a; Goodwin, § 86. For the construction of τοῦτο, cf. S. § 167. — μείον—ἐχειν, are weaker. — εἰ = ὅτι, a softened form of expression for that which was absolutely certain, viz., the defection from the Greeks of οἱ Κυρεῖοι, i. e. the Persians who had followed Cyrus. Cf. Mt. § 617. 2; Butt. § 139. p. 379; Goodwin, § 56. — κακότες, more cowardly.

18. ἐνδυμήδητε is put in the plural, because reference is had to the foregoing τῆς used collectively. See N. on I. 4. § 8. The second person is employed because τῆς is used of those whom the speaker is addressing. — μύριοι. Krüg. accents μυρίοι making it the plur. of μύριος, innumerable. Cf. Butt. § 70. p. 91. — οἱ ποιοῦντες . . . γίγνεται, the ones who do what takes place in battle = who wound and kill in battle.

19. ἱππίων depends on ἀσφαλεστέρου. — ἐπ'—ὀχήματος is explained by ἐπὶ τῆς γῆς, infra. — ἐφ' ἱππῶν κρέμονται, hang upon their horses, opposed to ἐπὶ τῆς γῆς βεβηκότες, standing firmly upon the ground. Hesych. defines βεβηκότες· βεβαίως ἐνεστηκότες. — πολλὸν ὅτι μᾶλλον ὅτου ἂν βουλώμεθα τευόμεθα, and we shall also reach with far surer aim whomever we may wish to strike. — ἐνὶ μόνῳ, in one respect only. — προέχουσιν—ἡμᾶς. Cf. S. § 198. 2 (end).

20. μάχας. S. § 182; II. § 549; C. § 637; K. § 159. 3. (7). — τοῦτο ἔχθεσθε, (yet) feel troubled at this. The position of τοῦτο is more emphatic than though it preceded the clauses, commencing with ἐτι δ' οὐκέτι, and οὐδέ βασιλεὺς to which it refers. — ἡ . . . κελεύμεν, than (to have) those men (as guides) whom being our captives we may command to guide us. For οὗς ἄνδρας, cf. N. on I. 2. § 1. — περὶ τὰς ἐαυτῶν ψυχὰς—ἀμαρτάνουσι = shall suffer death. — τὰ σώματα refers to punishment by stripes or mutilation.

21. μικρὰ μέτρα πολλοῦ ἀργυρίου, a small measure for much money. μέτρα is in apposition with ἐπιτήδεια, and ἀργυρίου is gen. of price. — μηδὲ τοῦτο ἐτι ἔχοντας, and no longer having this (i. e. money), wherewith to purchase supplies. — αὐτοὺς = ὁμᾶς αὐτούς. Cf. S. § 160. b; H. § 669. b; C. § 732.

2. — μέτρῳ χρωμένους ὁπόσῳ ἂν ἕκαστος βούληται, *making use of as large a measure as each one pleases.*

22. Εἰ δὲ . . . κρείττονα, *but if you know these things that they are better.* For the prolepsis of ταῦτα, see N. on I. 2. § 22. — ἄπορον, sc. χρήμα. The reader will bear in mind that Xenophon is disposing of such objections as would naturally arise in the minds of the soldiers, in view of the untoward circumstances in which they were placed. In answering these objections, he contrives to substitute for each one a bright and glowing hope. This will be seen in his remarks respecting the defection of Arizus, the want of cavalry, market, guides, etc. He now proceeds to dispose of a formidable objection, presented by the great rivers which lay between them and their country. — καὶ μεγάλως ἡγγεῖσθε ἐξαπατηθῆναι διαβάντες, *and think you have been greatly overreached in having crossed them.* — σκέψασθε εἰ—οἱ βάρβαροι = *see whether the barbarians have not done, &c.* The argument is, that if the Persians had induced the Greeks to cross the Tigris, with the hope of cutting off their return to Asia Minor by an impassable river, it was a most stupid device, since the army could go up to the head-waters and there cross over. — πηγῶν. Cf. S. § 188; H. § 590. a. — προῖοῦσι—διαβατοί. Cf. S. § 206. 4; H. § 604; C. § 598.

23. Εἰ δὲ μήθ' οἱ ποταμοὶ διόλουσιν, *but if the rivers do not differ in respect to width at their sources and mouths.* Some translate, *but if the rivers will not permit us to cross over.* Pop. and Krüg. read διήσουσιν, 3 pers. plur. fut. of διήμι. — οὐδ' ὤς. See N. on I. 8. § 21. — φαίμεν = ὑπολαμβάνομεν. — Schneider, following the Eton MS., edits οἱ ἐν βασιλείῳ χώρῳ ἄκοιτος, by which the repetition of βασιλείῳ (cf. N. on I. 3. § 14) is avoided. The argument is, that if the Mysians, Pisidians, and Lycaonians, held a footing in the Persian dominions against the will of the king, the Greeks had nothing to fear, even if they could not cross the rivers or were without a guide. — Πεισιδάς. Cf. I. 1. § 11; II. 4. § 13. — ὥσαύτως = ὁμοίως. — αὐτοὶ = ἡμεῖς αὐτοί. See N. on αὐτοὺς, § 21 supra. — εἶδομεν. The forms of the 2 aor. of εἶδω in the sense of *to see*, are used to complete the verb ὄρω, which has no aorist. Cf. Mt. § 231, εἶδω. Concerning the Lycaonians, cf. I. 2. § 19. — τούτου refers to the Persian king.

24. ἂν φαίην, *I would advise.* — S. § 215. 3; H. § 722; C. § 831; K. § 153. 2. c. — μήπω, *in no manner, by no means.* — ὥς αὐτοῦ που οἰκῆσοντας, *as if we were going to settle somewhere here.* — τοῦ ἁδόμενος ἐκπέμψει, *that he would send them away without fraud*, is an adnominal genitive limiting δμήρους. — καὶ εἰ, *even if.* — καὶ ἡμῖν . . . παρασκευάζομένους. Cf. S. § 215. 2; H. § 746. 2. The sentiment is, that rather than have so formidable a body of men as the Greeks settle in his dominions, the king would furnish them with every facility for a safe and easy march to their own country.

25. Ἀλλὰ γὰρ. The ellipsis may thus be supplied: *but (I do not think it best to stay here), for I am afraid, &c.* — μή—μή ὥσπερ. Cf. V. 6. § 19.

A similar repetition on account of intervening clauses is seen in εἰ—εἰ, § 35 infra. — μάδωμεν—ζῆν. In the sense of *to perceive*, μάδω takes the participle, in the sense of *to learn*, the infinitive. Cf. Mt. § 530. 2; H. §§ 799. 3; 802; K. § 175. 2. R. 4. (c). — μεγάλας = *stately*. — οἱ λοτοφάγοι, *the lotus-eaters*. Cf. Odys. IX. 83. Xenophon here indulges in a little pleasantry, to cheer up the despondent minds of the soldiers.

26. οἱ ἐκόντες πένονται, *that they are willingly poor*. — ἔξιν. Cf. N. on II. 5. § 22. — τοὺς—πολιτεύοντας = ἐκείνους οἱ πολιτεύουσι. — ἀκλήρους, *poor*; lit. *without a lot or portion*. — ἐνθάδε κομισαμένους, *having removed hither*. For the case, see N. on λαβόντα, I. 2. § 1. — Ἀλλὰ γάρ, *but (why need I say more), for, &c.*

27. μαχοίμεθα. Repeat *an* from the preceding member. — ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, *that our beasts of burden may not be our generals*, i. e. that the movements of the army may not of necessity be conformed to the transportation of the baggage. — αὐὶ ὅχλον μὲν παρέχουσιν ἔγειν, *are equally troublesome to carry*. αὐ, "*pariter ut τὰ ζεύγη*." Schneid. ὅχλον, *trouble*. ἔγειν has the force of the synecdochical accusative, limiting ὅχλον παρέχουσιν.

28. ἀπαλλάξωμεν, *let us, &c.* See N. on μὴ μέλλωμεν, I. § 46. — τὰ περιττά, *the things which are superfluous*. Cf. N. on II. 2. § 4. — κρατουμένων . . . ἀλλότρια, *for you know that if we are conquered, every thing (belonging to us) becomes another's*. I have translated this clause in the first person, in order to make it correspond with ἦν δὲ κρατῶμεν, to which it is opposed. — τοὺς πολεμίους . . . νομίζω. S. § 185; H. § 556; C. § 634; K. § 160. 3.

29. Λοιπὸν μοι εἰπεῖν, *it remains for me to say*. — Ὅρατε γὰρ καὶ τοὺς πολεμίους. γὰρ introduces a reason for δεῖ οὖν πολλὸ κ. τ. λ. in § 30. In such a case it may be translated *since*. See H. § 870. 4. For the prolepsis of τοὺς πολεμίους, see N. on I. 2. § 21.

30. οὖν, *therefore*, in view of the foregoing reason. — τῶν πρόσθεν, i. e. Clearchus, Proxenus, Menon, &c. For the construction, cf. S. §§ 168. 2; 198. 1; H. §§ 493. a; 385. h. — τοὺς ἀρχομένους, i. e. the soldiers. — τοῖς ἀρχουσι νῦν, *to the present commanders*, limiting παιδομένους. S. § 201. 1; H. § 595. b.

31. Ἦν δέ τις. Cf. N. on I. 4. § 9. — ἦν . . . κολάζω, *if you will decree, that whoever of you for the time being is present, shall assist the commander in punishing*. Prof. Woolsey (N. on Eurip. Alcest. p. 92) remarks that "*ἀεὶ* like our *ever* has two senses, *always* and *at any time*. In the latter sense, it is joined with the article and usually follows it immediately." Cf. V. 4. § 15; VII. 5. § 15; Thucyd. III. 77. § 1. — οὕτως, i. e. with such discipline. — τοὺς οὐδ' ἐν ἐπιτρέποντας κακῶ εἶναι, *who will suffer no one to be neglectful of duty*.

Ἀλλὰ γάρ, *but (I will say no more), for, &c.* — παραινέω—ἔρα.

Cf. S. § 222. 2; H. § 767; C. § 849. b. — “Post ἡ ταύτην repete δοκεῖ καλῶς ἔχειν.” Krüg. — *τολμᾶτω καὶ ὁ ἰδιώτης διδάσκειν*, let him though a private soldier boldly propose it. The article is generic. See H. § 529; C. § 688. I.

33. πρὸς τοῦτοις, in addition to those things. — οἷς stands for ἃ after εἶπε. S. § 175. 1; H. § 808. 2; C. § 751. — αὐτίκα is opposed to ὡς τότε, and may be rendered, *presently, by and by*.

34. ὡς προσδεῖν δοκεῖ μοι, what it seems to me we yet need. On the conjecture of Wytenbach, προσδεῖν is substituted in the best editions for προσδοκῆν. — ὅπου = ἐκεῖσε ὅπου, to that place where. Cf. N. on II. 1. § 6.

35. εἰ καὶ οὗτοι, if these also = in like manner. For πολέμιοι—οἷτοι, cf. N. on I. 10. § 18.

36. πλῆλσιοι. Cf. N. on I. 8. § 9. — πολλοὺς ἄχλους, i. e. the servants, women, boys, sick persons, etc., attached to the baggage. — τίνα χρὴ ἡγεῖσθαι τοῦ πλαιοῦ, whose duty it shall be to command the square. — τὰ πρόσθεν, the front of the square. — τίνας, sc. χρὴ. — ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, to be upon (i. e. to take charge of) both wings. — Connect οὐκ ἂν with δέοι. — τοῖς τεταγμένοις, those who have been arranged, i. e. have had their place assigned them.

37. εἰ δὲ μή, Χειρίσσοφος ἡγήοιτο, but if not, let Chirisophus take the lead, &c. — ἡγήοιτο and ἐπιμελοῖσθαι are softer and politer forms than the imperatives, ἡγείσθω and ἐπιμελείσθω. Cf. Mt. § 515. d. γ; S. § 218. 2; H. § 722. b. — ἐπειδὴ καὶ κ. τ. λ. Cf. VI. 1. § 26. — τὸ νῦν εἶναι, for the present. Cf. S. § 223. 2; H. § 772.

38. Τὸ δὲ λοιπὸν, for the rest, for the future. Cf. S. § 182; H. § 554. a; C. § 643. — τῆς τάξεως, the order in which the army were to march. For the construction, cf. S. § 192; C. § 557. β; K. § 158. δ. (c). Rost refers πειρᾶσθαι, to try, to make trial (i. e. to become experienced) to the rule in his grammar ((§ 108. 4. c), that the expressions *experienced, skilled, acquainted*, &c., take the gen. of that in which one is experienced, &c. — ἀεὶ, for the time being, on each occasion.

39. δεδογμένα = ψηφίσματα. — οὐ—ἄλλως, in no other way. — μεμνήσθω—εἶναι, let him remember to be. The participle ὡς after this verb, would give the sense, let him remember that he is, &c. See H. § 802; K. § 175. 2. R. 4. (e). — τούτου, i. e. the sight again of his family. Construe τῶν—νικητῶν with ἐντὶ, it is the part of victors, &c. Cf. S. § 190; H. § 172. e; C. § 572. See N. on II. 1. § 4. Xenophon appeals to their love of home, life, and riches, than which no chords of feeling could be more easily and effectually touched.

CHAPTER III.

1. κατέκαιον, began to burn. — τῶν περιττῶν limits δρου, and has for its antecedent the omitted object μετεδίδοσαν. Render, *of the superfluities, whatever any one needed they shared with one another* (S. § 202; H. § 602. 1). — ἐβρίπτουν. This verb expresses the alacrity with which they destroyed their superfluities. — ἡριστοποιούντο = ἡρίστων. Cf. IV. 3. § 9. — εἰς ἐπήκοον. Cf. N. on II. 5. § 38.

2. εὖρους (S. § 58. 5; H. § 208), well disposed. Supply εἰμι from ἦν in the foregoing clause. — πολλῷ φόβῳ. The design of Mithridates was to draw out from the Greeks, under pretence of being their friend and in similar peril, the plans which they had formed for their preservation. — καὶ τοὺς σεράποντας πάντας ἔχων, with (see N. on ἔχων, I. 2. § 3) *all my followers*. — τί ἐν νῷ ἔχετε, *what is your purpose*; literally, *what you have in mind*.

3. καὶ ἔλεγε Χειρίσοφος. Cf. N. on II. 3. § 21. The allusion in τὸς is to Tissaphernes.

4. Ἐκ τούτου. Cf. N. on I. 2. § 17. — Ἐνθα δὴ, then indeed. — δρι . . . ἐπὶ, that he was sent as a spy. For ὑπόπτεκτος, cf. S. § 142-ΤΟΞ; H. § 261. c. — καὶ γάρ. Krüg. would supply, *accedebat etiam aliud argumentum*. By carefully noting the train of thought, the student will have no difficulty in supplying the ellipsis implied by γάρ. — τίστωρς ἐνεκα, i. e. to secure fidelity on the part of Mithridates, and to see whether he faithfully discharged the duty assigned him, and brought back to Tissaphernes a true report.

5. ἐκ τούτου. Krüg. makes it = μετὰ τοῦτο, after this. But Sturz, Born., and Pop., render it *hac de causa*, for this reason. — βέλτιον. An ellipsis is implied in this comparison: *better* (than not to make the decree). Cf. Mt. § 457. — τὸν πόλεμον ἀκήρυκτον; lit. *a war in which no heralds are employed*, i. e. in which no terms of peace are given or received. — ἔστω ἐν τῇ πολεμῇ, as long as they should be in the country of the enemy. — καὶ γέ, and even. — Νίκαρχον. The same officer who was wounded in the belly when the generals were seized. It is so strange that he should desert, after such experience of Persian faith and magnanimity, and even before his wounds could have been healed, that Beck. thinks reference is had in this place to some other individual. — φέρετο ἀπὸν = ἀπέει. Cf. S. § 225. 8; C. § 867; K. § 175. 3. (e).

6. διαβάτης τὸν Ζάβατον. We cannot help wondering with Rennell, that Xenophon should be silent respecting the mode of passing the Zabatus, especially as it was performed in full day-light and under the very eye of the enemy. There has been much discussion as to the place where the passage was

made. Col. Chesney thinks that the Greeks crossed the river in boats near its confluence with the Tigris. But Layard and Ainsworth with more reason make them to have crossed at a place where now is the principal ferry, about 25 miles above the mouth of the river. — *ελαφροῦς*, *light, agile*. — *εὐζώνους*, *well-girded*, i. e. well prepared for fighting, running, &c.

7. *βραχύτερα τῶν Περσῶν*, *a shorter distance than the Persians*. The skill in archery for which the Cretans were celebrated, has been alluded to in N. on I. 2. § 9. "*Persas quoque sagittandi arte excelsisse constat*." Krüg. Cf. N. on I. 9. § 5. — *καὶ ἅμα ψιλοὶ ὄντες*, *and being at the same time light-armed*. — *τῶν ὁπλιτῶν* = *τῶν ὁπλιτῶν*. — *βραχύτερα—ἢ ὥς ἐξικνεῖσθαι*, *too short a distance to reach*; lit. *a shorter distance than so as to reach*. "When it is an entire proposition with which the subject is compared, and the comparative expresses that a quality exists in too high a degree to allow something mentioned to follow, ἢ has after it the infin. with ὥστε." Mt. § 448. b.

8. *Ἐκ τούτου*. Cf. N. on § 5. — *ἐδίωκον*, sc. *ἐκείνοι* the omitted antecedent of *οἱ*. — *τῶν ὁπλιτῶν*. See S. § 188. 1; H. § 559; C. § 538. β.

9. *οἱ περὶ κ. τ. λ.* The idea of the passage is, that the Greeks (*οἱ περὶ*) in a short space (*ἐν ὀλίγῳ χωρίῳ*) could not overtake their enemies (*τοὺς περὶ*), who had much the start (*ἐκ πολλοῦ φεύγοντας*. Cf. N. on *ἐκ πλέονος*, I. 10. § 11). The reason why the pursuit could not be continued far, is given in the next clause.

10. *καὶ φεύγοντες ἅμα*, *even while retreating*. *ἅμα* is often placed after the participle with which it is constructed. — *εἰς τοῦπισθεν* (sc. *μέρος*. Sturz) *τοξεύοντες ἀπὸ τῶν ἵππων*, *by shooting behind them from their horses*; i. e. while fleeing on horseback. Such was the custom of the Parthians.

11. *δείλητς*. Cf. N. on I. 8. § 8. — *εἰς τὰς κόμας*. Probably the villages spoken of, 2. § 34. — *τῆς φάλαγγος*, i. e. the main body. — *καὶ . . . βλάπτειν*, *and was none the more able to injure the enemy than though he had remained with the phalanx*.

12. *καὶ . . . μαρτυροῖν*, *and the affair itself was a witness for them*, i. e. it justified their charge against him. — *ἐν τῷ μένειν*, *while standing still* in order to repel the attack of the enemy.

14. *Τοῖς . . . χάρις*, sc. *ἔστω*, *let thanks be to the gods*. — *ὀλίγοις*, sc. *στρατιώταις*. — *ὥστε βλάψαι μὲν μὴ μέγδα*, *so as to do us no great injury*. S. § 223. 1; H. § 770; C. § 858.

15. *ὅσον ὅτε οἱ Κρήτες ἀντιτοξεύειν δύναται*, *further than the Cretans can shoot their arrows in return*. — *οἱ ἐκ χειρὸς βάλλοντες* (sc. *ἀκόντια*) = *ἀκοντιστάς*. — *πολὺ—χωρὶον*, *a great distance*, is opposed to *ἐν ὀλίγῳ*, *a short distance*, in the following clause. — *οὐχ οἶον*, i. e. it was not consistent with safety. The subject of this clause is *διώκειν*, the verb ἦν being understood. — *περὶς περὶ*. See N. on § 9 supra. — *ἐκ τόξου ῥύματος*, *having a bow-shot the start*. Cf. N. on I. 10. § 11. "*si e jactu sagittæ, sive e spatio quo sagitta scopum ferire potest peditem persequi incipit*." Weiske cited by Krüg.

16. Ἡμεῖς (nom. by attraction with the omitted subject of μέλλομεν) is put for ἡμῶν, and is to be construed with δέ. — τὴν ταχίστην = τάχιστα. Cf. Mt. § 282. 2; S. § 185. 2. — Ῥοδῖους, Rhodians. — τὸ βέλος, i. e. the stone or leaden ball. σφενδονῶν has by meton. the same sense, and depends on διαπλάσιον.

17. Ἐκεῖνοι, i. e. the Persian slings. — διὰ . . . σφενδονῶν, in consequence of their slinging large stones; lit. stones that fill the hand, i. e. as large as the hand can grasp. — ταῖς μολυβδίσι, leaden balls. These being much smaller than stones of the same weight, would meet with less resistance from the air, and thus fly much further before their force was spent.

18. τῖνες. "In connection with some verbs implying search or investigation, τις, τι stands instead of ὅστις, ὃ τι." Butt. § 127. N. 6. — τοῦτ' αὖν limits τῷ μέν, and refers to τῖνες. In regard to αὐτῶν, for them (i. e. the slings), the thing bought is sometimes put in the genitive, in which case the verb of the proposition does not signify, to buy or sell. Cf. H. § 578. c. — τῷ δὲ corresponds with τῷ μέν. — ἄλλο, other than money paid for slings already made. — τῷ σφενδονῶν ἐντεταγμένῳ ἐθέλοντι, to him who volunteers to be enrolled as a slinger. ἐθέλοντι, voluntarily, of one's own accord. — ἄλλην τινὰ ἀτέλειαν, some other immunity. "honestus in militia locus, nam σφενδόνη erat δουλικὸν ἔπλον." Sturz.

19. τῷ Κλεόρχῳ καταλελειμένους. So we say of one who is dead, he left such and such things. — τοῦτους πάντας ἐκλέξαντες, having selected (the best) from all these. S. § 185. — εἰς ἱππέας κατασκευάσωμεν, shall prepare (by suitable equipments) for horsemen. — τι—ἀνιδρῶσιν, will furnish some trouble.

20. Ἔδοξε ταῦτα. See I. 3. § 20. — ἐδοκιμάσθησαν, were approved.

CHAPTER IV.

1. τῇ ἄλλῃ. See N. on II. 1. § 3. — χαράδραν, a ravine, bed of a torrent. — ἐφ' ᾗ, at which. — διαβαίνουσιν, while crossing over.

2. Διαβεβηκόσι, just as they had passed over. The perfect here refers to that which has just taken place. Cf. Thiersch, § 85. 3. — τοσοῦτους γὰρ ἦντις Τισσαφέρνην. Cf. S. § 185; H. § 553; C. § 636. — ἐν τῇ πρόσθεν προσβολῇ, in the former attack. S. § 169. 1.

3. ὅσον, as many as. — διέβαινε, began to cross. — Παρήγγελτο . . . ὀπλιτῶν, orders had been given to such of the targeteers and heavy-armed as were to pursue. οὗς = ἐκείνοις οὗς, of which ἐκείνοις limits παρήγγελτο, and is followed by τῶν πελταστῶν (S. § 188. 1; H. § 559. a; C. § 588. β). — ὡς ἐφευρόμενης ἐκαστῆς δυνάμεως, inasmuch as a force sufficient (to support them) should follow. Cf. S. § 225. 4; H. § 795. e; C. § 870; K. § 176. 3. R. 2.

4. *κατελήφει*, had overtaken the Greeks. — *σφενδόνα*. See N. on 3. § 16. — *ἐσήμεν*. Cf. N. on I. 2. § 17. — *ὁμοσε*, toward the same point. Schol. ad Thucyd. IV. 29. § 4, 'Ὁμοσε ἵεναι ἀντὶ τοῦ εἰς χεῖρας, καὶ πλησίον, ἦτοι συστάδην μάχης. — οἷς εἶρητο, who had been (thus) ordered. — οἱ δέ, i. e. the Persians.

5. τοῖς βαρβάροις belongs to ἀπέθανον, as the *dat. incom.* See N. on I. 1. § 9. Such datives may often be translated as adnominal genitives. See N. on οἱ ἴπποι αὐτοῖς δέδονται, § 35. — αὐτοὶ κέλευστοι is explained by Suidas, οὐκ ἐκ παραγγέλιματος, uncommanded, of their own accord. The reason why the Greeks mangled the bodies of the slain, is given in the next clause. — *ὡς . . . ὁρᾶν*, in order that it might be as shocking a sight as possible to the enemy. For the construction of ὁρᾶν, see S. § 222. 6; H. § 767; C. § 849. (b).

6. οὕτω πρόξαντες, i. e. having suffered this defeat. — τὸ λοιπὸν τῆς ἡμέρας, the rest of the day. Cf. S. § 188. 1; H. § 559. a; C. § 539. ζ.

7. Ἀδρίασσα is supposed to be the city whose ruins are now called Nimroud. — τὸ παλαιόν, anciently. — ὕψος, height. — τοῦ δὲ κύκλου ἡ περίοδος, the whole circumference, "universus ambitus." Sturz. — πλίνθοις κεραμαῖαι, bricks made of potter's clay.

8. βασιλεὺς ὁ Περσῶν, i. e. Cyrus the Elder. — ἥλιον δὲ νεφέλῃ προκαλύψασα. This reading is adopted by Brod., Muret., Hutch., Weiske, Dind., Pop., and Krüg. The MS. reading, ἥλιος δὲ νεφέλῃν προκαλύψας, is however retained by Bornemann. This obscuration of the sun was probably an eclipse, the cause of which being unknown to the inhabitants, was attributed to a cloud. An illustration of the terror anciently inspired by eclipses, is furnished in the consternation of Nicias and his troops at an eclipse of the moon, when they were just ready to leave Syracuse. Zonaras relates, that Hannibal was terrified by an eclipse of the sun before the battle of Zāma. For the manner in which Columbus wrought upon the fears of the Indians, by predicting an eclipse of the moon, cf. Irving's Columb. Vol. II. p. 144. — ἐξέλιπον, sc. τὴν πόλιν. Cf. ἐρήμην, § 7 supra. — καὶ οὕτως ἐδόλω, and thus it was taken. ἐδόλω, 2 aor. act. with a pass. signif. (cf. S. § 207. N. 2; H. §§ 408. 12; 447. 1) from ἈΛΩΜΙ. Cf. S. § 133; H. § 408. 12; C. § 420. 1.

9. Παρὰ ταύτην τὴν πόλιν, near this city. See N. on I. 2. § 13. — πυραμῖς, pyramid. "Quæ figura apud geometras ideo sic appellatur, quod ad ignis speciem, τοῦ πυρός, ut nos dicimus, extenuatur in conum." Amm. Marcell. XXII. 15. — Ἐπὶ ταύτης (see N. on I. 2. § 16), upon this, i. e. the pyramid. It served for a kind of fortress.

10. τεῖχος, castle. Cf. N. on I. 4. § 4. — πρὸς τῇ πόλει, near the city. A fortress like this being usually built for the defence of some city, when spoken of, suggests the idea of the city or place defended. Hence when the city is mentioned, it takes the article as though it had been previously mentioned. Schæf. however edits πρὸς τε πόλει. — Μέσσιλα (i. e. middle gates or

pass) has been identified by Rennell with Nineveh, by Col. Rawlinson with Mosul. Ainsworth thinks it comprised both or portions of both. In regard to this question of the locality of Nineveh, I am indebted for the following note to the Rev. Dwight W. Marsh, whose long residence as a missionary of the American Board at Mosul, entitles his opinion to great weight. "We can hardly limit the term *Nineveh* to the space within the seven-mile wall opposite Mosul. Her kings at times certainly resided in the palaces of Nimrod twenty miles south, and of Khorsabad fifteen miles north. These three-walled inclosures were the strongholds. The Tigris defended the west. The detached mounds of Bahsheika, Karamlis, Karakosh and others on the east, seem to have been unquestionably designed to protect the whole diamond-shaped area, about thirty miles long, and in the centre nearly half as wide, but not larger than we know Babylon inclosed within its walls." — λίθου ξεστοῦ κογχυλιδίου, *hevon stone containing shapes of shells*. These shells were petrified.

11. Ἐπὶ δὲ ταύτῃ, upon this, i. e. the foundation of variegated stone just spoken of. — ἀπώλεσαν, adopted, on the authority of Steph., by the best critics, for the common reading ἀπώλλουσιν, is here used transitively in the sense of *amittere*, to lose. τὰς Περσῶν is however constructed with it, because it has the sense, *were deprived of the government by the Persians*.

12. ὁ Περσῶν βασιλεὺς. See N. on § 8 supra. — οὔτε χρόνῳ—οὔτε βίῃ, neither by siege nor by storm; literally, neither by time nor by force. — ἐμβροτήτους. The Schol. explains this, καρδιοσπλήκτους, μαυρομένους, ἐκφρονας. "*missis fulguribus eos sive in stuporem sive in furorem conjicit, ita ut non resisterent*." Sturz.

13. τὸν σταδμὸν here denotes time, and hence εἰς is to be explained as in I. 7. § 1. — οὗς τε . . . ἔχων. The full construction would be, *ἐκείνους τε ἔχων οὗς αὐτοὺς ἔχων ἦλθε*. This part of Tissaphernes's force consisted of 500 horse. Cf. I. 2. § 4. — ἦλθεν to Babylon. — τοῦ . . . ἔχοντος. Cf. II. 3. § 23. — οὗς Κύρος ἔχων ἀνέβη βαρβάρους, the barbarian forces with which Cyrus marched up against the king. — ὁ βασιλεὺς ἀδελφός. Cf. II. 4. § 25. — πρὸς τοῖσιν, in addition to these.

14. τὰς . . . καταστήσας, a part of his troops he opposed to the rear of the Greeks. εἶχεν—καταστήσας = κατέστησε. Cf. S. § 225. 3. Repeat εἶχεν with παραγαγόν in the next clause. — εἰς τὰ πλάγια, in the direction towards the flanks of the Greeks. — μὲν οὐκ ἐτόλμησεν corresponds to δὲ παρήγγειλε in the following member.

15. οὐδὲς ἡμάρτανεν ἀνδρός. Every stone and arrow took effect in the dense masses of the enemy. — οὐδὲ γὰρ—ῥάδιον ἦν, for it was not easy. — προδυμοῖτο, sc. ἀμαρτάνειν ἀνδρός. — ἔξω βελῶν, i. e. beyond the reach of the missiles.

16. οἱ μὲν, i. e. the Greeks; οἱ δ', the Persians. — ἀποβολίσει. This word designates a *skirmish*, in which missiles are thrown from a distance. — τὸ γὰρ οἱ τε belongs to τῶν Περσῶν. See Bornemann's note. Prof.

Long thinks that this particle is hardly admissible here. — τῶν Περσῶν depends on μακρότερον.

17. καί, also, connects τὰ τόξα with μακρότερον—ἐσφεδόνων, the sense being that in addition to the superiority of the Rhodian slingers, the Persian implements of archery, which were also superior, being used by the Cretans, gave the Greeks in every respect the advantage, in these skirmishes with missiles at a distance. — τοῖς Κρησὶ limits χρήσιμα. In regard to these Cretan archers, see I. 2. § 9. — διετέλουν χρώμενοι, they were continually using. Cf. S. § 225. 8; H. § 798. 2; K. § 175. 3. (c); C. § 868. γ. — ἐμελέτων τοξεύειν ἄνω ἰέντων μακρὰν, they shot up vertically for practice, sending (their arrows) far up, i. e. as high as they could shoot them. Krüger conjectures, without sufficient ground, that ἅμα ἴοντες is the true reading.

18. μείων ἔχοντες. See N. on I. 10. § 8. — ἀεροβολιζόμενος, skirmishing. Cf. N. on § 16 supra.

19. ὅτι . . . ἐπομένῳ, that a square (cf. N. on I. 8. § 9) was a bad order of march, when the enemy were pursuing. — συγκύπτει signifies to bend together. The reason is given in ἡ ὁδοῦ κ. τ. λ. — Ἀνάγκη γὰρ ἐστίν—ἐκδιλβεῖσθαι τοὺς ὀπίστας, of necessity the heavy-armed troops must be forced out of their ranks. For the construction, cf. S. § 222. 2; H. § 769. Notice the construction of ἀνάγκη with the infinitives εἶναι, διασπᾶσθαι, etc., below. — τὰ κέρατα = αἱ πλευраί, § 22. — ἅμα μὲν—ἅμα δὲ καί, both—and also.

20. διασχῆ signifies to separate, relax. — τὸ μέσον is the subject, and κενὸν the predicate of γίγνεσθαι. — διάβασιν (literally, a passing over) here signifies the place crossed, as a ravine, morass, defile, &c. — βουλόμενος φθάσαι πρῶτος, wishing to be first to cross over. — ἐπελθετον, sc. τὸ πλάσιον, it was easy to make an attack upon the wing. — For τοῖς πολεμίοις after ἐπελθετον, see S. § 206. 4.

21. ἀνὰ ἑκατὸν ἄνδρας, of one hundred men each. — ἐπέστησαν . . . ἐνωμοτάρχας. For the construction, cf. S. § 185; H. § 556. ἄλλους—ἄλλους, some—others, are in apposition with λοχαγούς. The order of rank in the Spartan army was, 1. βασιλεὺς; 2. πολέμαρχος; 3. λοχαγός; 4. πεντηκοντὴρ; 5. ἐνωμοτάρχης. Cf. Schol. ad. Thucyd. V. 66. § 3. — Οἵτοι δὲ πορευόμενοι οἱ λοχαγοί, while the lochagi were on the march. The construction is similar to that in I. 8. § 27, on which see Note. — ὑπέμενον ὀστροί, stayed behind. — ὅστε = ἵνα. — τότε δέ, i. e. after the wings were drawn together.

22. τὸ μέσον ἀνεξέπλησαν, they again filled up the centre. It appears that the 600, who marched in the centre, halted, when it was necessary to draw in the wings. This brought them in the rear, after which they filed off and marched outside of the wings. When the wings separated again, by an inverted process they (i. e. the 600) resumed their station in the centre. — τὸ διέχον, the opening, vacancy. — κατὰ λόχους, by companies of 100 men

each, which would be more compact than 12 bodies of 50 each, or 24 of 25 each, as was the method of filling up the centre, when the space was more extended.

23. ἐν τῷ μέρει, *vicissim, in turn, in due order.* — οἱ λοχαγοί, *sc. τῶν ἐξ λόχων.* — εἰ που δέοι τι τῆς φάλαγγος, supply ἐπιπαρεῖναι from ἐπιπαρῆσαν, and if perchance there was a necessity for some part of the phalanx (to be present). φάλαγγος depends upon που. Mt. § 324. 8.

24. Ἡρίκα δὲ τῶν πέμπτων ἐπορεύοντο, *but while they were making the fifth (day's march).* Notice the force of the imperfect, compared with the momentary aorist ἐπορεύθησαν which precedes. — τὴν δὲδν is governed by εἶδον. — γηλόφων ὕψηλῶν. "The first hills that are met in proceeding northward from Assyria to Karduchia, are those which constitute the triple range, designated as the Jibel Abyad by the Arabs, and Cha Spi by the Kurds, both signifying 'white hills,' and immediately beyond them is the castle of Zakhu, with valleys around it, like a feudal castle of olden times." Ainsworth. — οὗ καθήκον ἀπὸ τοῦ ὄρους, *which extended from the mountain (to which the hills belonged), i. e. ran out as spurs from it.* — ὑφ' ἧ, *under which = at the foot of which.* — ὡς εἰκόσ, *as was natural, with reason.*

25. κατέβαινον, *they began to descend.* — ὡς . . . ἀναβαῖν, *in order that they might ascend the other, i. e. the second hill.* For ὡς *telic*, see H. § 875. e. — ἀπὸ τοῦ ὕψηλου, *from the eminence.* — εἰς τὸ πρᾶν, *downwards.* Hutch. supplies χωρίον. — ὑπὸ μαστίγων, *under the lash.* Concerning this habit of the Persians, cf. Herod. VII. 22, 56, 103, 223. No wonder that such slaves made worthless soldiers.

26. As the Greek slingers and archers could not cast their missiles or shoot their arrows up the mountain, it showed no want of bravery in them to retire from so unequal a contest to the ranks of the heavy-armed.

28. ταῦτά, *the same things.* — πρὶν is followed by the finite verb, the action being expressed as something really done. See H. § 771. — πρὸς τὸ ὄρος, *i. e. the mountain spoken of, § 24.*

29. οἱ πολέμοι, *i. e. the Persians.* οἱ πολέμοι in the next clause refers to the Greeks. — δεδοκότες. Cf. S. § 211. N. 6; H. § 712; C. § 367.

30. οἱ μὲν, *i. e. the main army.* — τῇ δὲ κατὰ τοὺς γηλόφους, *in the way over the hills (§ 24).* — οἱ δέ, *i. e. the targeteers, who had ascended the mountain.* — ἐπιπαριόντες, *passing along.* — εἰς τὰς κόμας spoken of, § 24.

32. οὗ πρῶτον, *where first.* — κόμην. There is a Chaldean village now in the plain, called Bidari. The ancient village probably stood where is now found a mound of ruins called Tel Kubbin. — ἔτι, *any longer.* — ἀπόμαχοι, *unable to fight; lit. away from the combatants.*

33. πρὸς τὴν κόμην, *i. e. the one in which the Greeks were encamped.* — πολλὸ περιήσαν, *were far superior.* — πολλὸ γὰρ διέφερον, *for it was far different.*

34. δέilah. Cf. N. on I. 8. § 8.

35. Πονηρόν, *a useless thing*. — οἱ ἵπποι αὐτοῖς δέδενται = οἱ ἵπποι αὐτῶν δέδενται, *their horses are tied*. C. § 604. 4; S. § 201. 5; H. § 598. b. — ὥς . . . ἕνεκα, *as a common thing are shackled, to prevent them from running away*. For the construction of πεποδισμένοι—μή, see N. on I. 3. § 2. — δεῖ — Πέρσῃ ἀνδρὶ—δεῖ—δωρακισθέντα. The impersonal δεῖ is constructed with the dative (S. § 201. 1; H. § 507. 1), or with the accus. (S. § 153. a; H. § 494. a). Here both constructions are combined. Cf. Mt. § 411. 5. Obs. 2. — ἀπεσκήνουν = ἀπεστρατοπεδεύοντο, *as they had burned their tents* (III. 3. § 1).

36. διαγγελομένους. “Opinor esse: cum inter se hoc denuntiarent, alter alteri (fortasse duces militibus) proficiscendum esse acclamaret.” Weiske, quoted by Krüg. and Born. διαγγελλομένους, *passing along the word of departure*. — ἐκήρυξε, sc. ὁ κήρυξ. N. on I. 2. § 17. — συσκευάζεσθαι, *to put themselves in readiness to march*. — ἀκούοντων τῶν πολεμίων, *in the hearing of the enemy*, is to be taken with ἐκήρυξε. — ἐπέσχον, sc. ἐαυτούς. — λύειν (= λυσίτελεῖν) is governed by ἐδόκει. — πορεύεσθαι and κατὰγεσθαι form the subject of ἐδόκει.

37. καὶ αὐτοί, *they themselves also*. — ἀναξεδέξαντες, *having broke up their encampment*. The Greeks were enabled by this stratagem to proceed three whole days and a part of the fourth unmolested by the enemy. During these three days, the Greeks had been marching across the plain of Zakhu, and had now reached the hills which come down from the Jibal Judi to the banks of the Tigris. These heights were therefore necessarily to be passed by the Greeks, and of this the Persians were aware, and had taken their measures accordingly. — ἀκρωνυχίαν ὄρους, *the summit of a hill*. This is in apposition with χωρίον ὑπερδέξιον, *a place on the right over (the way)*, and the same eminence which is called λόφον in §§ 41, 44. — ἧ, *where*. — ὧφ' ἦν, *under which*. The accusative implies previous motion towards the place mentioned. See N. on I. 1. § 2.

38. προκατειλημμένην, *taken possession of beforehand, preoccupied*. — ἀπὸ τῆς οὐρᾶς, *from the rear*.

39. ἐπιφανόμενον, *coming in sight*. The Greeks were now in extremities. The hills, at the foot of which lay their route, were preoccupied by a detachment of the enemy. On the right hand were the mountains, on the left the Tigris, while Tissaphernes with the main army of the Persians was hanging on the rear, so that no troops could be spared from that division to assist the van led by Chrisophus. It will soon however appear with what address and gallantry they were extricated from these difficulties. — ἡμῖν, *dat. incomm.* — εἰ μὴ τούτους ἀποκόψομεν, *unless we dislodge these men*.

40. Ὅ δέ, i. e. Xenophon, who is also the speaker in the sentence commencing with Ἀλλὰ μὴν ἔρα. — ἔρημα καταλειπὲν τὰ ὀπίσθεν, *that the rear should be left defenceless*. — τις = ἡμεῖς, like our use of one for we.

41. τοῦ ὄρους τὴν κορυφὴν. This was a higher elevation than the one a little in advance occupied by the Persians. Hence if the Greeks could get possession of this commanding eminence, they could easily drive the enemy from the heights, upon which they had posted themselves. — ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν, above their very army. — ἴσθαι. Cf. N. on I. 5. § 8. — τὸ ἄκρον, i. e. τοῦ ὄρους τὴν κορυφὴν. — εἰ βούλει, if you are willing. — ἐγὼ δέ. The omission of σὺ μὲν with the preceding μένε, imparts emphasis to the willingness of Xenophon to do either of the things here mentioned. — εἰ δὲ χρεῖς, but if you desire to go.

42. ἐλίσθαι is the object of δίδωμι. — μακρὰν . . . λαλεῖν = τὸ ἀπὸ τῆς οὐρᾶς λαβεῖν ἢ μακρὰν. As it respects the construction of λαβεῖν with μακρὰν, it is usual to give the positive in such cases the force of the comparative, and supply ἢ ὥστε before the infinitive. But Mt. (§ 448. p. 746) says, "properly speaking, the positive is not here used for the comparative, but the infinitive expresses either the respect in which the adjective is to be taken (Mt. § 534), or the effect of the obstacle included in the adjective, so that it is to be taken in a negative sense, far, so as to prevent bringing, i. e. too far to bring."

43. τοὺς τριακοσίους, i. e. half of the ἐξ λόχοι spoken of, § 21 supra.

44. τοῦ λόφου, i. e. the χωρίον ὑπερδίδξιον of § 37. — τὸ ἄκρον refers to the higher elevation spoken of, § 41. — ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον, to contend for the height, i. e. to reach it before the Greeks. "In Xenophonte ἀμιλλᾶσθαι semper de summo studio perveniendi aliquo reperitur." Sturz.

45. στρατεύματος διακελευομένων. Cf. N. on κόπτοντες, II. 1. § 6. — πολλὴ μὲν κραυγὴ—πολλὴ δὲ κραυγὴ. The consciousness that they were striving in the sight of both armies, the shouts of encouragement with which they were cheered on, and the great interests at stake, must have exerted a powerful influence upon these rival bands, as they strove for the summit of the mountain. Krüg. thinks that the repetition of κραυγὴ is needless.

46. Ἄνδρες, νῦν εἰς κ. τ. λ. No appeal could be more powerful than this. The repetition of νῦν is exceedingly spirited and emphatic.

47. ἐξ ἴσου—ἐσμέν, "æquali conditione sumus." Krüg. — χαλεπῶς κέμῳ τὴν ἀσπίδα φέρων, I am greatly fatigued with carrying my shield. S. § 225. 8; H. § 800; K. § 175. 1. (d). Krüg. joins χαλεπῶς to φέρων, carrying with difficulty.

48. Καὶ ὅς = καὶ οὗτος. See N. on I. 8. § 16. — ὑπάγειν, to go forward before the one, who παρεκελεύετο, i. e. Xenophon. — μόλις, with difficulty. — παρίναι, to pass by Xenophon whose progress was retarded by the weight of the soldier's shield in addition to his own cumbrous armor.

49. Ὅ δέ, i. e. Xenophon. — ἀναβὰς, sc. ἐπὶ τὸν ἵππον. — ὥς βάσιμα ἦν, as far as he could proceed on horseback; lit. as far as it was accessible to a horse. βάσιμα. Verbals in the predicate, not referring to a proper subject, are often put in the plural. Cf. Mt. § 443. 1.

CHAPTER V.

1. ἄλλην ὁδὸν ἔχοντο. For the construction, cf. S. § 181. 2; H. § 547; K. § 153. 8. (6). — *eis τὸ πεδίον, into the plain.* This plain is found in the one lying between the spur of the Jibal Judi referred to in 4. § 37, and the eminences which block up the plain to the north opposite to Jizirah. — ἀγαθῶν in regard to necessities for the army.

2. καθ' ἄρπαγην, for plunder. — καὶ . . . καταλήφθησαν, for many herds of cattle were taken while being transported across the river, i. e. while the owners were attempting to pass them over to secure them from the Greeks.

3. ἐννοούμενοι μὴ. Cf. S. § 230. 8; H. § 743; K. § 177. 7; C. § 894. — *ei kaloiεν* (sc. τὰς κώμας) refers to the enemies. *ἔχουεν* refers to the Greeks. — ἐπὶ ὁδῶν, any place whence. — λαμβάνουεν governs τὰ ἐπιτήδεια.

4. τῆς βοήθειας, the relief of the foragers, who had been suddenly attacked by the Persians. See § 2 supra. — ἀπὸ τῆς βοήθειας, (returning) from the relief (of the foragers). This belongs to οἱ Ἕλληνες, referring to Chirisophus and his party.

5. Ὅρατε . . . εἶναι, you see that they (i. e. the Persians) are acknowledging the country now to be ours. — ἃ, for ἐκεῖνα ἃ, refers to μὴ . . . χώρας. — αὐτοὶ καλοῦσιν is put for αὐτοὶ ποιοῦσι καλοῦντες, of which, ποιοῦσι governs ἐκεῖνα, the suppressed antecedent of ἃ. — ὡς ἄλλοτρίαν, as if it belonged to another = to us. — ἕαν ποῦ = wherever.

6. ὡς . . . ἡμετέρας, sc. χώρας, as if in defence of our country. A playful remark of Xenophon, not intended as sober advice. His object was to arouse the drooping spirits of the men, and therefore he indulged in a vein of pleasantry. — ἀλλὰ καὶ ἡμεῖς, but we also as well as the Persians.

7. ἐπὶ τὰς σκηνάς. As the tents had been burned (III. 8. § 1), this means nothing more than that they retired to their respective stations in the camp. Rennell thinks that they adopted the plan of bivouacking after their tents were burned. — οἱ μὲν ἄλλοι, the rest (in reference to the στρατηγοὶ and λοχαγοὶ spoken of in the next clause) = the common soldiers. — περὶ-ῆσαν, were engaged about. The preposition has here a tropical sense. H. § 651. — ἐνταῦθα, i. e. in the council of officers. — Ἔνθεν μὲν — ἔνθεν δέ. See N. on II. 4. § 22. — ὄρη-ὑπερέβηλα. These were the Carduchian mountains (IV. 1. § 2). — ποταμός, i. e. the Tigris. — τοσοῦτος τὸ βάθος (accus. synecd.), so much in depth = so deep. — ὡς = ὥστε, so that. H. § 875. d. In this use it generally, as here, expresses result rather than purpose. Cf. Goodwin, § 98. N. 1. — ὑπερέχειν (sc. τοῦ ὕδατος. S. § 189; H. § 583), stood out above the water. — κειρωμένοις τοῦ βάθους, trying the depth. κειρωμένοις

limits *δέματα*. S. § 201. 5; H. § 598. b; C. § 604. 4. For the construction of *βάδους*, cf. N. on III. 2. § 38.

8. *κατὰ τετρακισχιλίων*, by 4000 at a time. Cf. Mt. § 581. p. 1017.

9. *Ἀσκῶν*, bottles made of skins. — *ταῦτα* = *ἐνταῦθα*. S. § 163. N. 2; H. § 678. a. “*οὗτος* and *ἐδε* are often used instead of the adverbs ‘here,’ ‘there,’ the speaker pointing as it were with the finger.” Mt. § 471. 12. — *φυσηγέετα*. “*Brevitatis studio ductus ad bestias refert quod de bestiarum pellibus dicendum erat.*” Krüg. Concerning this mode of crossing rivers, cf. I. 5. § 10.

10. *τούτοις . . . ἀλλήλους*, with these (i. e. *οἱ δεσμοί*) having fastened the leather bottles together. — *λίθους ἀρτήσας* (sc. *ἐκ τῶν ἀσκῶν*), having tied stones to these bottles. These participles have the relation of time to *ἐπιβαλῶ* and *ἐπιφορῶ*, when I have fastened—I will cast upon, &c. See H. § 788. a; S. § 225. 2. — *ἀμφοτέρωθεν*, at both ends, i. e. on each bank of the river.

11. *αὐτίκα μῦλα*, forthwith = on the very spot. *μῦλα* gives emphasis to *αὐτίκα*. — *πᾶς*, every. — *ἔξει τοῦ μὴ καταῦναι*, will prevent from sinking. S. § 197. 2; H. §§ 580. 1; 838; K. §§ 157; 177. 7. “*ἔχει*, to prevent, is followed by the infinitive alone, or with the article in the genitive.” Cf. Mt. § 542. γ.

12. *τὸ ἐνδύμημα*, the device. — *τὸ ἔργον*, the execution. — *οἱ . . . ποιῶν*. The order is, *οἱ εὐδὸς ἂν ἐπέτρεπον τοῖς πρώτοις* (i. e. they who attempted first to cross over) *ποιῶν οὐδὲν τούτων*, sc. *εἰ ἐπεχείρουν*. Tissaphernes had probably stationed this body of cavalry on the opposite shore of the Tigris, in order to prevent the Greeks from crossing if they should attempt it.

13. *εἰς . . . Βαβυλῶνα*. The best solution of this passage is the one given by Born., “*Postridie via Babylonica* (i. e. ea, quæ e provinciis Babylonem ducebat) *relicta aliam viam ingressi sunt illi contrariam.*” Dind. would reject ἡ before *πρὸς Βαβυλῶνα*. In that case the sense would be, that the Greeks turned back again towards Babylon. But it can hardly be conceived that they would again expose themselves by a retrograde movement to the attacks of the Persians, from whom they had suffered so much in their recent march over the hills. — *κατακάσσαντες*, sc. *τὰς κόμας*. Cf. § 3. — *ἕμοιοι ἦσαν θαυμάζειν*, seemed to wonder, were like persons who were in a state of wonder. This is the reading adopted by Dind. But Born., Pop., and Krüg. make *ἕμοιοι ἦσαν* = *ἐφέκων*, and read *ἕμοιοι ἦσαν θαυμάζοντες*. That this construction is admissible, cf. Mt. 555. Obs. 2. — *ἵποι ποτὲ τρέπονται* of *Ἕλληνες*, whither the Greeks could possibly be going. *ἵποι ποτὲ* corresponds to our familiar expression, where in the world. — *τρέπονται*—*ἔχουσιν*. The indicat. and optat. are here interchanged. Cf. Mt. § 529. 5 (end).

14. *ἀμφί*. See N. on *περί*, § 7 supra. — *ἡλεγχον . . . εἴη* = *ἡλεγχον* (τούς αἰχμαλώτους) *τίς εἴη ἡ χώρα ἐκδότη κ. τ. λ.* Cf. N. on II. 3. § 11 (beginning). *ἡλεγχον* takes two accusatives. S. § 184. 1; H. § 553.

15. *τὰ μὲν . . . εἴη*, the regions towards the south belonged (S. § 190; H.

§ 572. e) *to the country* (H. § 509. b) *towards Babylon*. — ἡ δὲ . . . φέροι, *but the way* (δδός, H. § 509. b) *eastward would lead, &c.* — διαβάντι, *to one having crossed*. In the construction of the dative denoting one in whose view a thing is true, the participle alone is frequently used. H. § 601. a. — φέροι, sc. δδός. — ὅτι is repeated after ἔλεγον to be supplied from the beginning of the sentence. — ἔνθα . . . βασιλεὺς. Cf. N. on II. 4. § 25. — εἰς Καρδούχους. See N. on I. 3. § 5 (end). “The Carduchians are the ancestors of the modern *Kourds*, who have extended themselves along the ridges and valleys of Mt. Taurus, from Asia Minor to the neighborhood of Ispahan, and who occupy the country named from themselves *Kourdistan*.” Rennell.

16. βασιλεὺς οὐκ ἀκούειν (= *did not obey*). H. § 576; S. § 192; K. § 158. 5. (b). — ἀλλὰ . . . μυριάδας. This sentence is grammatically co-ordinate with those which precede and follow. Emphasis is thus given to the size and strength of the invading army. — τὴν δυσχωρίαν = τὰ ὄρη. In the narrow defiles of these rugged mountains a large army would be embarrassed in its movements and easily cut to pieces. — σφῶν = τινὲς σφῶν (Mt. § 323. δ), τινὲς being the subject of ἐπιμιγνύναι, which takes in this place the middle signification, *to mingle with*. C. § 542. 2. — ἐκεῖνον refers to the Carduchians. The sense of this passage is, that there was a friendly intercourse between the mountaineers and the inhabitants of the plain.

17. χωρὶς . . . εἰδέναι, *apart from those (persons) who said that they knew the way in every direction*. — διελθόντες refers to αὐτοὺς (i. e. the Greeks), the omitted subject of ἤξειν. — πολλῆς and εὐδαίμονος belong to Ἀρμενίαν, but are attracted to the relative clause. S. § 175. 2; H. § 821; C. § 749.

18. Ἐπὶ τούτοις, i. e. in reference to their contemplated route through the Carduchian country. — ὁπνίκα καὶ δοκοῖη τῆς ὥρας, *when it seemed the proper time*. ὥρας limits ὁπνίκα, *at whatever hour*. S. § 187. 3; C. § 540; H. § 589. — συνεσκευασμένους is middle in signification.

BOOK IV.

CHAPTER I.

1. *ὅσα* is the subject of *ἐπολεμήθη*. — *παράβαντος* . . . *Τισσαφέρνης*, the king and Tissaphernes violating the league = in consequence of the violation of the league by the king and Tissaphernes. S. § 226; H. § 790. c; K. § 176. 1 (b).

2. *ὅσα* = *ἐκείσε ἔνθα*. — *παντάσων ἔσπερος*, totally impassable. — *ἀλλὰ* . . . *ἐκρέματο*, but the Carduchian mountains hung precipitous over the very river. *ἐκρέματο*, imperf. mid. of *κρεμάννυμι*, as from a theme *κρέμηνι*. Ainsworth says that this pass of the Tigris is just beyond Jizirah ibn Umar (see Na. on III. 4. § 37; 5. § 1), where the Carduchian mountains hang precipitously over the stream. The hills over which the Greeks made their way are from six to seven hundred feet in height.

3. *τῶν ἀλίσκομένων*. S. § 192. N. 3; H. § 582. 3. — *εἰ διέλθοιεν* — *ἦν βούλωνται* — *διαβήσονται*. The conclusion has here two conditions, to the second of which it conforms. — *τὰς πηγὰς* is governed by *διαβήσονται*. — *περίλασι* has a fut. signif., and hence is connected with *διαβήσονται*.

4. *ἅμα μὲν λαθεῖν* . . . *τὰ ἄκρα*, endeavoring both to conceal their movements and anticipate the enemy in taking possession of the mountains.

5. *καὶ* . . . *πεδίῳ*, and so much of the night remained as that they could cross the plain in the dark = just enough for them to cross, &c. Cf. VII. 3. § 22. For *ὅσον* (= *τοσούτων ὥστε*) *διελθεῖν*, cf. Mt. §§ 479. Obs. 2. δ; 545; S. § 228. 1; H. § 815; C. § 858. *σκοταίους*. See N. on II. 2. § 17. — *ἀπὸ παραγγέλσεως*, at the word of command. *παράγγελσις* is used of a command issued by the general and passed from one to another, when, as in the present instance, to give orders by the herald would expose their designs to the enemy. *ἀπὸ* has here a causal sense. H. § 623. c.

6. *ἡγήτο τοῦ στρατεύματος*, led the army as commander. His position was also in the front of the army. — *λαβὼν* = *with*. — *τὸ ἀμφ' αὐτῶν*, the (part of the army) about him = his own men. — *ἔνω πορευομένων*, sc. αὐτῶν, while they were ascending the mountains. — *ἐκ τοῦ ὀπισθεν*, from behind, in the rear.

7. *τὸ ὑπερβάλλον τοῦ στρατεύματος*, the portion of the army continually crossing over. *τὸ ὑπερβάλλον* (S. § 225. 1; H. § 786) is the subject of *ἐφέ-*

para. The sense is, that the divisions of the army, as they successively passed over the summit, followed on continually after Chirisophus, who commanded the vanguard, and was on his way to the villages. — ἔγκεσί τε καὶ μυχοῖς, *valleys and recesses*. "After the summit is gained, the line of hills and cliffs gradually recedes from the river Tigris, till suddenly from having a nearly horizontal stratification, additional beds of rock make their appearance in front of the cliffs, dipping nearly vertically to the west, and rising in rude, irregular conical summits. The recesses thus left between the hills are in the present day the seat of villages, as they were in the time of Xenophon, and the crags in front and in the rear bristle with the small and rude rock-forts of the Kurds." Ainsworth.

8. ὑποφειδόμενοι . . . Καρδοῦχοι, *sparing them (to see) whether the Carduchians by some means would be willing*. "Of a future event which is yet doubtful, εἰ is often used elliptically with the omission of *πειρώμενος, σκοπῶν*. When the doubtfulness of the result is to be strongly marked, the optative is used of present actions." Cf. Mt. § 526.

9. οὐτε καλούντων ὑπήκουον, *did not listen to their calling* (see N. on III. § 16) = *paid no regard* (to the Greeks) *when they called to them*, i. e. the Carduchians.

10. σκοταῖοι. See N. on II. 2. § 17. — ἔλην τὴν ἡμέραν — ἐγένετο = *consumed the whole day*. ἡμέραν. S. § 186. 2; H. § 550. a. — τότε responds to ἐπεὶ at the commencement of the section. — ὀλίγοι τινὲς ὄντες, *being but few*; lit. *being some few*. — ἐξ ἀπροσδοκήτου = *ἀπροσδοκήτους, unexpectedly*. — τὸ Ἑλληνικὸν = οἱ Ἕλληνες. Mt. § 269. 1.

11. ἐκινδύνευσεν ἂν διαφθαρῆναι, *would have incurred the danger of being destroyed*. — πολλὸν τοῦ στρατεύματος, *much of the army*. — ἐν ταῖς κώμαις. The villages where the Greeks encamped, are found by Ainsworth at or near the modern village of Fynyk. — πολλὰ, sc. *μέρη*. — *συνεῶρων ἀλλήλους*, i. e. the Carduchians communicated with one another by means of fires and other signals. In this way the alarm could be rapidly given to great numbers. Some erroneously translate the passage as though οἱ Καρδοῦχοι καὶ οἱ Ἕλληνες were the subject of *συνεῶρων*.

12. τῶν τε . . . δυνατώτατα, *the beasts of burden which were necessary and most able*. ὑποζυγίων depends upon τὰ ἀναγκαῖα and δυνατώτατα. S. § 188. 1; H. § 559. a; K. § 158. 3. R. 1. (c). — καὶ in καὶ ὅσους corresponds with τε in τῶν τε. — *νεωστὶ ἀιχμῶλωτα* = *νεωστὶ ἐαλωκότα*. Krüg.

13. Σχολαίαν . . . πορείαν, *rendered the march slow, retarded the march*. — ἐπὶ ταύτοις, *in charge of these*. "With the dat. ἐπὶ is put to express occupations or employments." Mt. § 586. ζ. — ἀπόμαχοι. See N. on III. 4. § 22. — Δόξαν δὲ ταῦτα, *these things having seemed best or having been determined upon*. For the construction, cf. S. § 226. a; H. § 792; R. § 176. 3; C. § 868. The part. sing. is here joined to the neut. plur., on the same principle that the verb is oftentimes so connected. Cf. Mt. § 437. Obs. 3.

14. ἐν στενῷ, in a narrow pass. From Fynyk to the heights where is the village of Finduk the distance is not more than eight miles, which Ainsworth thinks is the extent of this day's march of the Greeks, as they did not start from Fynyk until after breakfast. Along the line of road thus traversed, there is only one pass adapted for the purpose of scouting, as here related, and that is the ravine of the rivulet of Zawiyah, which is deep and narrow, and to which there is only one descent on either side. — τῶν εἰρημένων, i. e. τούτων ἀφεῖναι εἰρητο. So Krüg. — μὴ ἀφιέμενον ἀφηροῦντο, they took away from the one who had not given it up. For the construction, cf. S. § 185. 1; H. § 553; C. § 636; K. § 160. 4. (8). — πλὴν εἰ τις (see N. on I. 4. § 9) τι ἔκλεψεν, sc. οὐκ ἐπέδετο. — τῶν εὐπρεπῶν is the partitive gen. — τὰ μὲν τι μαχόμενοι, sometimes fighting a little. τὰ μὲν and τὰ δὲ are synecdochical accusatives, as to some things—as to others = now—now. C. § 711. R. — τι does not belong to τὰ μὲν, but communicates indefiniteness to μαχόμενοι.

15. εἰς τὴν ὑστεράαν. See N. on I. 7. § 1. — χειμῶν πολὺς, a great storm. "The ascent of the highlands of Finduk is the very place to expect a storm." Ainsworth.

16. ἀναχδζοντες (= ἀναχωροῦντες. Suid.) is found in prose only in the writings of Xenophon. The deponent is the usual form. Cf. IV. 7. § 10; Cyr. VII. 1. § 24.

17. ἄλλοτε μὲν ὅτε, at other times when. — ὅτε παρεγγῆστο, i. e. when the word was passed by Xenophon for him (i. e. Chirisophus) to halt. — τότε δέ, but then, i. e. on the occasion here referred to. — ὅτι πρῶγμά τι εἶη, that there was some trouble. We are told what this πρῶγμα was in § 20 infra. — παρελθόντι to the front of the army. — τὸ αἰτιον τῆς σπουδῆς, the cause of the haste (object. gen.). — ὁμοία φυγῆς, similar to a flight. S. § 187. 3. — διπισδοφύλαξι limits ποπέλα. Cf. S. § 201. 5; H. § 598. b.

18. διαμπερές, through and through. A Homeric word.

19. ὥσπερ εἶχεν, just as he was, immediately. — ἀλλ' . . . μάχεσθαι, but (so led them that) they were obliged to flee and fight at the same time; literally, to fight while fleeing. — καὶ νῦν δύο κ. τ. λ. The oratio recta is here employed. H. § 734. b. — τέδνατον. The perf. and pluperf. of δνάσκω are synecopated in the dual and plural. Cf. Butt. Irreg. Verbs, p. 126; Carmichael Gr. Verbs, *sub voce*. The army in these trying circumstances could ill afford to lose two brave men, and hence no wonder that Xenophon, before he had learnt the cause, was disposed to censure Chirisophus for not halting when the word was passed to him that the rear was attacked.

20. βλέπον . . . ἴδε, cast your eyes upon the mountains, said he, and see. βλέπον has reference to the mere act of seeing, ἴδε to the actual perception of the object. For the imperat. aor. see N. on II. 1. § 17. — ἔφη after ἀποκρίνεται is in a manner pleonastic. — μίᾳ . . . ὁρδίᾳ, this which you see is the only way (being) steep. — Krüg. translates ἐκβασῶ, exitum in reference to

the valleys and recesses in which it is said (§ 7 supra) the Greeks were inclosed. But Hutch., Sturz., Born., and Pop. interpret it, *aditum ad montis jugum*. At the entrance of this pass, which Chrisophus had endeavored to reach before the enemy, there is now a ferry and villages on either side of the river known as Kulak. By taking possession of overhanging eminences and engaging in several separate conflicts, the Greeks eventually forced their way through, and reached houses filled with abundance of provisions (2. § 22).

21. Ταῦτα, i. e. διὰ ταῦτα. Cf. Mt. § 470. 7; C. § 632. 3. — εἰ πως δυνάμην, (trying) *if in some way I might be able*. For the ellipsis of some such word as *πειράμενος* with *εἰ*, see N. on § 8 supra.

22. ἡμῖν πράγματα παρέιχον. See N. on I. 1. § 11. — ὅπερ . . . ἐποίησε, which also enabled us to take breath. — αὐτοῦ τούτου ἕνεκεν, for this very purpose. τούτου refers to *ὅπως . . . χρησάμεθα*. Dind., Born., Pop., and Krüg., after Schneid., adopt the reading *χρησάμεθα*. But that the common reading *χρησώμεθα* is defensible, cf. Butt. p. 375. E. 1; Mt. § 519; Rost, § 122. II. N. 4; S. § 214. N. 1.

23. οὐκ ἔφη, denied that he knew of any other road. Cf. N. on οὐκ ἔφασαν, I. 3. § 1. — καὶ μάλ᾽. See N. on I. 5. § 8. — ὁρῶντος τοῦ ἑτέρου, the other seeing = in sight of the other.

24. Ὁ δὲ λοιπὸς = *but the second*; lit. *the one left alive*. — παρ' ἀνδρὶ ἐκδεδομένη, with a man (to whom) she had been given (in marriage) = *married to a man there*. — αὐτὸς . . . ὁδόν, and he said that he himself would lead them, in a road that was passable for even beasts of burden. For αὐτὸς with the infinit. see S. § 222. c; H. § 775. b. — ὑποφύλλοις limits *δυνατὴν*. S. § 206. 5; H. § 600. 4. — πορεύεσθαι depends on *δυνατὴν* and has *ὑποφύλλοις* for its expressed subject. ὁδόν depends on *ἡγήσασθαι*. C. § 630.

25. δυσπέραστον, difficult to pass. — δ depends upon *παρελθεῖν*. S. § 163. 2. — τῆς. Cf. N. on II. 3. § 23.

26. πελταστὰς is here used as an adjective in agreement with *λοχαγούς*. — τῶν ὀπλιτῶν, some of the heavy-armed. Cf. S. § 188. 1; K. § 158. 3. R. 1. — τὰ παρόντα, the present state of affairs. — ὑποστὰς ἐδελοντής, having offered himself as a volunteer.

27. καὶ οὗτος. Cf. I. 10. § 18; II. 6. § 80. — Ἐγὼ γάρ, ἔφη, οἶδα κ. τ. λ. Notice the change to the *oratio recta*. See N. on § 19 supra; cf. I. 3. § 14.

28. τῶν γυμνήτων would have been joined in the same construction with τῶν μὲν ὀπλιτῶν in § 27, but the writer having paused to notice the noble strife between the captains of the heavy-armed, resumes the narration with a somewhat different construction.

CHAPTER II.

1. *of* ὁ, i.e. Chirisophus and Xenophon. — *συρρίσθενται*, they (i.e. the generals) *arrange with them* (i.e. Aristonymus and his associates). This verb, from the idea of command contained in it, is followed by the infinitives *φυλάττειν*, *σημαίνειν*, and *ιδέναι*. — *τὴν νόκτα* qualifies *φυλάττειν*. H. § 550. a; S. § 186. 2. — *τοὺς μὲν*, i.e. Aristonymus, Agasias, etc. — *ἔνω ὕψους*, *being above*, i.e. having reached the eminence spoken of, § 25 of the preceding chapter. — *τὴν φανεράν ἐκβασιν*. Cf. IV. 1. § 20. — *αὐτοὶ δὲ* refers to the generals. See N. on I. § 24.

2. *πληθος*, in number. S. § 182; H. § 549. b; C. § 637; K. § 150. 3. (7). — *ὕδωρ—ἐξ οὐρανοῦ*, *rain*; literally, *water from heaven* (i.e. the clouds). Cf. the Lat. *caelestis aqua*. — *ἐκβασιν* in reference to the escape of the Greeks from their dangerous position. — *ὅπως . . . περιμέντες*, *in order that the enemy might turn their attention that way, and that those going around might escape (their) notice as much as possible*.

3. *ἐπὶ χαράδρῳ*. Cf. III. 4. § 1. The common reading is *χαράδραν*, yet the dat. is the more usual construction, and has in this place the approbation of the best critics. — *ἦν . . . ἐκβαίνειν*, *which it was necessary for them to cross in order to go forth to the ascent* (lit. *the steep place*). — *βλοιτρόχους*. Suid. defines *βλοιτρόχους*, *στρογγύλους*, Hesych. *στρογγύλους λίθους*. — *ἡμαξιάλους*, *suitable for a wagon*, i.e. very large. — *μείζους καὶ ἐλάττους* than the stones just mentioned. — *πρὸς τὰς πέτρας πρᾶσσοντες*, *dashing against the rocks*. — *διεσφενδανῶντο*, *leaped about in every direction*. Hutch. renders, "*tangquam e funda contorquebantur*." The word happily expresses the impetuosity and force with which the splintered fragments of these rocks were hurled about in their descent to the valley below. — *οὐδὲ πελάσαι οἶόν τ' ἦν τῇ εἰσόδῳ*, *nor was it possible to approach the entrance*. S. § 223. 1; K. § 814; C. § 858; K. § 182. R. 3.

4. *εἰ . . . δύναντο* (sc. *πελάσαι*), *when they were unable to proceed this way*. "When *εἰ* accompanies an action often repeated in past time, it takes an optat. like the proper particles of time followed by the imperf. or aor. indic." Mt. § 524. 5; cf. N. on I. 5. § 2. — *ἐπὶ οὐλῶν*. Cf. S. § 211. N. 10; H. § 701; K. § 152. R. 4. (c). — *μέχρι σκότος*, *until dark*. — *φοβούμενοι δῆλον ἔτι*. These words have been added from the Paris and Eton MSS. by Schneid., and after him by Dind. and Born., but are regarded as suspicious by Zeune, Krüg., Pop., and some other respectable critics. — *ἐπαύσαντο . . . λίθους*. Krüg. reads *ἀνεπαύσαντο*, followed by a comma, and gives as the sense: *ne somnum quidem ceperunt, per totam noctem lapides devolventes*. But this erroneously makes the deprivation of sleep in the Carduchian army the main object of attention to the reader, whereas, the simple idea intended

to be conveyed is the uninterrupted descent of stones during the whole night. For the construction of *ἐπαύσαντο*—*κυλινδοῦντες*, see S. § 225. 7; H. § 798; K. § 175. 1. (c). *ἀνεπαύσαντο* is never found in construction with the participle. — *τῷ ψόφῳ* is dat. of means.

5. Οἱ δ', i. e. the party under Aristonymus, &c. — *ὡς τὸ ἕκρον κατέχοντες*, supposing that they had possession of the height, i. e. the eminence spoken of, I. § 25. For the use of *ὡς*, *de re sperata*, cf. N. on I. 1. § 10. .

6. *παρ' ἐν*, near which. — *ἐφ' ἧ*, where. *ἧ* refers to *ὁδὸς* going before. — *ἐκάθηντο*, were sitting. Cf. S. § 133. K; H. § 406. 2; C. § 309. 4. — *αὐτῶθεν*, from that place, i. e. where the Greek detachment was passing the night.

7. *ὥστε . . . προσελθόντες*, so that unperceived they came close to them. — *ἐπεφδέξατο*, "ad aggrédiendum sonavit." Krüg. The vulgar reading is *ἐφδέξατο*, which Pop. supports on the ground that *ἐπεφδέξατο* is opposed to the *usus loquendi* of Xenophon, and that the idea *insonandi ad aliquid* does not suit in this place. — *ἔγγο*. Cf. N. on I. 5. § 8. — *φεύγοντες ὀλίγοι ἀπίδησκον*, few while fleeing were killed. *ὀλίγοι* is in apposition with *οἱ δ'*. Cf. N. on *ἐνιοι*, II. 4. § 1. — *γὰρ* in the next clause introduces the reason why the Greeks succeeded in killing but few of the enemy.

8. Οἱ δ' ἀμφὶ Χειρίσοφον, but Chirisophus and those with him. — *ἔγγο . . . ὁδόν*, went up in the plain way. Opposed to *κατὰ τὴν φανεράν ὁδόν* is *κατὰ ἀτριβεῖς ὁδούς*, in unfrequented paths; as we say, in by-paths. — *ἀνίμω . . . ὀράσι*, they drew up one another with their pikes. *ἀνίμω* (from *ἰμῶς*, a thong or leather strap) signifies to draw up (= *ἀνείλεον*. Suid.) with a cord, as water from a well. The word in this place finely expresses the steepness of the ascent, the soldiers above drawing up with their spear-handles those below, in some respects as a bucket of water is drawn up from a well.

9. Καὶ οὗτοι, i. e. those who *κατὰ ἀτριβεῖς ὁδούς ἐπορεύοντο*. — *ἔχον τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις* = *τοὺς ὀπισθοφύλακας τοὺς ἡμίσεις* (cf. Mt. § 442. 1), having half the rear guard. See N. on I. 9. § 26. — *ἐπορεύετο ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες*, proceeded the same way as those having the guide; i. e. the detachment spoken of, § 1. — *εὐδοκίᾳ γὰρ ἦν*, sc. *ὁδός*.

10. Καὶ . . . ἄλλοι, but these (i. e. the part of the army led by Xenophon) would have marched the same way which the others had taken. "The use of *ἀν* in past actions to express ability, is founded on a suppressed condition." Mt. § 599. 2. b. Cf. also S. § 215. 3; H. § 752; Goodwin, § 52. 1. — *ἄλλῃ ἢ ταύτῃ*, any other way than this, viz. the way under the hill possessed by the barbarians. For the construction, cf. S. § 159. 1; H. § 586. a; C. § 672.

11. *ὁρθαῖς τοῖς λόχοις*, "rectis ordinibus." Krüg. "*ita ut loci singulis procederent, non latam frontem facerent*." Weiske. The expression *ὁρθαῖς* answers to our military term, in columns, i. e. a body of troops drawn up, with the divisions so arranged behind one another as to present a narrow front to the enemy. Accordingly as the intervals between the divisions are compressed

or extended, the column is said to be in close or open order. — οὐ κύκλῳ, i. e. not entirely surrounding the hill, as that would have rendered the enemy desperate.

12. *τέως, as long as.* — ὅπη ἐδύναντο ἕκαστος, *where they each could.* ἕκαστος is in partitive apposition with the omitted subject of ἐδύναντο. S. § 150. N. 3; H. § 514. b. — ἐγγὺς δ' οὐ προσίεντο = but they did not wait for the Greeks to approach very near them. — κατεχόμενον by the Carduchians. — αὖδις, *forthwith.*

13. Ἐννόησας—μή. Cf. N. on III. 5. § 3. — τὸν ἡλεκτότα λόφον, *the hill which had been taken.* Cf. S. § 207. N. 2; H. § 408. 12. — ἐπὶ πολλὸν . . . πορευόμενα, *for the beasts of burden formed a long line, inasmuch as they were passing along a narrow way.* ἐπὶ πολλόν, "*in longum explicata.*" Sturz. *ἔτε* (i. e. δ, τέ)—πορευόμενα. S. § 226. a; H. § 795. d.

14. πολλὸν ὀρδιώτατος, *by far the steepest.* Steph. conjectures ὀρδιώτερος ἤ, on the ground that the eminence, at the foot of which the Carduchians were surprised (cf. §§ 6, 7), was already taken by the Greeks. But a reference to those sections will show that the barbarians were only said to be driven from the open road, and not from the eminence. — ὁ ὑπὲρ τῆς . . . φυλακῆς, *the one above the guard which had been surprised at the fire.* See § 5 supra.

15. ἐγένοντο οἱ Ἕλληνες. The common reading is ἦγον (sc. τὴν στρατιάν) οἱ Ἕλληνες, which Mt. (§ 496. 1) approves. — θαυμαστὸν πᾶσι, *wonderful to all.* — ὑπάπτευν, sc. πάντες elicited from the preceding πᾶσι. The order is ὑπάπτευν αὐτοὺς ἀπολιπεῖν δέσαντες μὴ κυκλωθέντες. — Οἱ δὲ ἔρα—καθορῶντες, *but they then looking down.* ἔρα introduces an explanation of the abandonment of their position by the enemy, and is here = *the fact was.* — τὰ ὅπισθεν γιγνόμενα refers to what is detailed in § 17 infra.

16. ὑπάγειν. See N. on III. 4. § 48. — ἐν τῷ ὁμαλῷ, sc. χωρίῳ, *in a level place,* where they could be drawn up. — δέσσαι τὰ ἔπλα. See N. on I. 5. § 14.

17. τεδνᾶσι. Cf. N. on I. § 19. — καὶ ἄλλοι, *and others.* — κατὰ τῆς πέτρας, *down from the rock.*

18. ἐν ἀντίπορον λόφον. This seems to have been the second hill spoken of, § 12 (end). — τῷ μαστῷ, i. e. the elevation which Xenophon ascended σὺν τοῖς νεωτάτοις (§ 16). μαστῷ limits ἀντίπορον. S. § 196. 1.

19. ἐφ' ᾧ (= ἐπὶ τούτῳ ὡς. Butt. § 150. p. 440; H. § 813; C. § 858; Goodwin, § 99), *on condition that.* — καλεῖν. S. § 223. 1; H. § 813; R. § 186. R. 3. — ἐν φ. Cf. N. on I. 10. § 10. — ἕλλο στράτευμα refers to the division of the heavy-armed, who marched in the rear to protect the baggage. See § 9 supra. — οἱ δὲ refers to Xenophon and his company who were parleying with the enemy. — πάντες, . . . πολέμιοι. The text follows the reading adopted, by Dind. and Born. But Pop., Krüg., and Long edit πάντες οἱ, the reading of the MSS., and place a full stop after συνεβόησαν,

which perhaps gives a better solution of the passage. Born. places a comma after both πάντες and συνεβήσαν.

20. ἤρξαντο, i. e. the Greeks with Xenophon. — ἄλλους . . . ἔκειντο refers to those who were drawn up ἐν τῷ θυμῷ, § 16. The same band is referred to in τοὺς συντεταγμένους, § 21 infra. — ἐνθα, where. — κατέειπεν, aor. act. of κατὰγνυμι. On the augment, see S. § 93. 1; H. § 312. — ἔχων τὴν ἀσπίδα ἀπέλιπεν, having his shield (i. e. carrying off his shield) left him. Perhaps from apprehension of no attack, he had gone to some other part of the army, but it is, however, more natural to refer his absence to fear, inspired by the sudden assault of the enemy.

21. πρὸ ἀμφοῖν προβεβλημένος, holding (his shield) before them both. Cf. I. 2. § 17.

22. πᾶν . . . Ἑλληνικόν, i. e. Chirisophus and Xenophon reunited their forces. — ἐν constructed with ἐπιτηδεύω is to be taken in the sense of in the midst of. — λάκκοις κονιατοῖς, plastered cisterns. This shows the great abundance of the wine.

23. διεκράξαντο ὥστε, brought about that. — πάντα ἐποίησαν τοῖς ἀποδανούσιν, i. e. they buried them with all military honors. — ἐκ τῶν δυνατῶν, according to their ability. — ὥσπερ νομίζεται (sc. ποιεῖν from the preceding member), as is customarily done.

24. For the construction of ὅση εἴη, cf. Mt. § 527. 2; S. § 217. 1; H. § 758. — προκαταλαμβάνοντες, preoccupying it. This participle and μαχόμενοι denote the means. — ἐκώλουν. The imperf. is here used of an attempted action. — τὰς παρόδους, their passing along; a secondary signification of the word.

25. ὁπότε—κωλύειν. Cf. N. on ἐπεὶ τις διώκοι, I. 5. § 2. — τοὺς πρόρους, the van of the army. — ἔλκε τὴν ἀπόφραξιν τῆς παρόδου, removed the obstruction of the way, i. e. drove the barbarians from the passes, where they had posted themselves in order to obstruct the march. — τοῖς πρώτοις. S. § 202. 1; H. § 595. a. — πειρώμενος ἀνωτέρω γίνεσθαι, endeavoring to be above, i. e. to ascend some eminence which commanded the pass occupied by the enemy. In the next verse we find that Chirisophus in like manner assisted the rear, when they were pressed by the enemy. — τῶν κυλούντων. S. § 198. 1; H. § 585; C. § 522.

26. ἐβοήθησαν ἀλλήλοις, they furnished aid to one another. S. § 201. 1; H. § 595. b. — λυγρῶς . . . ἐπεμέλοντο, were very attentive in rendering assistance to one another. Cf. S. § 193; H. § 576; C. § 558. 3; K. § 158. 6. I. (b).

27. ἢν—ὁπότε, sometimes. Cf. Ns. on I. 5. § 7; II. 6. § 9. — καί, also. — αὐτοῖς limits παρείχον. — ὅτε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν, so as to escape when fleeing from (a point) even near (at hand). ἐγγύθεν, i. e. ἐξ ὁπίσθου, "cui oppositum est ἐκ πολλοῦ." Krüg. Cf. ἐκ πλείονος, I. 10. § 11. The idea is, that the Carduchians were so agile that they could ap-

proach very near to the Greeks for the purpose of annoying them, and yet easily escape, although having very little the start of their pursuers.

28. ἄγγος τριπύχην, *well nigh three cubits long*. Cf. VII. 8. § 18. — πρὸς τὸ κάτω κ. τ. λ. This passage has puzzled critics not a little. Hutch. reads *προβαλόντες* and interprets, "*nervos cum sagittis missuri essent, ad imam arcus partem adducebant, sinistram pedem promoveantes*." But this position is so usual for archers when about to discharge their arrows, that we can hardly suppose Xenophon would gravely tell his countrymen that such was the posture of the Carduchians. Besides, if πρὸς . . . τόξου is connected with any thing in the sentence, it must be with *προβαλόντες*, and not, as Hutch. and Belfour suppose, with εἶλον τὰς νεύρας, which seems to make no conceivable sense. The various solutions given to the passage, by Leun., Amas., Brod., Weiske, &c., are all unsatisfactory. Schneider's interpretation seems to be the best of any yet given, and is cited approvingly by Born., Pop., and Krüg. "Difficultatem omnem facile explicabit si mecum et cum interprete germanico, Halbkart, statuas arcum affixum fuisse fusti canaliculato, qualem medium ævum *arcubalistam* vocabat, unde Gallicum *arbalet* originem duxit, quod telum *Armbrust* appellare solemus. Retinaculum retinet nervum summa cum vi tensum; impulsu vero manu ejaculatur telum canali impositum. Ita apparet quomodo nervus summa cum vi, pede sinistro arcui imo imposito, adductus retineri potuerit in arcu sublato." A very convenient way of fitting the arrow to the *arbalest* or *cross-bow*, would be to place the left foot upon the bow where it was joined to the stock, and with both hands to draw the string home to the notch, at the head of the groove in which lay the arrow. — ἐχρῶντο αὐτοῖς—ἀκοντίοις, *used them* (i. e. the arrows) *for darts*. χρῶμαι is here followed by two datives. See N. on πιστοτάτοις, I. 4. § 15. — ἐναγκλῶντες, *fixing the ἀγκύλη upon them*. Yates (Smith's Dict. Gr. and Rom. Antiq. p. 50) shows conclusively that the ἀγκύλη must have been different from the *amentum* or leather thong fastened to the lance. It was probably, as its name imports, something crooked or curved, which was fixed to the middle of the shaft as a rest for the hand, when with the aid of the *amentum* it was about to launch the spear.

CHAPTER III.

1. ἐπὶ τοῦ πεδίου, *over the plain*. — Καντρίην. This river separates the country of the Carduchians from Armenia. It is now called Buktan-chai. Layard thinks that the Greeks attempted to cross the river at Tilleh or Til, but, as Xenophon relates, found a more practicable ford higher up. Ainsworth finds the place where the first attempt was made to ford the river, higher up than Tilleh, where it is hemmed in by low hills, and the actual crossing-place

a little above these hills. — *ὅς ἐρίξει, which bounds.* — *ὀρέων.* Cf. N. on I. 2. § 21. — *τῶν Καρδούχων* is to be taken with *τῶν ὀρέων*, from which it is separated, either to avoid the termination *ων* in so many successive words, or for the sake of a rhythmical ending of the sentence.

2. *μᾶλα ἡδέως, very gladly.* — *πολλὰ . . . μνημονεύοντες.* Cf. Cic. de Fin. Lib. II. 32. “Jucundi acti labores.” — “Sua vis laborum est præteritorum memoria.” A similar sentiment is found in Virg. *Æn.* I. 201–3:

“ — revocate animos, moestumque timorem
Mittite; forsan et hæc olim meminisse juvabit.”

Ἐντὰ γὰρ ἡμέρας. If we make the first of these days embrace the events detailed, IV. 1. §§ 4–11; the second, IV. 1. §§ 12–14; the third, IV. 1. § 15. — 2. § 7; the fourth, IV. 2. §§ 8–23; the fifth, IV. 2. §§ 24–28, there will be wanting two days, which Rennell supplies from the time given to rest, IV. 2. §§ 22–23. But Krüg. more correctly supposes three days to have been consumed in what is narrated IV. 2. §§ 24–27, the writer having omitted to mention the particular events of each day. — *ὅσα . . . Τισσαφέρους, more than all the evils put together which they had suffered from the king and Tissaphernes; literally, as many evils as were not all* (i. e. as all did not equal which they had suffered) *from the king, &c.* — *ἡδέως ἐκοιμήθησαν.* They little knew what dreadful sufferings awaited them in the snows of Armenia.

3. *ὕδατος; literally, banks of a river.* Here it designates the eminences pertaining to the Centrites, yet some distance from the stream. Cf. § 5. — *ἔνω τῶν ἱππέων, above the cavalry.* This explains more definitely the locality of these foot forces.

5. *ἀπὸ τοῦ ποταμοῦ ἀπείχον.* Cf. S. § 223. — *χειροποίητος, artificial; literally, made with the hand.*

6. *ὅπῃ τῶν μαστῶν, above their breasts.* — *τραχὺς . . . ὀλισθηροῖς, the river* (i. e. its bed) *was rough with large and slippery stones.* — *εἰ δὲ μή, otherwise, i. e. if they attempted to hold their shields in the water.* Cf. Butt. § 151. IV. 7; C. § 901. 6; H. § 753. a. — *γυμνοὶ* in reference to the shield, i. e. *unprotected, exposed.* — *τις* is collective, and hence is referred to, as in I. 4. § 8 (on which see N.), by the plur. — *αὐτοῦ, there, in that very place.*

7. *Ἐνθα . . . ἦσαν, but where they had been the preceding night.* Cf. N. on *ἦσαν*, I. 1. § 6. — Notice the anaphora in *ὀρώσι μὲν—ὀρώσι δὲ—ὀρώσι δέ.* — *τὴν δυστροπῆαν, the difficulty of passing.* — *ὀρώσι . . . ὀπισθεν, and saw the Carduchians behind waiting to attack them when they had crossed over.*

8. *ἐν πένεσσι δεδεδόται, to have been bound in fetters.* — *αὐταὶ δέ.* Supply *ἔδοξαν* (they seemed) from the preceding clause. — *αὐτόματοι περιβρῆναι, to fall from him of their own accord.* The 2 aor. pass. of *πέω* is used by the Attics in an act. signif. Cf. Butt. § 114. P; Sophocles, Gr. Verba, p. 229.

The word is here tropically applied to the parting asunder and falling off of fetters, to express the ease and suddenness of the act, as it appeared in the dream. — διαβαίνειν, "*divaricatis pedibus stare*." Born. The word happily expresses the long and irregular strides with which a prisoner, in the first moments of his freedom, assures himself that he is really free from the chains which have so long restrained his movements. — ἐλπιδας ἔχει καλῶς ἔσεσθαι, *he had hopes that all would be well*. Adverbs sometimes follow εἰμι and other such verbs in the predicate. Cf. Mt. § 309. c.

9. ὥς τάχιστα ἕως ὑπέφαιεν, "*quam primum aurora illucere cœpisset*." Porson. ὥς τάχιστα in the sense of *as soon as*, is usually disjoined by one or more words. — ἐν τοῦ πρώτου, sc. ἱεροῦ, which is added, VI. 3. § 2.

10. προσέτρεχον δύο νεανίσκω, *two young men came running to*. This union of the plural and dual numbers is not uncommon. C. § 503. — ἐξείη αὐτῷ, *any one might go to him*. — εἰπεῖν . . . πόλεμον, *to communicate whatever intelligence he might have respecting matters pertaining to the war*.

11. καὶ τότε, *and then*, i. e. on the occasion here referred to. — ὅτι . . . πῦρ, *that they happened to be gathering brushwood for the fire*. — ἐν τῇ πέραν, *on the other side*. — καθηκούσας . . . ποταμόν, *extending down to the very river*. Cf. S. § 160. a; H. § 669; C. § 732; K. § 169. R. 1.

12. οὐδὲ . . . τοῦτο, *for this place could not be approached by the enemy's horse*, on account of the rocks καθηκούσας ἐπ' αὐτὸν τὸν ποταμόν. — ἐκδύντες, *putting off*, sc. their clothes. — ὡς νουσοῦμενοι, *supposing that they would have to swim across*. Cf. N. on ὡς, I. 1. § 10. νουσοῦμενοι is the Dor. fut. mid. of νέω, a form which in some verbs is employed by the Attics. Cf. Mt. § 183. Obs. 3; S. § 109. N. 1; H. § 377. 4 (end); C. § 326. 3. — πορευόμενοι *to cross over*. — βρέξαι, aor. infin. of βρέχω. — πάλιν ἦκεν, *had come back*. Cf. S. § 211. N. 5; H. § 698; K. § 152. 4; C. § 806. e.

13. ἔσπενδε, sc. οἶνον. — τοῖς νεανίσκοις ἐγχεῖν ἐκέλευσε, *he ordered the young men to pour out wine into the cup*. Some with less propriety render: *he ordered (his attendants) to pour (into the cup) for the young men*. — For the construction of ἐγχέσθαι—δοῦναι, cf. C. § 576.

14. τοὺς τε ἔμπροσθεν, i. e. the army of Orontas and Artuchus. Cf. § 4. — τῶν ὑπισθεν refers to the Carduchians.

15. ἡγεῖσθαι, *lead the way, take the lead*. — διαβαίνειν. The pres. infin. is here used, because the passage of the army is regarded in the aspect of a continual crossing over of its parts, while the aor. infin. διαβῆναι (§ 12) indicates the mere act of passing the river without reference to its continuance or repetition. Cf. Butt. § 137. 5; S. § 211. 1. 6; H. § 695; C. §§ 792. 1; 797 (a); K. § 152. 12.

16. Ἐπεὶ . . . εἶχεν, *when these things (i. e. the disposition of the troops and the baggage) were well arranged*. — ἡγουῦντο as guides. — δόξαι = distance.

17. ἀντιπαρήσαν, *marched along on the opposite shore, in order to inter-*

cept the passage of the Greeks if they should attempt it higher up. — *ἔσω-
τε τὰ ὄπλα*. See N. on I. 5. § 14. — *ἀποδὺς* of his outer garments. —
παρήγγελλε. Supply from the preceding clause *ἀποδύντας λαμβάνειν τὰ ὄπλα*.
— *ὁρδίσους*. Cf. N. on 2. § 11.

18. *ἐσφαγίδοντο εἰς τὸν ποταμὸν*. Sacrifices were frequently offered to the divinities supposed to inhabit rivers. Sometimes the animals were slain during the passage of the stream. Alexander is said to have sacrificed, in the middle of the Hellespont, a bull to Neptune and the Nereids. The Trojans offered bulls and horses to the Scamander. Cf. Hom. II. XXI. 180. See also Herod. VII. 118. For the use of *εἰς*, cf. N. on *εἰς Ἀσπίδα*, II. 2. § 9.

20. *ἐπὶ . . . ὕρῃ, to the ford opposite the way leading to the Armenian mountains*. Cf. § 5 supra. — *προσποιοῦμενος*. See N. on I. 3. § 14. — *τοὺς . . . ἵππεῖς*. These horsemen had gone up the river to oppose the passage of the Greeks (§ 17), but when they saw Xenophon hastening back to the principal ford of the river, supposing it was done with the intention of crossing over and cutting them off from the main army, which was stationed upon the eminences (§ 3), they returned with all speed, and thus enabled Chirisophus and his men to pass over without molestation.

22. *Λύκιος*. Cf. III. 3. § 30. — *μὴ ἀπολείπεσθαι, that they* (i. e. Lycius and his party) *must not be left behind* = must not give up the pursuit. These encouraging shouts were not lost upon Lycius and his company, as many be seen, § 25.

23. *εὐδὺς . . . ἐξέβαινε, but forthwith both proceeded along* (*κατὰ*) *up the high banks extending to the river*. — *προσηκούσας ἔχδας* corresponds to *πέτρας καθηκούσας*, § 11. — *τοὺς ἄνω*, i. e. the infantry drawn up on the banks above the enemy's horse, § 3.

24. *τὴν ταχίστην*. "Sine ὁδῶν est celerrime." Krüg.

25. *τὰ ἔνω = τὰ ἄκρα*, § 23. — *ἐπιχειρήσας ἐπιδιώξαι, continuing the pursuit*.

26. *ἀκμὴν διέβαινε, were just passing over* = in the very acme of crossing. *ἀκμὴν* is the adv. accus. — *κατ' ἐνωμοτίας*. Cf. III. 4. § 22. — *παρ' ἀσπίδας . . . φάλαγγος, having extended each company to the left in the form of a phalanx*, i. e. in a line fronting the enemy, without any space between the ranks. *παρ' ἀσπίδας, to the left*, the shield being on the left arm. So *ἐπὶ δόρυ* (§ 29 infra), *to the right*, the spear being in the right hand. — *πρὸς τῶν Καρδούχων, facing the Carduchians*. — *καταστήσασθαι, to stand, to station themselves*. This intransitive use of the aor. mid. of *ἵστημι* is rare, its sense being almost invariably transitive. Cf. Butt. Irreg. Verbs, p. 135; Sophocles, Gr. Verbs, p. 165. — *πρὸς τοῦ ποταμοῦ*. Cf. N. on II. 2. § 4.

27. *τοῦ ἔχλου depends on φιλουμένους* (cf. I. 10. § 13), *diminished* (in number) *by the camp followers having now crossed the river*. — *ὀλίγους ἤδη φαινομένους, appearing now* (comparatively) *few*. — *ᾧδός τινας, certain* (war) *songs*.

28. διαβαίνοντες, i. e. on the point of crossing over. — ἀπὸ τοῦ, i. e. Xenophon and the rear guard. — ἐναντίους . . . διαβησόμενους, they should descend (into the river) on each side (ἐνδὲν καὶ ἐξδὲν) opposite to them (i. e. Xenophon and his men), as if designing to cross over. ἐναντίους—σφῶν. S. § 198; H. § 587. f. — διηγγελισμένους, holding the javelin by the thong in readiness to throw. See N. on IV. 2. § 28. This participle is the perf. mid. See Butt. § 136. 3. — ἐπιβεβλημένους (perf. mid.), having their arrows on the string, i. e. being prepared for action. — μὴ . . . προβαίνειν, but not to advance far into the river. Cf. § 540.

29. ἀπὸ τοῦ ψοφῆ, the shield should ring, with the stones, darts, etc., thrown against it by the enemy = should be within reach of their missiles. Hutch. renders ἀπὸ τοῦ ψοφῆ, “cum scuta pulsata (by the Greeks as a signal for the charge) sonarent.” So Weiske, Zeune, and Sturz. But this interpretation does not so well accord with σφενδόνη ἐκινῆται, and is rejected by Born., Pop., and Krüg.

30. τοὺς λαίλους. Schneid. supplies τοὺς ἀπιστοφύλακας from § 27. — ἔχοντο . . . ὑποζυγίαν, had gone away, some to take care of their beasts of burden. ἔχοντο has here the force of the pluperf. Cf. N. on I. 4. § 8. — ἐνταῦθα δὴ is used, as though ἐκεῖ ἐώρων, instead of ἐδῶρες, had preceded. So Krüg.

33. καὶ . . . φεύγοντες, even when the Greeks were on the other side (of the river), were seen still to flee.

34. Οἱ δὲ ἐπαιτήσαντες, i. e. the troops sent by Chirisophus. Cf. § 27 supra. — προσητέρον τοῦ καιροῦ, farther than was proper; lit. further than the occasion (demanded).

CHAPTER IV.

1. λείους, gently rising, i. e. not steep or uneven. Krüg. following Morus interprets, non asperos virgultis aut lapidibus. πρὸς = carried on against.

2. Εἰς δὲ . . . ἦν, but the village into which they came was both large. “This spot, by the distance given, would appear to correspond with the town now called Sa’art or Se’ert.” Ainsworth. κάμην here stands for κόμη, and is attracted by, and put after, its relative. Cf. N. on I. 2. § 1. — βασιλείαν εἶχε τῷ σατράπῃ, contained a palace for the satrap (i. e. Orontas). For the dat., see S. § 201. 1; H. § 597. 1. — τύψεις. Probably the houses were turreted as a defence against the Carduchians.

3. ὑπερῆλθεν, they passed over. — τοῦ Τίγρητος ποταμοῦ. Not the Tigris proper, but the eastern branch called Arzen. — Τηλεβόαν. This river is doubtless the Kara-su, and the place where the Greeks crossed the stream is found by Col. Chesney at the village of Arisban near Mush. Layard makes

the Teleboas to be the river of Bitlis, but the best authorities are against this view. — *περὶ τὸν ποταμὸν, around (i. e. on both banks of) the river.*

4. *τέπος, region.* — Ἀρμενία . . . ἰσπέραν. This was the western section of Armenia Major, separated from Armenia Minor by the Euphrates. *ἡ πρὸς ἰσπέραν, that (lying) towards the west = western.* C. § 692. 2. — ἀνέβαλλον = ἀνεβίβαζεν. Cf. Cyr. VII. 1. § 38.

6. ἐφ' ᾧ. Cf. N. on 2. § 19. — αὐτὸς—ἀδικεῖν. Cf. N. on αὐτὸς ἀπιέναι, II. 2. § 1. *ἐκείνους* does not refer to the subject of the principal verb, and hence is put in the accusative. — μήτε—τέ. Cf. N. on II. 2. § 8.

9. *λερεῖα.* The Greeks called any animal they slaughtered for food *λερεῖον*, because a part was always burnt on the altar. — *τῶν δὲ ἀποσκεδανυμένων τρώες, some of those who had straggled away.*

10. In the common editions, a full stop is put after *στράτευμα*, and thus *πάλιν* is made to commence the subsequent sentence. But after Holz., the best editors place the period after *πάλιν*. Adverbs are often found at the close of a sentence, especially when emphatic. — *διαιδριάζειν, to clear up.* Some interpret it, *to encamp in the open air, sub dio agere.*

11. *νυκτερεύοντων δ' αὐτῶν, while they were passing the night.* — *δύκνος—ἀνίστασθαι.* Cf. S. § 222. 6; H. § 767; C. § 849. (b); K. § 172. 3. — *ἀλεινὸν (sc. χρῆμα) . . . παραρρήνει.* The idea is, that the snow served as a warm covering to those upon whom it lay undisturbed as it fell.

12. *ἐτόλμυσε, dared, i. e. had the courage and energy to do the thing here spoken of.* — *ἐκείνου ἀφελόμενος, sc. τὴν ἀξίην.* Cf. S. § 184. N. 2; H. § 580. a.

13. *ἐχρίοντο, "ut artus frigore torpentes redderentur agiles."* Zeun. — *ἐκ τῶν πικρῶν, sc. ἀμυγδαλῶν.* — Ἐκ δὲ τῶν αὐτῶν, *sc. τερεβινθῶν.*

14. *ὅτε τὸ πρότερον ἀπῆσαν* refers to what is said, § 10 supra. — *ὅπῃ τῆς αἰθρίας, in the open air.* The Paris and Eton MSS. read *ὅπῃ ἀτασθαλίας, ob stultam petulantiam.*

15. *Ἐπεὶ οὖν ἐκ τούτου, then, after this.* — *ἔνδρα δόντες, having given (him) men as attendants or followers.* — *τὰ ὄντα κ. τ. λ., things being as being, and things not being as not being = the truth exactly as it was.* *τὰ μὴ ὄντα = if a thing was not, and hence the negative μή.*

17. *ποδαπὸς εἴη, of what country he was* (cf. S. § 76. 1), is the accus. of the thing after *ἐρωτώμενος.* S. § 177. 3; H. § 553. a; C. § 636. — *τὸ στράτευμα* is the accus. after *ἠρώτων* (S. 184. 1; H. § 553), being proleptically drawn from its position in the dependent clause. H. § 726. *ὁπόσον . . . συνελεγμένον* is a subet. sentence in explanatory apposition with *στράτευμα.* — *ἐπὶ τίνι συνελεγμένον, for what purpose it had been collected.*

18. *εἴη ἔχων, was having = had.* C. § 867. II; H. § 788; S. § 89. 1. — *Χάλυβας.* If, as Strabo asserts, the Chalybes of his time had changed their name to that of Chaldæi, these mercenaries of Teribazus are probably the same people who are called *Χαλδαῖοι*, 3. § 4. Cf. 5. § 34; 7. § 15. Rennell

says that the name Chalybians here appears to be a mistake, the Chaldeans being certainly intended. However this may be, these people are not to be confounded with those of the same name, mentioned, V. 5. § 1, who are represented as few in number and subject to the Mosynæci. — *Ταδχους*. Cf. 7. § 1; V. 5. § 17. — *ἵπερ μοναχὴ εἴη πορεύεσθαι*, the only direction in which the road lay. — *ὥς* is to be constructed with *ἐπιδησόμενον*. Cf. N. on *ὥς ἀποκτενῶν*, I. 1. § 3. — *τοῦ θρους* is the obj. gen. See N. on I. 2. § 25. — *ἐνταῦθα* is added for the sake of perspicuity.

19. Sophænetus was left in charge of the camp, probably on account of his age. Cf. V. 3. § 1.

20. *ἦλθσαν*, were taken. Cf. N. on III. 4. § 8. For the lengthening of the radical vowel, cf. S. § 126. 1; H. § 400. 4. n. Xenophon writes *ἦλθον* and *ἐδλων*. H. § 408. 12; C. § 420. 1. The latter is the Attic form. Cf. Butt. § 114. p. 224. — *ἡ σκηνή*. The tents of eastern princes and commanders were often filled with articles of luxury. Cf. Herod. IX. 80. — *φάσκοντες εἶναι*, professing to be.

CHAPTER V.

1. *συνλεγῆναι*—*πάλιν*, assembled again, reassembled. — *τὸ στρατευμα* refers to the enemy. — *τὸ στενά*. Cf. § 18 of the preceding chapter. *τὸ ἔκρον* below refers to the same pass.

2. *Εὐφρότην*. This was the eastern branch called Arsianias, the modern name of which is Murad Chai. Rennell, however, makes the Teleboas answer to the Arsianias. — *βρεχόμενοι πρὸς τὸν ὑμφαλόν*, being under water up to their middle. Butt. (Lexil. p. 208) says that *βρέχεσθαι* is used of objects which are not merely wetted but quite in the water.

3. *παρασάγγας πεντεκαίδεκα*. A distance, in the estimation of Rennell, too great for a march through deep snow, and hence he suspects an error in the text. The numeral may have crept in from the preceding section. — *βορρᾶς* contr. from *βορέας*, the north wind. — *ἐναντίος ἔπνευ*, was blowing against them, i. e. in their face. — *ἀποκαίω*, parching. "Quia idem fere vehementis frigoris est effectus qui caloris, tropus hic, præsertim apud poetas, non est rarus, ut frigore perdita dicantur *ambusta*." Weiske.

4. *σφαγιάζεσθαι τῷ ἀνέμῳ*, to sacrifice to the wind, i. e. to Boreas (see § 8). — *πᾶσι δὴ . . . πνεύματος*, to all now the fury of the winds seemed evidently to abate. The neut. adj. with the art. is oftentimes put for the abstract noun. *τὸ χαλεπὸν* = *ἡχαλεπότης*. C. § 653. a.

5. *οὐ . . . ὀψίζοντας*, would not permit those coming late to approach the fire. — *μεταδιδοῖεν*—*πυρὸς*. Cf. Mt. § 826. Obs. This verb is more commonly followed by the gen. of the thing imparted. Cf. S. § 191. 1; C.

§§ 621; 546; H. § 574. a. — See also *μετεδίδωσαν ἀλλήλοις ὧν* (i. e. *ἐκείνων*, α.), § 6 *infra*.

6. *Ἐνθα δέ, but where.* — *ἔστε ἐπὶ, as far as.* — *οὐ δὴ παρὴν μετρεῖν, where indeed they could measure.* *οὐ* refers to the place where the snow had been melted by the fire.

7. *ἐβουλιμίαν, fainted through excessive hunger.* Fisch. remarks of the *βουλιμία*, that "it afflicts the patient with an insatiable appetite, so that he is debilitated, loses his color, faints, and experiences a coldness at the extremities."

8. *διέπεμπε διδόντας.* Cf. S. § 225. 5. — *ἐπειδὴ δέ τι ἐμφόγειον, but as soon as they had eaten something.* The optat. here denotes indefinite frequency. See N. on I. 2. §§ 2, 7.

9. *ἀμφὶ κνέδας, about dusk.* — *ἐκ τῆς κώμης—γυναικάς, women belonging to the village.* The village here spoken of is put by Ainsworth in the Khanus district. This will be seen by a reference to the map. The westerly direction which the army took, resulted probably from a desire to avail themselves of the valley through which flowed the river of Khanus. — *πρὸς τῇ κρήνῃ, at the fountain.*

10. *Περσιστὶ, like a Persian = in the Persian tongue.* S. § 134. 5. — *ὅσον παρασάγγην, as much as a parasang.* See N. on I. 8. § 6.

12. *οἱ τε διεφθαρμένοι—τοὺς ὀφθαλμοὺς = ἐκείνοι οἱς* (i. e. *ἦν*. S. § 201. 5; H. § 598. b) *οἱ ὀφθαλμοὶ διεφθαρμένοι ἦσαν; or ἔχοντες τοὺς ὀφθαλμοὺς διεφθαρμένους.* *τοὺς ὀφθαλμοὺς* is a synecdochical accus. — *τοὺς . . . ἀποσέσπῳτες, whose toes were rotted off.* *τοὺς δακτύλους* is synecdochical. The 2 perf. of *ἀποσέχω* is used intransitively as a pres. Cf. S. § 207. N. 2; H. § 417.

13. *τοῖς ὀφθαλμοῖς* limits *ἐπικούρημα* the dat. com. See N. on I. 2. § 1; 6. § 2. II. 3. § 15. — *ἐπικούρημα τῆς χιόνος, protection against the snow.* The gen. is that of separation. — *τῶν δὲ ποδῶν, sc. ἐπικούρημα.* Notice the change of construction in *τοῖς ὀφθαλμοῖς—τῶν ποδῶν*, the dat. in the first instance being employed to avoid the limitation of the noun *ἐπικούρημα* by two genitives. — *εἰ τὴν νύκτα ὑπολβοῖτο, if he took off* (lit. *unloosed*) *his shoes at night.* Cf. *ὑποδεδεμένοι* (*infra*), *with their shoes on*, lit. *bound on*.

14. *πόδας* is limited by *τούτων* the omitted antecedent of *ὑσσι*. — *οἱ ἱμῶντες, the thongs by which the shoes were fastened to the feet.* — *καρβανίαι, drogues.* — *νεοδάρτων βοῶν, (the hides of) newly skinned oxen.*

15. *ἀνέγκας, difficulties, troubles.* — *ἔκασον τετρήκεναι, they conjectured that it had melted away.* The 2 perf. of *τρήω* has the intransitive sense, *I melt away, I have melted*; 2 pluperf., *I had melted.* S. § 207. N. 2; H. § 417; C. § 387. 1. — *τετῆκει.* So Dind. and Pop. read for the vulgar *ἐτετῆκει*. — *ἦν ἀτμίζουσα = ἦτμιζεν, was exhaling vapors.*

16. *πάνη τέχνῃ καὶ μηχανῇ, by every art and contrivance = in every way.* — *τελευτῶν, at last.* H. § 788. a; C. § 665. a. — *δύνασθαι, sc. ἔφασαν,* suggested by the preceding context.

17. τοῖς κέμνουσι, those who were tired out. They are called οἱ ἀσθενήσαντες in § 19, their excessive labor and privations rendering them as helpless as though they were sick. — ἀμφὶ δὲν (i. e. ἐκείνων δ.) διαφερόμενοι, quarrelling about the booty (cf. § 12 supra) in their possession.

18. ὅτε θύλαινοντες, inasmuch as they were well, i. e. not exhausted by the sufferings which they had undergone from cold and fatigue. — ὅσον ἤδυναντο μέγιστον, as loud as possible. — ἤκων (aor. of ἵημι) ἑαυτοὺς, threw themselves, is finely descriptive of their precipitate flight over the banks of snow into the valley.

19. ἐπ' αὐτοὺς, for them, i. e. in order to conduct them to the rest of the army. — πρὶν τέτταρα στάδια διελθεῖν, before they had completed four stadia. πρὶν has here a prepositional force. C. § 887. N. — ἐγκεκαλυμμένοι, wrapped up in their garments. Some incorrectly translate, covered up with snow. — ἀρίστας αὐτοὺς, they endeavored to make them rise up. Cf. N. on I. 8. § 1.

21. πρὸς ἡμέραν, towards day. Mt. § 491. e. — ἀναστήσοντας ἐκέλευεν ἀναγκάσειν προΐεναι, he ordered (them, i. e. the youngest men) to rouse up (the sick), and compel them to go forward; lit. having caused (the sick) to stand up, to compel, &c.

22. πέμπει τῶν ἐκ τῆς κώμης σκεφεμένων, sends some from the village (i. e. some of his men who were quartered in the village) to see. For the construction of πέμπει τῶν, cf. S. § 191. 1; H. § 574; C. § 544. I. — κομίζειν. S. § 222. 5; H. § 765.

23. οἱ δὲ ἄλλοι, sc. στρατηγοί. — διαλαχόντες, having divided by lot. "More pervagato." Krüg. — τοὺς ἑαυτῶν, their own men.

24. Πολυκράτης. This Athenian captain seems to have been a zealous and active friend of Xenophon. — εἰλήχει, 3 pers. sing. plup. of λαγχάνω. — ἑπτακαίδεκα. This number is evidently too small, since we are told, § 35, that Xenophon gave a young horse to each of the generals and captains. — ἐννάτην ἡμέραν γεγαμημένην, having been married nine days. Cf. S. § 186. N. 2; H. § 580. a; K. § 159. 3. (b). γαμεῖν is said of the man contracting marriage, γαμέσθαι of the woman. — ἔρχετο δηρὸν. See N. on II. 6. § 3.

25. κατάγειοι, subterranean. — στόμα, sc. ἔχουσαι. Cf. Mt. § 427. b. — αἱ δ' εἰσδοὶ τοῖς μὲν ὑπογύλοις ὀρυκταί, passages into (them) were dug for the cattle. — ἐπὶ κλίμακος, by a ladder. Perkins (Residence in Persia, p. 117) says that "the villages now in this region are just like those described by Xenophon. They are constructed mostly under ground, i. e. the houses are partially sunk below the surface, and the earth is also raised around them, so as to completely imbed three sides, the fourth remaining open to afford a place for the door." A fine testimony to the fidelity of Xenophon's narrative.

26. οἶνος κρήδινος, "barley wine, i. e. beer." Boiss. — ἐνῆσαν . . . λαχειλαῖς, and the barley itself was also in (the vases) even to the brim. Hence the contrivance for drinking by means of reeds, the wine being sucked up from

the bottom part of the jar, from which the barley had risen to the surface. — γόνατα. These joints would have closed up the tube, and rendered the reed useless for the purpose here designated.

27. ἄκρατος ἦν, sc. δ' οἶνος. — συμμαδόντι, to one accustomed to its use.

28. στερήσοιτο—ἀπίσιν. For the interchange of mood, see N. on III. 5. § 13. — ἀντεμπλήσαντες, having in return filled. For the construction of τῶν ἐπιτηδείων, cf. S. § 200. 3; H. 580. a. — ἔστ' ἂν ἐν ἄλλῃ ἔθνη γένωνται, until they should come to another people. There is a constructio pignans in γένωνται followed by the preposition of rest (S. § 225; H. § 618. a). ἔστε with εἰμι has the sense as long as.

29. φιλοφρονούμενος = as an instance of his good-will. — οἶνον. "haud dubio κρίδιον." Krüg. Others think with good reason, that wine of the grape is meant. — οἶνον . . . κατοφυγμένους. Cf. N. on I. 2. § 21. — ἐν φυλακῇ, under guard. So in the next clause ἐν ὀφθαλμοῖς, under their eye = having an eye upon them.

30. τοὺς refers to the Greeks who were quartered in the villages. — πρὶν παραδεῖναι. The optat. or subjunct. is usually found with πρὶν, when the leading clause, as here, is negative. See N. on I. 4. § 13. — αὐτοῖς, i. e. Xenophon and his companions.

31. οὐκ . . . τράπεζαν, there was no place where they did not put upon the same table. The two negatives in this sentence constitute an emphatic affirmative. Cf. S. § 230. 2; H. § 844.

32. φιλοφρονούμενος, in token of friendship. — εἶλκεν, he drew him, i. e. he used a kind of friendly compulsion, such as is employed with those who, when solicited to drink, manifest a reluctance to do so. — ἔρθεν is a relative adverb referring to κρατῆρα. — βοφούντα—ὥσπερ βοῦν, sucking it in like an ox. This was done by means of the reed (cf. § 27), although some think that when they pledged one another, they applied their mouth to the liquor, as the ox does to water, instead of sucking it up through the tubes of cane.

33. σκηνοῦντας, in their quarters, here = feasting and banqueting in their quarters. — τοῦ ξηροῦ χιλοῦ. They were unable to procure flowers and green plants at this season of the year, and therefore used hay as a substitute. — ἐρεοῖς, deaf-mutes.

34. περὶ(συντος, speaking the Persian language. — βασιλεῖ δασμός, a tribute for the king. Dat. Com. See N. on I. 2. § 1. — τὸν ὄδον ἔφραξεν. For the prolepsis, see N. on I. 2. § 21.

35. ὃν εἰλήφει refers to what is detailed, III. 3. § 19. — παλαιότερον. For this form of the comparative, cf. Butt. § 65. N. 3. Krüg. and Pop. follow the common reading παλαιότερον. — ἀναδρέψαντι καταδύσαι, to sacrifice (S. § 222. 5; H. § 765) after having recruited him. — ἱερὸν εἶναι τοῦ Ἥλιου. Zeune remarks on Cyr. VIII. 3. § 12, that horses were most frequently offered in sacrifice to the Sun.

CHAPTER VI.

1. τὸν μὲν ἡγεμόνα, *the guide*. — ἔρτι ἡβασκόντος, *now approaching the age of puberty*. — εἰ καλῶς ἡγήσαντο (sc. ὁ κωμάρχης), *if the bailiff guided them faithfully*.

2. αὐτῷ ἐχάλεπνυν (aor. pass. S. § 208. N. 1; H. § 694. c), *became angry with him*.

3. Ἐκ δὲ τούτου, *on account of this*. The common reading is ἀπὸ δὲ τούτου. — ἀποδράς ἔχετο, *he ran away*. On the meaning of ἀποδιδράσκει, see N. on I. 4. § 8; on ἔχετο with the participle, see N. on II. 6. § 3. — τούτου refers it to ἡ τοῦ . . . ἀμέλεια. See Mt. § 472. 2. c. — ἡράσθη τε τοῦ παιδός, *fell in love with the boy*. The verb ἡράω takes its tenses solely from the pass. form. Cf. Butt. § 114. p. 237. For the construction of τοῦ παιδός, cf. S. § 193; H. § 576; C. § 558; K. § 158. 6. I. (a). — πιστοτάτω, *as most faithful*. The pron. with which this adjec. agrees is understood.

4. ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *at the rate* (S. § 231; H. § 636. c) *of five parasangs a day*. — παρὰ, i. e. *along the bank*. — τὸν φάσιν. Cf. N. on I. 4. § 19. This river is now called Arras, and from the rapidity of its current, well deserves the epithet "pontem indignatus," applied to it, Virg. *Æn.* VIII. 728. Prof. Malden (*Class. Mus.* Vol. III. p. 39) conjectures that the name of this river led the Greeks to suppose that it was the same as the Phasis of Colchis, and that they followed the course of the stream in the hope that it would lead them toward the Euxine, till, seeing that it continued to flow eastward, they resolved to try a more direct line. Ainsworth, admitting the correction *along* instead of *to* the river Phasis, which would reduce the number of marches between the Euphrates and the Phasis from fourteen to seven, thinks that the Greeks were rendered sensible of their mistake by coming to a large river flowing into the Arras from the north, at the same time that the supposed Phasis took a bend rather to the south of east. They would thus be induced, having crossed the Arras, to turn away from it and follow the new river northward to its sources.

6. ἐπαύσατο πορευόμενος. Cf. §§ 225. 7; 798. 2; H. § 798. 2; C. § 863; K. § 175. 1. (e). — κατὰ κέρας = ἐπὶ κέρας, *in a line, longo agmine*. — ἐπὶ φάλαγγος. Cf. N. on 3. § 26.

10. σώματα ἀνδρῶν, a circumlocution for ἄνδρας or στρατιώτας.

11. Τὸ μὲν . . . στάδια, *this mountain which is in sight, is more than sixty stadia in length*. Hutch. supplies ἐκτεινόμενον. — ἀλλ' ἢ follows a negative in the sense of *other than, except*. Cf. Vig. p. 177; C. § 901. 2. — πολλὸν κρείττον—μᾶλλον. This apparently pleonastic use of μᾶλλον is not uncommon, as may be seen in the numerous citations of passages where it occurs, made by Mt. (458). Krüg. explains it, *e duplici dicendi forma, κρείττων κατέ*

ψαι τι ἢ μάχεσθαι, and ἀγαθὸν κλέψαι τι μᾶλλον ἢ μάχεσθαι. Cf. C. § 671. 2. — τοῦ ἐρήμου ὕρου—τι, *some unguarded part of the mountain*. ἐρήμου, *deserted*, belongs *ad sensum* to τι. ὕρου is the part. gen. — κλέψαι, to *secretly get possession of*. — ἀρπάζει φάσαυρες, to *anticipate* (the enemy) in *seizing it*.

12. ὕρδιον, sc. χωρίον. Synecdochical accus. — ἔνθεν καὶ ἐνθεν, *on this side and that, on both sides*. — τὰ πρὸ ποδῶν, *what is before him*; literally, *the things before the feet*. — τραχεῖα, sc. ὁδός, *a rough way*. — εὐμενεστέρα is used tropically in the sense of *smoother, more even*.

13. ἀπελθεῖν τοσούτον (accus. of space), *to go away so far from this place*. So Krüg. But Weiske, cited approvingly by Schneid., Born., and Pop., understands μέρος στρατεύματος with τοσούτον, preferring however the reading τοσούτους. — ἂν in δ' ἂν μοι, belongs to χρήσθαι, and is repeated after ἐρημότερον, in consequence of the interjected clause, ταῦτα . . . προσβάλλειν. — ἐρημότερον . . . χρήσθαι, *that we should find the other part of the mountain more deserted*. — μέντοι. Repeat ἂν from the preceding clause.

14. Ἀτὰρ . . . συμβάλλομαι, *but why do I discourse about theft?* — ὅσοι refers to ὁμάς, and hence takes the verb in 2 pers. plur. — ὁμοίων depends on ὁστέ, *as many as belong to the peers*. S. § 190; H. § 572. a; K. § 158. 3. (a). The ὅμοιοι constituted the first class of citizens in Sparta, and were opposed to the ὑπομέλεις, *inferiors*, who from birth, degeneracy of manners, or other causes, had undergone some kind of civil degradation. Cf. Smith's Gr. and Rom. Antiq. p. 287. — εὐθὺς ἐκ παιδων, *immediately from children* = from very boyhood.

15. καὶ περᾶσθε λαοδάμεν, *and practise concealment*. — νόμιμον ἔρα ὁμῖν ἔστιν, *it is accordingly a law with you*. — τοῦ ὕρου. Cf. S. § 191. 1; H. § 574; K. § 158. 3. (b). — πολλὰς πληγὰς. As the Spartan youth were whipped if caught in the act of stealing, so Xenophon pleasantly warns Chirisophus of the consequences of being detected by the enemy in seizing upon the mountain.

16. δεινὸς—κλέπτει τὰ δημόσια, *skilful in peculating the public money*. — καὶ . . . κλέπτοντι, *although the peculator incurs great danger*; lit. and *that too, when there is such great danger to the one who steals*. — τοὺς κρατίστους. Chirisophus humorously repays Xenophon for the ὅσοι ἔστι τῶν ὁμοίων of § 14. — For the construction of ὁμῶν, cf. S. § 206. 4; H. § 600. 4.

17. τοίνυν, *now then, therefore*. — δὲ corresponds with μέν, hence καί, also, connects Xenophon's declaration that he had guides, with his readiness (έτοιμος) to perform the service here spoken of. — κλαυῶν. This epithet was given to them by Xenophon, because they followed the Greeks for the sake of plunder (IV. 5. § 12). — ἐνεδρεύσαντες denotes the means. S. § 225. 3; H. § 789. b. — τούτων is the gen. of the remote (S. § 192. N. 3; H. § 582. 3); and ὅτι . . . ὅρος the accus. of the immediate object of πυνθάνομαι.

18. ἐν τῇ ὀρειᾷ, i. e. in a place as elevated as the one they occupy. — εἰς τὸ ἴσον, i. e. into the plain, where they will contend with us on equal footing.

19. Ἀλλὰ, *rather*. — ἀθελοῦσαι, *voluntarily*. Butt. § 123. 6.

22. αὐτοῦ, i. e. in the very spot where they were. — ἐχόμενον τὸ ὄρος, *that the mountain* (i. e. the part of the mountain to which the detachment was sent) *was taken possession of*. — ἐρηγγόρεσαν, *were watching* (S. § 211. N. 6; H. § 712. a). On the authority of Porson, this reading has been substituted by all the more recent editors, for ἐρηγγόρησαν, found in the MSS. Cf. Butt. Irreg. Verbs, p. 75. — ἔκαιον πυρὰ πολλὰ διὰ νυκτός, *burned many fires through the (whole) night*.

23. κατὰ τὴν ὁδόν, *along the way*. — οἱ δέ, i. e. Aristonymus and his party. — Construct καταλαβόντες with τὸ ὄρος, and ἐπύρεσαν with κατὰ τὰ ἄκρα, referring to the heights occupied by the enemy.

24. τὸ παλὺ. See N. on I. 4. § 13. — δμου = ἐγγός. — κατὰ τὰ ἄκρα here refers to the eminence occupied by Aristonymus and his associates, and which they were leaving (§ 23) to attack the barbarians upon the eminence which overlooked the main road. Probably these parties met in conflict about midway between the two eminences. — τοὺς πολλούς, i. e. the main bodies of the Greeks and barbarians.

25. οἱ ἐκ τοῦ πεδίου, *those in the plain*. Cf. N. on I. 2. § 18. — βᾶδην ταχύ, *with quick step, gradu pleno*.

26. οἱ ἐπὶ τῇ ὁδῷ, i. e. the main body. — τὸ ἄνω (sc. μέρος) refers to μέρος δ' αὐτῶν, § 24. — οὐ πολλοί. The MSS. read, with two or three exceptions, οἱ πολλοί. But aside from the nature of the contest, which renders it improbable that many were slain, the emendation οὐ πολλοί is justified by the adversative clause, γάρβρα δὲ πᾶμπολλα ἐλήφθη, which follows.

CHAPTER VII.

1. Ἐκ τούτων, sc. τῶν κομῶν, spoken of in 6. § 27. — Ταόχους. Ainsworth says that traces of the name of Taochi are supposed to be found in the Tauck or Taok of the Turks, and the Tuchi or Taoutchie of the Georgian districts. Their country corresponds to that occupied in part by the Suvauli or Sughauli Tagh. — τὰ ἐπιτήδεια ἐπέλπε, *the provisions failed*. When the things denoted by the collective noun are taken in the gross, the verb is often put in the plural. — εἶχον ἀνακεκομισμένοι = ἀνακεκομισμένοι ἦσαν with the middle signification. Mt. § 493; C. § 867.

2. συνελθόντες δ' ἦσαν αὐτόσε, *in which had assembled*. For the constructio pregnans, see N. on I. 1. § 8. — πρὸς . . . ἦκον, *as soon as he came, attacked it*. — ἡ πρόρη that were led to the attack. — οὐ γὰρ ἦν ἀδρόεις

περιῶτῆσαι, *for it was not possible to surround it in a body.* — ἀλλά πεταμός. The common reading is ἀπόταμος, which on the authority of Leun., has been changed by Zeune and some others to ἀπόταμον, referring to χωρίον. But why should it be said of such a place, οὐ γὰρ ἦν ἀδρόσις περιστῆναι?

3. Εἰς καλόν, *opportunately.* — χωρίον αἰρετέον. S. § 178. 2; H. § 494. a; K. § 168. 2.

4. ἐρωτῶντος τί τὸ κωλύον εἴη εἰσελθεῖν, *inquiring what it was which hindered them from entering*; lit. *what the hindrance to their entering might be.* For the construction of the infin., see S. § 222. 6; H. § 764. b. — οὕτω διατίθεται, *is thus served.* — Ἄμα δ' ἔδειξε, *and at the same time he showed.*

5. ἄλλο . . . παρίναί, *is there any thing else whatever which can hinder our approach?* ἄλλο τι ἤ; lit. *what else is there than = is it not true?* Cf. N. on II. 5. § 10.

6. βαλλομένους, *exposed to danger from the stones.* — τοῦτου . . . μεγάλους, *of this (distance) as much as a plethrum (is) thickly covered with large pine trees (standing) at intervals, i. e. in groups.* πῖντσι shows in what respect δασὺ is to be taken. C. § 611. 3. — ἀνδ' ὧν, *behind which.*

7. Αὐτὸ δὲ — τὸ δεόν εἴη, *this would be the very thing we want.* ἀναλόθουσι follows in the indic. because it denotes the certain result of their prodigal waste of stores. The protasis, εἰ φέρωνται οἱ λίθοι πολλοί, is to be mentally supplied. — Ἄλλὰ, *now then.* — ἔνθεν. See N. on II. 3. § 6 (end). — μικρόν τι, i. e. τὸ λοιπὸν ἡμιπλεδρον, § 6.

8. καθ' ἓνα, *one by one.* — ἕκαστος φυλαττόμενος. Cf. N. on I. 8. § 27.

10. μηχανῶται τι, *made use of a kind of stratagem.* — ὀφ' ᾧ, *under which = behind which.* — εὐπετῶς, *easily.* — πλέον is the grammatical, and πλέον . . . πετρῶν is the logical subject of ἀνηλίσκοντο.

11. τὸν Καλλιμάχον ἃ ἐποίει = ταῦτα ἃ ὁ Καλλιμάχος ἐποίει. For the prolepsis, see N. on I. 2. § 21. — παραδράμοι refers to Agasias. — χωρεῖ has ὁ Ἀγασίας for its subject to which αὐτὸς (alone) refers. Cf. S. § 160. N. 5; H. § 680.

12. ἐπιλαμβάνεται αὐτοῦ τῆς ἵνυος, *lays hold of his shield-rim.* S. § 192. 1; H. § 574. b. — πάντες γὰρ οὗτοι κ. τ. λ., *for all these were rivals in valor.* For the gen. after verbs signifying to aim after, to strive for, see C. § 562; S. § 193; H. § 577. c. See also N. on II. 1. § 11. Callimachus, Agasias, and Aristonymus, are spoken of as rivals, IV. 1. § 27; and are probably those to whom allusion is made, V. 2. § 11. — ἐρίζοντες with one another. — Ὡς γὰρ ἅπαξ, *for when once = as soon as.*

13. ὥς βίψοντα εαυτὸν, *in order to cast himself down, sc. the precipice.*

14. Ὁ δ', i. e. the barbarian. — πάνυ ὀλίγοι, *very few.*

15. Οὔτοι ἦσαν κ. τ. λ. The order and construction is οὗτοι ἦσαν ἀλειμώτατοι ὧν (i. e. τούτων οὗς) διήλδον. — εἰς χεῖρας, *to close quarters.* — δόρυκας λινοῦς. The linen cuirass was commonly used by the Asiatics (cf. Cyr. VI. 4. § 2; Plut. Alex.), a defence much inferior to the cuirass of metal worn

by the Greeks and Romans. — *πτερόγυν.* “*Sunt loricae partes extremae.*” Krüg. — *ἐστραμμένα*, twisted.

16. *μαχαίρον ὅσον ξυήλην Λακωνική* (= *τοσοῦτον, ὅση ἐστὶ ξυήλη Λακωνική*), “a knife about the size of the Spartan small sword.” — *ἄν—ἐπορεύοντο*, would march about. Cf. N. on *ἄν*, I. 3. § 19. — *ἀποτέμνοντες ἄν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο*, they would cut off their heads and carry them away. Jelf (§ 429. 3) cites this as an example of the pres. particip. with *ἄν* used for the iterative imperf. with *ἄν*. — *ὅποτε . . . ἐμελλον*, whenever (they thought) the enemy would see them. — *μίαν λόγχην*. The Grecian spear often had at the lower end a pointed cap of bronze, which being forced into the ground, the weapon was made to stand erect. Cf. Virg. XII. 130.

18. *Ἄρπασον*. Supposed to be the northern branch of the Arras, now called Arpa-chai. Ainsworth doubts its identity with this river, and with Col. Chesney and Layard thinks that Xenophon applies the name to the river now called Juruk-su, and which in later times was called Asparus and Acampsia. — *Σκυδιῶν*. Kiepert thinks that the Scythini may be the same as the Hesperitæ who dwell in the valley of Dschoroch.

19. *Γυνίας* is considered by Rennell to be the same with the Comasour or Coumbas, a large village situated on the northern bank of the Arras, about 35 miles below its source.

21. *Θήχης*, *Theches*, now called Takiya Tagh, lying between the Juruk-su and the Kurash Tagh.

22. *φῆδησαν*, 1 aor. pass. of *ἀόμαί*. — *γέβρα—δασέων βοῶν*. Cf. *γέβρα λευκῶν βοῶν δασέα*, V. 4. § 12; and more fully *καρβάνται πεπονημένοι ἐκ τῶν ρεοδάκτων βοῶν*, 5. § 14.

23. *οἱ ἄελ ἐπώντες*, those for the time being coming up = as fast as they came up. — *ἐπὶ τοὺς ἄελ βοῶντας*, to those who were continually shouting. — *καὶ πολλῷ . . . ἐγίνοντο*, and the shouting became greater as the numbers increased. — *μεῖζόν τι*, something greater than of ordinary occurrence.

24. *Καί, and so.* — *Θάλαττα*. This was the Pontus Euxinus, now called the Black Sea. Perkins (Resid. in Persia, p. 100) says that he was unable to obtain a view of the Euxine on any summit he crossed within ten or twelve miles from the village of Tekeh, near which it is supposed the Greeks crossed the Teches. — *παρεγγυόντων* to those in the rear, that they should hasten on. — *τὰ ὑποβύγια ἡλαύνετο*. See N. on *τὰ ἐπιτήδεια ἐπέλειπε*, § 1.

25. *περιέβαλλον ἀλλήλους*, they began to embrace one another. — *ἔρου* is attracted to an omitted antecedent, the verb of the complementary clause being omitted = *some one, whosoever it might have been, suggesting it*. Render, *some one or other suggesting it*. Cf. Butt. § 149.

26. *κατέτεμεν τὰ γέβρα*, in order to prevent their being afterwards of service to the enemy.

27. *ἀπὸ κοινοῦ*, from the common stock.

CHAPTER VIII.

2. *οἷον χαλεπώτατον*, *extremely difficult of access*, *οἷον* strengthens the superlative. S. § 159. 5; H. § 664. — *ὁ ὀρίζων*, sc. *ποταμός*. See the preceding section. — *δὲ οὗ* refers to the boundary river. — *μὲν οὖ*—*δέ*. Mt. (§ 608. p. 1078) says that *μὲν οὖ* is often found at the end of a proposition followed by another with *δέ*. — *ἐκοπτον*. They cut down these trees in order to make temporary bridges. See § 8 infra.

3. *τριχίνους*, *made of hair*. — *λίχους* . . . *ἐρρίπτουν*. By standing on these stones thrown into the stream, they hoped to be able to reach the Greeks with their missiles.

5. *διαλέγου* . . . *εἰσίν*, *converse (with them) and learn who they are*. Notice the continued action of the imperf. *διαλέγου*, and the momentary action of the aor. *μύθε*. — *ἐρωτήσαντος*, sc. *αὐτοῦ*. See N. on I. 6. § 1. — *ἀντιτετάχασαι*. An Ionic ending for the 3 pers. plur. perf., sometimes adopted by Attic writers. S. § 132. 2; H. § 353. e.

6. *Ὅτι καὶ ὁμείς κ. τ. λ.* The *καὶ* after *ὅτι* gives this turn to the sentence: because you *also* wish to be our enemies by coming thus against our country. The words of the quotation are here without change.

9. *κατὰ φάλαγγα*. Cf. N. on IV. 6. § 6.

10. *λόχους ὁρδίσους*. See N. on IV. 2. § 11. — *τῇ μὲν—τῇ δέ*, *in one place—in another*. — *ἀνοδὸν*, *difficult of ascent*. So *εὐδοον*, *easy of ascent*.

11. *ἐπὶ πολλοῖς*, *with many in depth*, i. e. with depth of column. So *ἐπὶ ὀλίγων* signifies, *with few in depth*, i. e. with an extended line having little depth. Cf. N. on I. 2. § 15. Notice the interchange of cases in *ἐπὶ πολλοῖς* and *ἐπὶ ὀλίγων*. Cf. Mt. § 584. 3 (second paragraph). — *περιττεύουσιν ἡμῶν*, *will surpass us in extent of line*. — *τοῖς περιτοῖς*, i. e. the parts of the line outreaching the Greeks. — *εἰ δέ πη*, *but if in some part*.

12. *ὁρδίσους* . . . *κεράτων*, *that having drawn up our columns in separate companies, we should occupy with these columns so much space that the extreme companies may be beyond the wings of the enemy*. *διαλιπόντας* belongs to *ὁρδίσους τοὺς λόχους*. Construct *τοῖς λόχοις* with *κατασχεῖν*. S. § 206. 1; H. § 607; C. § 608; K. § 161. 8. — *δοσαν—γενέσθαι*. See N. on I. § 5. — *οἱ ἔρχονται λόχοι* is in apposition with *ἡμεῖς*, the omitted subject of *ἐσόμεθα*. Cf. N. on III. 1. § 46.

13. *τὸ διαλείπον*, *the interval between the companies*. — *ἐνδεν καὶ ἐνδεν*. See N. on 3. § 28. — *ὁρδιον προσιώντα*, *advancing in column*.

14. *ἐπολουν ὁρδίσους τοὺς λόχους*, *they threw the companies into columns*.

— οὗτοι, *here*. S. § 163. N. 2; H. § 678. a. — τὸ μὴ ἦδη εἶναι. The common reading is τοῦ μὴ ἦδη εἶναι. Both readings are admissible. Cf. Mt. § 543. Obs. 3. For μὴ after ἐμποδόν, see S. § 230. 3; H. § 838. — ἔνθα, i. e. Greece. — ὧμοις δεῖ καταφάγειν = *we ought wholly to destroy*. Cf. Hom. Il. IV. 35, ὧμὸν βεβρώδοις Πριάμον Πριάμοιο τε παῖδες.

18. κατὰ τὸ Ἀρκαδικόν, *in the Arcadian division*. It appears by this that the Arcadians occupied the centre, while Chirisophus and Xenophon, with their respective divisions, were upon the right and left wing. — τὸ Ἀρκαδικὸν ὁπλατικόν, ὃν ἤρχε Κλεάνωρ, *the Arcadian heavy-armed force, whom Cleonor led*. "A pron. of reference, referring to a collective, may be in the plur." H. § 514. c.

19. ἤρξαντο δεῦν, *sc. οἱ πελτασταί*. — ἄλλος ἄλλῃ. See N. on ἄλλοι ἄλλοθεν, I. 9. § 13.

20. οὐδὲν . . . ἐθαύμασαν = *there was nothing new or strange*. — τῶν κηρίων . . . στρατιωτῶν, *as many of the soldiers as ate of the honey-combs*. S. § 191. 1; H. § 574. e; K. § 158. 5. (a). Perkins (Residence in Persia, p. 97) says, that "one of the most common bushes of the undergrowth, is that from whose flowers this honey is extracted. It is a bush resembling what is called in America, *honey-suckle*." — οἱ μὲν ὀλίγων ἐθηδονόκτες, *those who had eaten little*. ἐθίσω has from ἔθω the 2 perf. with reduplication ἐθήδοκα. "From ἔθω came regularly ἦκα; the reduplication ἐθηκα would not have been a true one; the second δ, therefore, which otherwise must have been lost before the termination, was separated from the κ by the ο; and as κα is a pure termination, this was following the true analogy." Butt. Lexil. No. 21. p. 140. — σφόδρα μεθύουσιν ἐφέκεσαν (S. § 211. N. 6; H. § 712), *were like men very drunk*. — οἱ δὲ πολὺ. Supply ἐθηδονόκτες ἐφέκεσαν from the preceding proposition.

21. ὥσπερ τροπῆς γεγενημένης, *as if there had been a defeat*. Cf. S. § 226. a; H. § 790. d; K. § 152. R. 2; C. § 806. 3. — ἀμφι . . . ἀνεφρόνουν, *almost the same hour, in which they had been seized the previous day, they began to recover their senses*. ἀμφι—που, *somewhere about* = nearly.

22. Τραπεζοῦντα, *Trapezus*, now called Trebizond, situated about 600 miles from Constantinople, on the great highway between Europe and Central Asia. — ταῖς τῶν Κόλχων κόμαις is epexegetical of ἐνταῦθα.

24. Συνδιεπράττοντο . . . Κόλχων, *they negotiated with (the Greeks) in behalf also of the neighboring Colchians*.

25. ἱκανοί, *sufficient in number*. — ἔνθαπερ, *where*, is a relat. adv. referring to ὅρει. — παῖς ἔτι ὢν, *while yet a boy*. — ἔκων, *unintentionally*. — ἐπιμεληθῆναι depends upon εἴλοντο.

26. ὅπου . . . εἰη, *to the place where he had prepared the course*. — ἐν σκληρῷ καὶ θασεῖ οὕτω, *in a place thus rough and bushy*. The wrestlers usually contended on ground that was soft or covered with sand. — μάλλον

τι ἀνίσταται δὲ καταπεσών, *he that falls will suffer somewhat more.* To the disgrace of being thrown, there would be an additional inducement to avoid a fall, from the danger of being hurt thereby.

27. στάδιον. The foot-race course at Olympia was just a stadium. Hence the word is used to designate not only a measure of length, but a *race-ground, foot-race, &c.* — δόλιχον. The δόλιχος is differently stated at 6, 7, 8, 12, 20, and 24 stadia. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 894. — ἕτεροι, *sc. ἡγωνίζοντο.* — κατέβησαν = entered the lists.

BOOK V.

CHAPTER I.

1. *Σάλαπταν* is rendered definite by the adjunct *τὴν ἐν τῷ Ἐβείνῳ Πόντῳ*. — *ἀ εὐξαντο*. See III. 2. § 9. — *συνθήρια*, *thanksgiving sacrifices*. — *λόγῳ*. See N. on III. 1. § 1.

2. *ἔλεξεν*—*ἔφη*. See N. on IV. 1. § 20. — *ἀπείρηκα ἤδη*, *I have now become tired*. The causes of his fatigue are denoted in the participles which follow. The *καί* which accompanies each of these participles, gives emphasis to the enumeration. — *πανσάμενος—πόνων*. Cf. S. §§ 197. 2; 209. 2; H. § 580. 1; 688. 1. — *ἐκταδὲς* (1 aor. pass. part. of *ἐκτείνω*), *stretched out* = lying at ease. — *ὥσπερ Ὀδυσσεύς*. Cf. *Odys.* XIII. 116.

4. *πέμψητέ με* to *Anaxibius*. He was then at *Byzantium*. See VII. 1. § 3.

5. *ἐπὶ πλοῖα*, *for ships*. See N. on *ἐπὶ*, II. 3. § 8. — *καιρὸς—ποιεῖν*. S. § 222. 3; H. § 767; C. § 849. b. — *ἐν τῇ μονῇ*, *during our stay* = *while we remain here*. — *οὗτου ὠνησόμεθα*. Cf. N. on III. 1. § 20.

7. *προνομαῖς*, “*regular foraging parties*.” Belf. — *ἄλλως*, *heedlessly*. So *Hesych.* defines *ἄλλως*· *ματαίως*, *ὡς ἔτυχεν*. — *ἡμᾶς*, i. e. the generals.

8. *ἔτι τοίνυν*, *now still further*. Having gained their assent to his first proposition, he goes on to offer an additional item of advice. — *γάρ*, *doubtless*. — *ἡμῖν . . . ἐξίέναι = ἐκείνων ὅς μέλλει ἐξίέναι εἰπεῖν ἡμῖν*. — *δὲ καὶ ὅποι*, *and also whither he is about to go*. — *ἐάν τις τῶν ἀπειροτέρων*, *if any one of the more inexperienced*. The object of the comparison is frequently implied. — *ἐφ’ οὓς = τούτων ἐφ’ οὓς*. — The plural form of *ἴσσω* is referable to the collective idea of *τίς*.

9. *Ἐννοεῖτε δὲ καὶ τόδε*, *consider this also*. — *τὰ ἐκείνων*, *their effects*. *ἐκείνων* refers to the *Colchians* whose forces had been routed on the mountains, and whose well-stocked villages the *Greeks* had plundered. Cf. IV. 8. § 19, et seq. — *κατὰ μέρος*, *by turns*. — *θηρᾶν*; literally, *to hunt, to capture* as a hunter his game. But as game is often taken by snares, toils, &c., this verb often signifies *to take or overcome by stratagem*.

10. *ὧν*, i. e. *ἐκείνων* &c. — *αὐτόθεν* = *from the people in this region*. — *Ἦν μὲν γὰρ ἔλδῃ*, *for if he comes with ships*. Opposed to this is *ἐάν δὲ μὴ ἔλθῃ*, *if he brings none*. — *ἐν ἀφθονωτέροις* (sc. *πλοίοις*), *in a greater number of ships*. — *τοῖς ἐνθάδε* = *such as we find or can procure here*.

11. μακρὰ πλοῖα, *ships of war*; literally, *long ships*, in distinction from the round merchant ships (στρογγύλα πλοῖα), which were better adapted to carrying freight than to quick sailing. — κατέγομεν, *we should bring into port*. — τὰ πηδάλια παραλυόμενοι, *taking away the rudders* in order to prevent the sailors from escaping, if they should wish to do so. The πηδάλιον was like an oar with a broad blade, and instead of being attached directly to the stern, was placed on one side of it. Each ship had commonly two rudders, which, if the vessel was small, were held by the same steersman.

12. ναῦλον συνδέσσαι, *to agree with them for the passage-money*. In this proposal we see the same regard for the demands of justice which characterized the whole conduct of Xenophon.

13. ἢν ἄρα, *if then*. See N. on II. 4. § 6. — τὰς ὁδούς—ἔδοιοιεν, *to repair the roads*. — ἐντείλασθαι is the subject of δοκεῖ. — διὰ . . . ἀπαλλαγῆναι, *through fear and a desire to be rid of us*. S. §§ 197. 2; 177. 3; H. §§ 580. 1; 553. a.

14. ἀνέκραγον, *they cried out*. — τὴν ἀφροσύνην, *their want of consideration* in deciding not to proceed by land. — ἐπεψήφισε μὲν οὐδέν, *put nothing* (pertaining to travelling by land) *to vote*. He prudently waved for the present the consideration of that point. — ἐκούσας, *voluntarily*. — ἀπαλλέξονται = fut. pass. S. § 209. N. δ. b; H. § 694. c.

15. περίουκον. For a full and satisfactory account of the position in the Spartan state, occupied by the περίουκοι, *Periæci*, see Smith's Dict. Gr. and Rom. Antiq. p. 739. — Οἶτος . . . ἔφετο, *so far from collecting* (literally, *neglecting to collect*) *ships, he went away*. — πολυπραγμονῶν τι = intermeddling with a certain affair in which he had no concern. — ἀπέθανεν, *died* = *was killed*. C. § 414.

16. τοῖς δὲ . . . παραγωγῇν, *they used* (i. e. had in readiness for using) *the ships for transporting the army homeward*.

CHAPTER II.

1. ὥστε ἀπανδημερῖζειν, *so as to return the same day*. — Δρίλας. Danville says that this region is now called Keldir. — ἄτε ἐκπεπνυκότες, *inasmuch as they had been driven out of*.

2. αὐτοῖς refers to the people occupying the region suggested to the mind of the reader by ὁπόθεν.

3. ὁποῖα . . . ἐμπιπράντες, *the Drilians setting fire to such places as they thought pregnable*. ἐμπιπράντες, pres. act. part. of ἐμπιπρην. For the omission of μ in πιπρηνι, when in composition another μ stands before the first syllable of the verb, see S. § 183, sub voce πιμπλημι.

5. ἀναβεβλημένῃ. The verb ἀναβάλλω signifies *to throw up*, as earth from

a ditch. Hence the phrase *to throw up a ditch* = *to dig a ditch or trench*. Cf. Thucyd. IV. 90. § 2. — ἀναλοβῆς, mound; literally, a *throwing up*, as earth, stones, &c. Upon this bank or mound formed from the earth thrown out of the ditch, sharp stakes were driven and other defences erected. — ξύλινα πεποιημένοι, made of wood. — οἱ δέ, i. e. the enemy.

6. ἐφ' ἐνός. The place of descent to the ravine was so narrow, that the soldiers were obliged to pass along *one by one*. — ὅς = ἵνα, in order that, that. H. § 822.

8. ὥς . . . χωρίου, with the hope of being able to take the place. On ὥς, cf. N. on I. 1. § 10. — ἂν gives to the participle potentiality. See N. on I. 1. § 10.

9. ἀπάγειν. Repeat τοὺς διαβεβηκότας. — ἀποδεσμεύμενοι ἦσαν = perf. mid. Mt. § 493. — καλόν, fortunate, successful.

11. ὥς . . . ἀγωνιεύσαι. Opportunity was thus given for the daring deeds which the rivalry of these captains (cf. IV. 1. § 27: 7. § 9) would prompt them to perform on such an occasion as this.

12. διηγκυλωμένοις. Cf. N. on IV. 3. § 28. In regard to the construction, see N. on λαβόντα, I. 2. § 1. — ὥς—ἀποτιζέων δεῖσιν, since it will be necessary to throw the javelins. — τούτων ἐπιμελησθῆναι = to see that these orders were obeyed.

13. οἱ ἀξιούντες . . . εἶναι, those who thought themselves not inferior to these (i. e. their leaders). — μηνσεῖς, curved like the moon, crescent-shaped, so that the wings faced each other.

14. ἦσαν δὲ οἱ, there were some who. S. § 172. N. 2; H. § 812; C. § 747. 3.

15. ἄλλος ἄλλον εἶλκε, one drew up another. — ἀναβεβήκει without assistance. — ἤλῳκει. S. § 207. N. 2; H. § 447. 1; K. § 150. 2. — ὥς εἰδοίκε, as they thought.

17. Οὐ . . . γενομένου, not a long time intervening = in a short time. — οἱ μὲν . . . τετραμένοις, some having the booty which they took, and some (not many) being even wounded perhaps (τάχα). τὶς here = τινὲς.

18. νικῶσι . . . ὠδούμενοι, those within (i. e. οἱ πελτασταὶ καὶ οἱ ψιλοί, § 16), being pushed (by those rushing in from without), drove back (νικῶσι) the enemy who were rallying forth. Dind. reads οἱ εἰσωδούμενοι. This would make τοὺς ἐκπίπτοντας refer to the Greeks who were retreating from the fort.

19. ἐξεκομίσαντο, sc. αὐτὰ. Mt. § 428. 2; Butt. § 131. 5. — ἐπὶ τῇ ἑκραν φέρονσαν, leading (a tropical use of φέρω) to the citadel.

20. ἐσοκῶν, viewed, has reference to the external act, σκοπούμενος, considering, to the corresponding internal or mental action. C. § 786. 1. — οἶν τ' εἴη. Cf. N. on I. 3. § 17. — οὕτω (i. e. if they took the citadel) is opposed to ἄλλως. — παντάπασιν ἀνάλαντον, in all respects impregnable.

21. ἄφοδον, retreat. — τοὺς μὲν σταυρούς, κ. τ. λ. They took away the stakes, each in front of himself (καθ' αὐτοῦς), in order to facilitate the egress of

the army. — τοὺς ἀχρεοὺς, *the disabled* for fighting. These with the greater part of the δαλίται were sent forward, while a few of the bravest remained behind to cover the retreat.

22. ἐπὶ τὰς οἰκίας. The flat roofs of eastern houses furnished great facilities for doing injury to an enemy in the streets below.

23. φοβερὰ. An epithet, which might well be applied to a night spent by the Greeks in such a place.

24. θρονὸς δῆ. Cf. N. on IV. 7. § 25. — ἐν δεξιᾷ = ἐπὶ δεξιᾷ. Cf. VI. 4. § 1. See also Butt. Lexil. No. 49.

25. τῆς τύχης, *casu quodam*, is here opposed to πρόνοια, *forethought, previous calculation*.

26. στόμα, *the front*. — ἔξω—τῶν βελῶν, *out of reach of the enemy's weapons*. — ἀμφὶ ταῦτα ἔχουεν, *might be employed about these things*, i. e. the fires which were consuming their dwellings.

28. πρᾶνῆς γὰρ ἦν καὶ στενὴ. A hill overhangs Trebizond called Bas Tepeh, i. e. *Azure Hill*. — ψευδενέδραν, *a false ambuscade*.

29. προσεποιεῖτο . . . λανθάνειν, *pretended to be trying to escape the notice of the enemy*. τοὺς πολεμικοὺς depends on λανθάνειν. S. § 184. N. 2; H. § 544. a; K. § 121. 13.

30. ὡς ἐνέδραν οὖσαν, *as though it were a real ambuscade*. Cf. N. on I. 1. § 2. — ὑπεληλυθέναι, sc. τοὺς Ἕλληνας.

31. ἠλίσκασθαι γὰρ ἔφασαν τῷ δρόμῳ. Portus, with the approbation of Schneid. and Poppo, gives to ἔφασαν the sense of *ἀν φωνο*. But the context shows that the idea of *speaking, relating*, is to be retained in the verb. Krüg. explains it: ἔφασαν (on their return to the camp): ἠλίσκόμεθα (ἀν) τῷ δρόμῳ, the protasis εἰ μὴ ἐξεπέσομεν ἐκ τῆς ὁδοῦ being omitted. Cf. S. § 215. 8; H. § 752.

32. ἐπὶ πύδα, *backwards*. A military expression.

CHAPTER III.

1. εἰς μὲν τὰ πλοῖα is opposed to οἱ δὲ ἄλλοι ἐπορεύοντο, sc. πεζῇ. The arrangement is slightly confused.

2. Κερασούρτα. This has generally been considered the same place as Kerason, lying S. W. of Trebizond. But Hamilton finds its site at the rivulet of Kirasun Darah-su, about eight miles from Cape Yurus and not quite forty from Trebizond. — τριταῖοι, *on the third day*. See N. on σκοταῖοι, II. 2. § 17. — Σινωπέων ἔποικον, *a Sinopian colony*.

3. ἐν τοῖς ὅπλοις (sc. πάντων fully written, Cyr. II. 4. § 1), *of all in arms*. — ἐκ τῶν ἀμφὶ τοὺς μυρίους, *out of about ten thousand*. — ἀπώλοντο, *were destroyed*. The mid. of some verbs supplies the place of the pass. — εἴ τις "is used," says Mt. (§ 617. 1. f), "elliptically without a verb for the simple

τις, &c., only with an expression of doubt." Here the sense is, *now and then one*.

4. διαλαμβάνουσι . . . γενόμενον, *they divided the money raised from the sale of captives*. — διέλαβον . . . θεοῖς, *and the generals took each a part, to keep for the gods* (i. e. Apollo and Diana). φυλάττειν depends upon διέλαβον. S. § 222. 5; H. § 765.

5. ἀνθήμα, *a votive offering*. Persons frequently testified their gratitude to the gods for some deliverance, by *anathemata*, consisting of shields, chaplets, golden chains, candlesticks, &c. — δησαυρόν, *depository*. The δησαυροὶ at the temple Delphi contained the *presents* or *dedications* of the nation or tribe, expressed by the adnom. gen.

6. εἰ δέ τι πάθοι = *if he should die*. By a similar euphemism we say, 'if any thing should befall me;' 'if I should never return.'

7. ἐφυγεν. Laërtius says that Xenophon was banished ἐπὶ Λακωνισμῷ, i. e. on account of his alleged adherence to the Lacedæmonian interests. — Σκιλλοῦντι, *Scillus* in Elis, where Xenophon composed most of his literary productions. — θεωρήσω, *in order to see the games*. — ἀνείλεν, sc. ὠνεῖσθαι from the preceding clause. — ὁ θεός, i. e. Apollo.

8. Ξεληνός (contr. from Ξεληνός) is properly an adj., signifying *abounding in parsley*. — πάντων ὅποσα ἐστὶν ἀγρευόμενα θηρία = *πάντων τῶν θηρίων ὅποσα ἀγρεύονται* (*are usually hunted*).

9. δεκατεύων, *consecrating a tenth part*. — ὡραῖα = ἐκείναι ἃ αἱ δευὰ φέουσιν.

11. ἥ . . . πορεύονται, *where they go from Lacedæmon to Olympia* = *on the road that leads from, &c.* — ὡς (about) εἰκοσι στάδιοι is the predicate of ἔστι. — Ἐνι = ἐνεστι. S. § 234. d; H. § 615. a; C. § 882. e. — ἔλση . . . μεστά. The Greeks cultivated their sacred groves with much care, although ornamental horticulture seems not to have received much attention from them, probably owing to the small number of flowers with which they were acquainted. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 489. — ὥστε . . . εὐχεῖσθαι, *so that the beasts of those (persons) going to the festival have an ample supply of food*.

12. ἡμέρων, *cultivated, bearing fruit*. — δένδρων depends upon ἐφυτεύη. S. § 200. 3; H. § 575; C. § 529. a. — ὅσα ἐστὶ τραπέα ὡραῖα, *such as when ripe may be eaten raw*, viz. apples, nuts, &c. — ὡς μικρὸς μέγαν, *as far as a small (temple can be compared) with a great (one)*.

13. ΤΟΝ ΔΕ ΕΧΟΝΤΑ — ΚΑΤΑΘΕΙΝ. S. § 223. 6; H. § 784; C. § 854.

CHAPTER IV.

2. Μοσσυνοίκων, *of the Mossynæcians*; literally, *dwellers in wooden towers* (μόσσυ, *a wooden tower*; οἰκέω, *to dwell*), — εἰς αὐτοῦς. See N. on I. 3.

§ 5. — *πρόξενον*. The *prozenus* was a person who officially watched over the interests of all persons coming from the state connected by hospitality. The office was very similar to that of a modern consul or minister-resident. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 491. — *οὐ δὲ διήσουεν* (3 pers. plur. fut. opt. of *δίημι*), *that they would not permit* (the Greeks) *to pass through*.

3. *αὐτοῖς* refers to the Mossynœcians who were hostile to the Greeks. — *οἱ ἐκ τοῦ ἐπέκεινα* (i. e. *ἐπ'* *ἐκείνα*, S. § 135. 3), *they who dwell beyond these, "those of the country beyond."* Crosby. — *ἐκείνους*, i. e. the more remote Mossynœcians. — *εἰ βούλουτο*. Cf. N. on IV. 1. § 8.

5. *διασωθῆναι πρὸς τὸν Ἑλλάδα*, *to reach Greece in safety*. — *οὐτοὶ* refers to the hostile Mossynœcians.

7. *Εἰ δὲ ἡμᾶς ἀφήσετε*, *but if you send us away*, i. e. reject our proposal.

9. *Ἄγετε δὴ*, *well then*. — *χρήσασθαι*, sc. *ἡμῖν* elicited from the preceding *ἡμῶν*. — *ὁμείς . . . διόδου*, *will you be able to co-operate with us somewhat in respect to the passage?*

10. *οἱ ἱκανοὶ ἐσμέν*, *we are able*. — *οἱ* here introduces a direct quotation. S. § 213. 1; H. § 738. b. — *εἰσβάλλειν* limits *ἱκανοί*. — *ἐκ τοῦ ἐπὶ δάτερα* (i. e. *τὰ ἕτερα*), *on the other side*.

11. *Ἐπὶ τούτοις*, *upon these conditions*. — *μονόζυγα*, *canoes*. — *ὃν οἱ μὲν δύο—ὃ δὲ εἷς*, *of whom two—but the other* (lit. *the one*).

12. *ὥσπερ οἱ χοροὶ*, *as bands of dancers*. — *ἀντιστοιχοῦντες ἀλλήλοις*, *drawn up in rows facing one another*. — *γέρβα—λευκῶν βοῶν δασέα*, *shields made of the hides of white oxen with the hair on*. Cf. N. on I. 8. § 9; IV. 7. § 22. — *ἐν τῇ δεξιᾷ*, sc. *χειρὶ*.

13. *πάχος . . . στρωματοδέσμων*, *about the thickness of a linen sack, in which bed-clothes are packed*. These sacks were often made of leather. — *κράβυλον*, *a tuft of hair* drawn up from all sides of the head, and fastened in a bow at the top. — *σαγήρεις*, *double-edged battle-axes*.

14. *ἐν ρυθμῷ*, *in time*. *ἐπιμαχάτατον*, *very easy to be taken*.

15. *τὸ ἀκρότατον*, "*castellum in celsissimo loco situm*." Krüg. — *ὃ πλεμος ἦν* among the Mossynœcians. — *οἱ γὰρ ἀεὶ τοῦτ' ἔχοντες*, *for those who, for the time being, were in possession of this*. Cf. N. on III. 2. § 31. — *κοινὸν . . . πλεονεκτεῖν*, *by seizing on what belonged to them in common, they* (i. e. the Mossynœcians hostile to the Greeks) *had obtained the ascendancy*.

16. *τέως*, *as yet*, i. e. up to the time designated by *ἐπεὶ* in the next clause. — *ἐκδραμόντες τρέπονται αὐτούς*, *sallying forth put them to flight*. The issue of this engagement was what might have been expected from so ill-concerted an attack.

17. *νόμῳ τινί*, *a certain measure*.

18. *μάλ' ὄντες συχνοί*. The flight of so many Greeks rendered the defeat still more disgraceful.

19. τοῦ κακοῦ. S. § 198. 1; H. § 585. h; C. § 522. — γαγῆται has the signification of the pres. Cf. S. § 211. N. 6; H. § 712.

20. τῇ ὄντι, in reality. — καὶ ἡμᾶς ἀνάγκη, sc. πολεμίου εἶναι from the preceding clause. — ταῦτά, the same things. S. § 160. 5; H. § 538. b. — ἔπερ after ταῦτά may be rendered as. — ἦττον . . . ἀπολείπονται, they will be less disposed to leave our lines. τάξεις here refers to the army drawn up in a regular order of battle.

21. καὶ ὅτε, as when. S. § 236. N. 2; H. § 856. c.

22. ἐπεὶ ἐκαλλιερήσαντο, when they had offered a sacrifice attended with favorable omens. — κατὰ ταῦτά, in the same order, i. e. in columns. — ἐπολεμπομένους κ. τ. λ., but a little behind the front.

23. ἀνέστειλλον, attempted to drive back. Cf. N. on I. 3. § 1.

24. Τοὺς μὲν οὖν κ. τ. λ. Butt. (§ 137. 4) cites this passage to exemplify the use of the imperf. alternately with the aor. whenever the fact narrated is to be represented as having had some duration, instead of being momentary or transient. See also C. § 797. a.

26. φυλάττουσιν is Brunck's emendation, of which Krüger says, "justo andacior est." It is however approved by Porson, Dindorf, and Bornemann. The common reading is φυλάττοντα, with which it is usual to supply τὸ χωρίον. The reading suggested by Brunck refers to what Pomp. Mela I. 19. says, that the Mossynæcians elect their king, and having closely confined him in a wooden tower, punish him for any misconduct by withholding his daily food. — οὐδὲ ol. Krüg. reads οὐδὲ δ referring to some inferior ruler, who was in the place first taken.

27. θησαυροῦς, store-rooms, cells. — νενημένων, perf. pass. part. of νέω, to heap up. Cf. Butt. Irreg. Verba, p. 180. — σὺν τῇ καλᾷ. So we say, 'grain in the sheaf.' — ἦσαν δὲ ξεία αἱ πλείστα, and the greater part was spell.

29. Κάρυα—τὰ πλατεῖα (of the broad kind) οὐκ ἔχοντα διαφυὴν οὐδέμην, i. e. chestnuts. — Τούτῳ refers to κάρυα, and is put in the singular by a kind of attraction with σίτῳ. — καὶ πλείστῳ σίτῳ = as the most usual article of food. — κερασθεῖς, being mixed, i. e. diluted with water.

30. εἰς τὸ πρόσω. See N. on I. 3. § 1.

31. ἀναβοώντων . . . πόλεως. Credat Judæus Apella.

32. τῶν εὐδαιμόνων = τῶν πλουσιωτάτων. — οὐ πολλοῦ . . . εἶναι, almost equal in thickness and length = nearly as broad as they were long. — ἐστιγμένους ἀνθέμων, marked (i. e. tattooed) with flowers. Such is the usual method of interpreting this passage. "Mihi vera videtur vulgaris interpretatio." Krüg. For the construction of ἀνθέμων, see S. §§ 182; 177. 3; H. § 549; K. § 159. 3. (7).

33. ἑταῖραις αἰς by attraction for ἑταῖραις αἰς. What a revolting picture is here furnished of a savage state of society.

34. ἔπερ ἔν. Supply from the context ποιήσειαν ἄνδρες. — ἔπερ =

ἐκείνοις, *ἀπερ*, of which the antecedent limits *ἑμοῖα*. S. § 202. 1; H. § 608. 2; C. § 587.

CHAPTER V.

2. πολλὰ ἦν πεδινώτερα than the country through which the Greeks had previously passed. — ἀνηθῆναι τι, *might derive some advantage* = might obtain some booty. ὑνασθαι is the more usual form. Cf. Butt. Irreg. Verbs, p. 189.

3. ὅτι . . . πόλεμον, *that the gods by no means permitted the war*. — Κοτύωρα, *Cotyora*. Hamilton identifies the site with a place now called Ordu or Urdu. In this Col. Chesney concurs. — ἀποίκους refers to πολίτας implied in πόλιν. Cf. N. on II. 1. § 6.

4. Μέχρις ἐνταῦθα, *thus far*. — ἐπέξενσεν, *travelled on foot* — ἐν Βαβυλῶνι, i. e. in the vicinity of Babylon. — μάχης. Cf. N. on II. 2. § 6. — ἄχρι εἰς. So we have ἔστι ἐπὶ, IV. 5. § 6; μέχρις εἰς, VI. 4. § 26. — χρόνου πλεῆθος, *space of time*.

5. ἀγῶνας γυμνικούς. The persons who engaged in these *gymnic games*, were either entirely naked or covered only with the short χιτῶν.

7. τὲ before πόλεως corresponds with καὶ in καὶ περὶ τῆς χώρας. — ἔφερον. Notice the change of subject from ἡ πόλις to οἱ πολῖται. — δεινὸς λέγειν. See N. on II. 5. § 15.

8. τὲ after ἐπαίνεσοντας is in correspondence with ἔπειτα δὲ in the next member. — συνησθησομένους, *to congratulate you*. — διὰ πολλῶν — σεσωσμένοι, *having been preserved through* (= from) *many*, &c.

10. διό, for δι' ὅ, *wherefore*. Butt. § 115. N. 5.

11. ὑμᾶς — ἐνίοις = ὑμῶν ἐνίοις. Mt. § 819; C. § 533. 2.

12. Ταῦτ' οὖν οὐκ ἀξιοῦμεν, *now we think that these things are unbecoming*. οὐκ ἀξίως = ἀνδξίων τι εἶναι φημι. Mt. § 608. 1. — φίλον ποιῆσθαι est sibi alicujus amicitiam conciliare, at φίλον ποιεῖν est alteri alicujus amicitiam conciliare." Zeune.

13. ὑπέρ, *for, in behalf of*. — ἀγαπῶντες, *contented*.

14. ἀνδ' ὧν. Cf. N. on I. 3. § 4. — τίς — τούτων. See N. on I. 4. § 8.

15. ὅποιων τινῶν ἡμῶν ἔτυχον, *what kind of men they found us to be*. Cf. Mt. § 328. 5.

16. Construct ἂν before ἐλθόντες with ἔχωμεν. — ἂν τε — ἂν τε, *whether — or*. — οὐχ ἔβρει, *not from wantonness*.

17. φοβερός, *fearful to be encountered*.

18. τῶν ἐκείνων, *of those things which were theirs*. ἐκείνων depends upon τῶν. Cf. Mt. § 380. Obs. 2.

19. Κοτυωρίτας. It is usual to explain this accus. by *quod attinet ad*, as it respects the *Cotyrians*. But Matthiæ (§ 427. Obs. 3) regards such accusa-

tives as resulting from the interruption of the proposition by a parenthesis, after which it is resumed with a different construction. With this explanation, Born. in his note on this passage substantially concurs. Cf. Mt. § 631. 1. The best and most simple solution, however, is to regard Κορυμφας as put in the accus. by inverted attraction with its relative οὗς. Cf. S. § 175. 2; H. § 809; K. § 182. 6. 7.

20. Ὅ δὲ λέγεις, as to what you say. Cf. Mt. § 478. — ἀνέγγον. S. § 93. 1; H. § 312. — τὰ ἐαυτῶν δαπανῶντες, being at their own charges.

21. Οἱ δὲ ἄλλοι is in apposition with ἡμεῖς, the omitted subject of σκηνοῦμεν. — ὁπλίδριοι, in the open air. See N. on σκοταῖοι, II. 2. § 17.

22. Ἄ δὲ ἠπεύλησας refers to what is detailed in § 12 supra. — φίλων ποίησομεν. The difficulty suggested by the criticism of Zeune (see N. on § 12 supra), may be avoided by constructing ἡμῶν with this clause. So Born. and Poppo. — τὸν Παφλαγόνα, i. e. Corylas, who at that time governed Paphlagonia. Cf. VI. 1. § 2.

24. τοῖς εἰρημῖνοις, sc. ὅπ' αὐτοῦ. — τοὺς ἐνθάδε, i. e. the Cotyrioria.

25. ἐπιτήδεια, things of mutual interest. — τὰ τε ἄλλα καί, especially; literally, among other things. Butt. § 150. p. 441.

CHAPTER VI.

1. περὶ, by land, opposed to κατὰ θάλατταν. — ἔμπειροι, acquainted with. For the genitive Παφλαγονίας, see N. on ἔμπειροι αὐτῶν, III. 2. § 16. — ἱκανοί—παρασχεῖν, able to furnish. ἂν belongs to εἶναι.

2. Ἑλληνας ὄντας Ἑλλησι. Cf. S. § 289. 4. Ἑλλησι depends upon εἶνους. — τοῦτω refers to τῷ . . . συμβουλευέτω, by being friendly to the Greeks and giving them the best advice.

3. ὅτι οὐχ . . . εἶποι, "that he said what he did, not because they were going to make war upon the Greeks." S. § 226. a; H. § 790; K. § 176. 2; Goodwin, § 110. N. 1. — ἐξόν, while it was in their power. S. § 226. a (accus. absolute); H. § 792. a.

4. πολλά μοι καγαθὰ γένοιστο, may many good things be to me = may I be prospered. — αἷτη γὰρ . . . παρῆναι, "i. e. tanti momenti res agitur ut nunc potissimum illud ἱερὸν ἢ συμβολὴ cogitandum esse videatur." Krüg.

5. ἡμᾶς . . . πορίσειν, for we shall be under the necessity of furnishing you with ships. — ἢ—στέλλησθε, if you set out. For citations in proof of this sense of the pass. στέλλομαι, see Carmichael, Gr. Verba, p. 264.

6. λεκτέα δὲ γιγνώσκω = δεῖ με λέγειν ἐκεῖνα δὲ γιγνώσκω.

7. ἢ ᾧ, than where. — τὰ κέρατα, the horns, i. e. the points or projections of the mountain. — κρατεῖν, to defend. — οἱ πάντες ἄνδρες, all the men

everywhere; or, as we say, *all the men in the world*. On the force of the article before *πάντες*, cf. Mt. § 266.

8. *ἱππεῖαν*. The Paphlagonians were distinguished for their skill in horsemanship and for their excellent cavalry. On these plains, to which Hecatonymus refers, cavalry could act to great advantage. — *μείζον φρονεῖ*, is too *haughty* to obey the summons of the king.

9. *Θερμώδοντα*. On the banks of this river, now called Thirmah-su, the Amazons were located by the poets. — *ἄλλως τε καί, especially*. — *Ἴριν*. This river is now called Yishil Irmak — *Ἄλυν*. The *Halys*, now called Kizil Irmak, like the Thermodon and Iris, rises in the mountains of Armenia, and after flowing westerly a considerable distance, takes a north-easterly direction and empties into the Euxine. — *ὡς δ' αὐτως = ὡσαύτως δέ*. — *ὁ Παρθέλιος*. The Greeks derive the name of this river from the fondness of Diana to hunt along its banks.

10. *ὁ χαλεπὴν*, not *difficult* merely. So Cicero, Arch. Poet. 4. 8, “qui se non opinari, sed scire,” &c.

11. *Οἱ δὲ οὖν*. Cf. N. on I. 3. § 5.

12. *οὕτω δ' ἔχει*, but it is thus, i. e. the matter stands thus. — *εἰ μὲν . . . ἐνθάδε*, if ships are to be furnished sufficient in number, so that not a man is left here. — *εἰ δὲ . . . καταλείψασθαι (= καταλειφθήσεσθαι*. S. § 209. 3. b; H. § 412. b), but if some of us are to be left behind.

13. *ἐν ἀνδραπόδων χώρῳ*, in the situation of slaves = we shall be reduced to servitude.

15. *ἱκανός*, skilful, well-disciplined. — *οὐκ ἂν ἀπ' ὀλίγων χρημάτων*, not at small expense = not without great expense. — *τοσαύτη δύναμις*, so great a force as the one now there, viz., the Greek army. — *αὐτῷ* refers to *Ξενοφῶντι*, which is separated by intervening clauses from *ἐδόκει* upon which it depends. — *πόλιν κατοικίσωντας*, having founded a city. From the expression *λαβόντας πόλιν*, § 30 *infra*, it would seem that Xenophon had in mind the occupation and enlargement of some city then existing, perhaps Cotyora.

16. *αὐτῶν* refers to the Greek army, *τοὺς περιουκούντας* to the Greeks living in Pontus.

17. *ἐάντῳ* is annexed to *περιποιήσασθαι* for the sake of emphasis. S. § 209. N. 2; H. § 688. a. The perfidy of Silanus arose, not from love of country or friends, but from a mean desire to display his wealth in Greece, in which he would have been disappointed had the army remained on the shores of the Euxine.

18. *δυόμενος Κύρῳ*, i. e. offering sacrifice in the name of Cyrus.

19. *τοῖς δὲ πολλοῖς*, to the greater part. — *ἔτι—ἔτι*. This repetition results from the intervening clause. — *κινδυνεύσει μείναι*, would be in danger of remaining = it was to be feared that *τοσαύτη δύναμις* would remain. — *βουλεύεται γὰρ κ. τ. λ.* Notice the change to the *oratio recta*.

20. ἀπόρους ὄντας—ἔχειν, *being at loss how to obtain*. — χάρας, to which οἰκουμένης belongs, depends on ἐκλεξάμενοι. S. § 191. 2; H. § 574. e; C. § 544. — πλοῖα δὲ commences the apodosis.

21. αὐτὰ ταῦτα, i. e. the things reported by οἱ ἔμποροι. — ὅπως ἐκπλεύσει. The future more commonly follows ὅπως. See Mt. § 519. p. 885.

22. προσέχειν (sc. τὸν νοῦν) μονῇ, *to think of staying*. — τινὰς δόσεσθαι. The plur. is used in order to give indirectness to the charge against Xenophon.

23. νουμηνίας, *the new moon*; lit. *new month* (νέος, μήν). The Greeks began the month with the day on the evening of which the new moon first appeared. Hence νουμηνία was the name given to the first day of the month. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 175. — Κυζικηνόν. The Cyzicene stater was a gold coin = 28 Attic drachmæ (= \$4.926. See N. on I. 4. § 13) or 180 grains, although none of the existing coins of that name come up to this weight. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 896. — ὑπόρξει ὑμῖν. Cf. N. on I. 1. § 4.

24. διὰ τὸ ἐκεῖθεν εἶναι, *because I am from those parts*.

25. τῷ βουλομένῳ is in apposition with αὐτοῖς.

26. ὥστε ἐκπλεῖν, *on condition that the army sailed away*. ὥστε = ἐφ' ὅτε.

27. ἰδίᾳ, *privately*. — μὴ κοινούμενον τῇ στρατιᾷ. This assertion by the negative of what is affirmed in ἰδίᾳ, makes Krüg. doubt the genuineness of these words. But the repetition of a sentiment by an affirmative and negative form, is often done for the sake of emphasis or perspicuity. Cf. Mt. § 686 (end).

28. ἢ . . . πράγματος, *or in no respect whatever to touch the affair*; as we say, *to have nothing to do with the thing*.

29. τὸ μὲν μέγιστον. Cf. N. on I. 3. § 10. — ἔπειρον ὄντα, sc. τῶν ἱερῶν.

30. ἀφ' οὗ ἂν γένοιτο, *whence it might be* = *how it might be brought to pass*. — ὑμᾶς—τὸν μὲν βουλόμενον = ὑμῶν τὸν μὲν βουλόμενον. Cf. N. on V. 5. § 11.

31. ἄνδρας, i. e. Timasion and Thorax. — ἔνθα, i. e. Greece.

32. ἐν γὰρ τῇ . . . ἡττήσαν, *for in victory lies the power to take what belongs to the vanquished*. — κατὰ μικρὰ, *in small bands*. — χαίροντες. "Where χαίρειν signifies *to escape with impunity*, its participle is generally used." Vig. p. 110.

33. τινὰ is bracketed by Dind. in his lesser edition. "Ineptum τινὰ non dubitare ejicere." Krüg.

35. τὰ δὲ χρήματα limits ἐφευσμένοι ἦσαν. S. § 182; H. § 549; C. § 637. — τῆς μισθοφορᾶς is put by Hutch. and Weiske in dependence upon τὰ χρήματα, but Krüg. suspects that it has crept into the text by way of explanation.

CHAPTER VII.

1. ἀνεπίδοντο, *received intelligence*; as we familiarly say, *got wind of what was going on* (πραττόμενα).

2. σύλλογοι ἐγένοντο, *were collected in groups*. σύλλογοι is used of seditious gatherings in which plans of action are discussed and matured. Cf. Thucyd. III. 27. § 3. — κύκλοι συνίσταντο, *were standing in circles*, the usual way in which persons group together to talk of real or supposed wrongs. — καὶ . . . ἦσαν, *and they excited* (in Xenophon) *great apprehension*. — ἀγορανόμους. The duties of these functionaries corresponded in some degree to those of the Roman *ædiles*. They had the inspection of the market, including the things sold there (with the exception of corn, which was under the jurisdiction of the *σποφύλακες*), with the care of all the temples, fountains, &c., in the immediate vicinity of the market-place. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 24.

3. ἀγορὰν = ἐκκλησίαν.

4. ὅτι ἦλδον πρὸς αὐτὸν = *that they were the authors of the project complained of by the soldiers*.

5. μέλλω, *have it in mind* = am intending. Cf. Cyr. I. 4. § 16. — οὕτως . . . ἔξιον = *punish them as they deserve*.

6. τοῦτο limits ἐξαπατήσαι (S. § 182; H. § 549; K. § 159. 3. (7), and refers to ὡς ἥλιος κ. τ. λ.

7. ὡς . . . Ἑλλάδα, *how favorable is the navigation* (i. e. the wind for sailing) *into Greece*. — τοῦτο . . . ἐξαπατήσαι, *is there then any way in which* (lit. *how*) *one could deceive you in respect to this?*

8. Ἀλλὰ γὰρ . . . ἐμβιβῶ. The ellipsis may thus be supplied: *But it may be objected, that I can still deceive you, for, waiting a while, I shall cause you to embark when there is a calm. — Οὐκοῦν, therefore.* Herm. ad Vig. p. 794, remarks: οὐκοῦν est ergo sine interrogatione; οὐκοῦν, 1. non ergo, 2. non sane, 3. nonne ergo? 4. nonne?

9. Πωὶ δ' ὁμᾶς—ἤκειν, *but I will suppose you to have come* (S. § 211. N. 5; H. § 698; C. § 806. e). — καὶ δὲ καί, *grant that even*. “καὶ δὲ is employed in stating something for the sake of argument.” Vig. p. 198. XI. But Matthiæ (§ 510. 7) has cited examples which show that this hypothetical power resides in the indicat. — ἐγὼ μὲν ἔσομαι ὁ ἐξηπατηκὸς εἰς, *I, the one who deceived you, will be one only*. In strong antithesis to ἐγὼ is ὑμεῖς in the next clause. — ἐγγὺς μυρίων; as we say, *nigh on to ten thousand*. — ἢ οὕτω—βουλευόμενος, *than by thus forming plans*.

10. Τί γάρ; *what then?* The phrase is elliptical, some verb like εἶσιν, or here perhaps λέγετε, being understood. — Παρίημι, *I resign*. — ἀρχέτω. He seems to have Thorax in view.

11. Ἄλλὰ γάρ. Cf. N. on III. 2. § 26. — εἰ δέ τις . . . ταῦτα, *but if any one of you thinks that he could have been deceived in regard to this matter.* ἄν belongs here to the infinit. C. § 844. 2. — ταῦτα refers to the charge against Xenophon spoken of, § 5 supra.

12. Ὄταν . . . ἔχητε, *but when you have had enough of these things; i. e. when you are satisfied in respect to these things.* — οἶον ὑποδείκνυσθαι, *such as it foreshows itself.* S. § 207. N. 1.

13. ἀπελθεῖν. Dindorf. reads ἀπῆλθον. But the construction, δοκοῦσι δέ μοι—ἀπῆλθον is so harsh that it seems best, with Poppo and Krüger, to adopt ἀπελθεῖν as the true reading.

14. νομίζω, sc. τοὺς ἐνοικοῦντας.

16. ἡμέρα γενομένη, *the day coming on.* — ἰσχυρῶν τόπων, i. e. the mountains. See § 18 supra.

17. §. Supply ἐν from ἐν τῇ ἡμέρᾳ. The relative is found without the preposition, when it refers to a noun or pronoun with which the proposition is joined. Cf. Mt. § 595. 4. — οὐπω ἀνηγμένοι, *not yet having got under weigh.* — ἀφικνούνται . . . γεραιτέρων, *three men of the more aged came from the place.* ἐκ is accommodated to the verb of motion. See N. on I. 1. § 5. — τὸ κοινὸν τὸ ἡμέτερον, *our common assembly.*

18. σφέας λέγειν, ἔφασαν—ἠδεσθαι τε αὐτοῖς. "I know no other example of this (i. e. the pers. pron. in the nom. before the infin.) than the case where two infinitives with different subjects are dependent on the same verb, of which one only has the same subject with the verb." Butt. § 142. 4. N. 3. — αὐτοὺς refers to τρεῖς ἄνδρας (§ 17), and is the subject of κελεύειν, which verb is connected by καὶ to ἠδεσθαι τε καὶ μέλλειν, and depends upon ἔφασαν. Poppo, however, suspects that αὐτοὺς stands for ἡμᾶς αὐτοῖς, i. e. the Greeks. — τοὺς τούτου δεομένους, *those who wish this,* i. e. to bury their slain.

19. ἔτυχον . . . Κερασσύντι, *happened to be still in Kerasus.*

21. Συγκαθήμενοι, *while we were sitting together in consultation.* Cf. Thucyd. V. 55. § 1.

22. ὥς ἂν . . . πρᾶγμα, *as they would (naturally) be, having seen what took place among them,* i. e. the death of their countrymen, spoken of § 19 supra. The idea is that they were frightened, because they had just witnessed a similar scene. ὥς ἂν belongs to a verb to be supplied from δέλωσιντες.

25. ἐπνίγετο, "*was near drowning.*" Belfour.

26. τοιαῦτα is in the predicate.

27. Xenophon now shows the sad effects which would result from such in-subordination. — τῶν πρὸς ὑμᾶς λόγτων as ambassadors.

28. ἐν οὐδεμιᾷ χάρᾳ = *without authority.* — ἦν . . . ἐγένετο, *if there be those who will render him the obedience which just now (i. e. when the mob collected) was given.*

29. ὑμῖν. S. § 201. 4 (end), 5; H. § 598. b; C. § 604. 4. — αἰδαιπετοί (αὐτοῖς, αἰρέομαι), *self-chosen.*

30. ἀφικνεῖσθαι is the subject of εἶναι. τούτους refers to νεκρούς. Cf. N. on τοῦτο, III. 2. § 20. — κήρυκίῳ, the caduceus, a staff or mace borne by heralds and ambassadors in the time of war. σὺν κήρυκίῳ = a caduceator being sent. Similar to this is our modern expression, 'to send under a flag of truce.'

31. Ἀλλὰ ἡμεῖς κ. τ. λ., but we (thinking that no one would willingly undertake the embassy) have requested, &c. — καὶ . . . σκηνοῦν, and endeavor to pitch his tent on strongly fortified and advantageous places, i. e. take every precaution to defend himself against the violence of a mob.

32. ἡδέως, with gladness such as results from a hope of acceptance.

33. τὰ μέγιστα, things of the greatest moment, i. e. good faith towards heralds, a just regard for the rights of others, &c. — Οἱ δὲ θεοί. Dind., Born., and Pop. translate οἱ, ubi, referring to Greece. Cf. VI. 6. § 16. But Krüg. makes οὗ a pronoun referring to ἐπαῖνον, and after Lion adopts the order: τίς ἂν ἡμᾶς—ἐπαυέσειε τὸν ἐπαῖνον οὗ πάντων οἰόμεθα τεύξασθαι. This is forced and unnatural. Render the passage: being such (i. e. so lawless), who would bestow praise upon us, where (i. e. in Greece) we hope to be praised by all?

CHAPTER VIII.

1. δίκαν δοσχεῖν, should be tried. — χρόνον. S. § 196; H. § 567; K. § 158. 4. — ὀφλε (2 aor. of ὀφλισκάνω) . . . μνᾶς, was fined for negligently guarding the cargoes of the transport-ships (1. § 16) the deficit, 20 minæ. For the construction of τῆς φυλακῆς, which Krüg. rightly translates secors custodia, see S. § 194. 1; H. § 577. a; K. § 158. 6. χρημάτων depends on φυλακῆς. τὸ μείωμα, with which μνᾶς is in apposition, follows ὀφλε, and refers to the deficiency in the cargoes, resulting from the negligence of those who kept guard over them. — ἄρχων of the ships (3. § 1). — καθημέλει. Sturz supplies τῆς ἀρχῆς, in the sense of munus, duty. — φάσκορτες, asserting. On the use of φάσκω, cf. Butt. § 109. I. 2; Mt. § 215. 2.

2. λέξαντα has ποῦ καὶ ἐπλήγη for its object. — τῷ ῥίγῃ. Cf. IV. 4. § 11.

3. οἶον is put in the gen. by attraction with its omitted antecedent. S. § 175. 1; 76. 1; H. § 808; C. § 751. — οἶνον . . . παρόν, and when it was not possible for us to catch the scent of wine (S. § 192. 1; H. § 576; C. § 555). This expression shows the extreme scarcity of the article. — οἷς . . . ἐγγίγνεσθαι, who are said to be insensible to fatigue, on account of their viciousness. Xenophon means to say, that if unmoved by the dreadful sufferings of the soldiers, he was abusive and insolent; he must have evinced a viciousness unsurpassed by that of the ass, which no amount of labor could subdue. — μεθύων παρήγησα; did I abuse you when I was intoxicated? This does not im-

ply that Xenophon was ever guilty of drunkenness, any more than the previous interrogatory proves him to have been addicted to pæderasty.

5. *εἰ δὲ λυγρὸς ἐστὶν ὁ πλοῦς*. — *Ὁὐκ ἔφη, he said, No.* The negative properly belongs to *δὲ λυγρὸς* understood.

6. *Ἦ... ἀπὸ τοῦ νοσήσαντος*; are you the man who was carrying a sick person? — *Ναὶ μὲν Δ', yes indeed.*

7. *ὅτι* before *ἐμοὶ* is strongly emphatic. — *καὶ γὰρ ἔτι, for now it is worth while.*

8. *κατελείπετο, was on the point of being left behind.* S. § 211. N. 12; H. § 702; K. § 152. R. 4. (d). — *τοσούτων = τοσούτων μόνων.* — *ὅτι = ὅσον τοῦτο, ὅτι.* C. § 757.

9. *Συνέφη, assented to.* — *προέπειπα* by crasis for *προέπεμπα*.

10. *Ὅποσα γὰρ βούλεται* is a phrase of indifference = *just as he pleases.* — *Ἐσταύδα... λέγεις* = it is true, as you say, that then I struck you. — *εἰδότες ἐοικέναι, to appear like one who knew.*

11. *Τί οὖν, what then?* — *ἥττον τι ἀπέδωκεν, lit. did he any the less die,* i. e. nothing was gained by this trouble, since after all the man died. — *τοῦτον, i. e. our being subject to death.*

12. *ὀλίγας* (sc. *πληγὰς*), *few blows* in comparison with what he deserved. Hence *ὀλίγας* is here = *too few.*

13. *ὅσοι... ἤρκει, as many as were content to be saved.* — *ἰόντων καὶ μαχομένων.* Matthiæ (§ 556. Obs. 3) refers these participles to *ἡμᾶς*, the change of case resulting from a kind of *anacoluthon*. Perhaps it is better to regard them as *gen. absolutes*, thrown in for the sake of giving emphasis to the thought. Cf. Mt. § 561. — *ἐποιούμεν.* S. § 211. N. 10; H. § 701; K. § 152. R. 4. — *ἀπολωμένα.* The aor. here confines the result to a single case = (each time that we did thus) *we should have all been destroyed.* See Mt. § 508. δ (end).

14. *καθεζόμενος συνεχὲν χρόνον, having sat a considerable time.* On this aoristic use of *καθεζόμενος*, cf. Butt. § 114. p. 242; also Butt. Irreg. Verbs, p. 130. — *κατέμαδον ἀναστὰς μόλις, I perceived that I could scarcely rise.* When the participle, after verbs of knowing, hearing, seeing, &c., has the same subject as that of the verb, it is put in the nom. (Butt. § 144. 6; Mt. § 548); and if it denotes an action, coinciding in time with the finite verb and completed along with it, the participle is in the same tense. Mt. § 559. p. 975.

15. *ὀγκύοντα, suppleness, flexibility of the limbs.* — *τὸ δὲ καθῆσθαι... δακτύλους, but I saw, that sitting down and remaining still, produced congealment of the blood and rotting off of the toes.*

17. *Καὶ γὰρ οὖν.* Cf. N. on I. 9. § 8. — *παρὰ τὸ δίκαιον, contrary to what is just, unjustly.* — *τί μέγα... λαμβάνειν, what injury so great could they have suffered, as that they could hope to obtain satisfaction for it?* — *ἀπλοῦς, simple, ingenuous,* when used of an oration is opposed to *δυσπλοῦς, 'ficial, ambiguous.*

19. ἐν εὐδίᾳ (εὐ, Διός), *in fine weather* = free from perils and hardships.

20. θάλαττα μεγάλη (= magnum mare, Lucret. II. 554), *a high sea, swelling waves*. — πύματος μόνου = the least departure from duty. — πρῶτος. This officer who was next in rank to the helmsman, commanded in the prow, and had the oversight of the rowers. — κυβερνήτης. He had the chief management of the ship, and sat as helmsman, on an elevated seat in the stern. — ἐν τῷ τοιούτῳ, *at such a time*. For the use of the article, see Mt. § 265. 7.

21. ἔχοντες ξίφη οὐ ψήφους, i. e. not being restricted to the mere declaration of opinion, but having ample means to punish Xenophon for ill-timed or excessive severity.

22. ἐξουσίαν, *license*. — ὑβρίζειν ἄνθρωπους, *by permitting them to be insolent*. — τοὺς αὐτοὺς . . . ὑβριστοτάτους, *you will find that the same persons who were then most remiss, are now the most insolent*.

23. διεμάχετο . . . φέρεω, *refused to carry his shield under pretence of sickness*. For the construction of διεμάχετο—μὴ φέρεω, cf. N. on I. 3. § 2 (beginning). — ἀποδέδυκεν, *he has stripped*, i. e. plundered.

24. τοῦτον . . . ποιῶσι, *you will treat him contrary* (τὰναντία. S. § 198. 2; H. § 587. f.) *to the manner in which they treat dogs*. — διδάσει, *pres. 3 pers. plur. of διδάμι* (a poetic form of δέω), as τιδέσει is formed from τίδημι (S. § 123; H. § 400. 2. h). Carmichael *sub hac voce* quotes Porson's remark: "the Attic bee (i. e. Xenophon) does not dislike words and phrases both poetic and Doric, of which no trace is found in other Attic writers, when they give elegance and vigor to his style."

25. ἀπηχθόμεν. The aor. is here used for the perf. Cf. S. § 211. N. 14; H. § 706; C. § 807; K. § 152. R. 6. — μέμνησθε. S. § 211. N. 6; H. § 712; K. § 152. R. 2. — εἰ δὲ . . . ἐπεκούρησα, *but if I protected any one from the storm*. Mt. § 411. 5. — τούτων οὐδὲς μέμνηται, *no one remembers these things*, i. e. makes no mention of these services.

26. περιεγέγνετο, *he was superior to his accusers*, i. e. he was honorably acquitted. Some give this as the sense: *and the result was that things turned out well; the affair had a favorable termination*.

BOOK VI.

CHAPTER I.

4. *κατακείμενοι* after the Oriental manner. — *στιβάδων*, *couches* made of grass, straw, or leaves. — *ἐκ κερατίνων ποτηρίων*, *out of cups of horn*.

5. *σπονδαί*, *libations*. The Greeks at feasts, before drinking, made a libation to the *good spirit* (*ἀγαθοῦ δαίμονος*) of unmixed wine, of which each guest drank a little. This ceremony was accompanied with the singing of the *psæan* and the music of flutes. Afterwards mixed (i. e. diluted) wine was brought in, and with the first cup the guests drank to *Διὸς Σωτήρος*. After the *σπονδαί* were made, the *δεῖπνον*, *dinner*, closed, and at the introduction of the dessert (*δεῖνθραι τράπεζαι*) the *συμπόσιον* commenced. At the *symposia*, music and dancing with various other amusements were introduced, and sprightly conversation, sallies of wit, and the discussion of the subjects of the day, enlivened and gave interest to the entertainment. Cf. Smith's Dict. pp. 321, 332, 926. — *πρὸς αὐλὴν* = to the music of the flute. *πεπληγμένοι*, *to have been killed*. — *τεχνικῶς πως*, *by some kind of trick*.

6. *ἀνέκραγον*. They thought the man was really slain. — *Σιτάλκων*, i. e. a song in which were sung the praises of Sitalcas, one of their kings, celebrated for his goodness. — *ἐξέφερον ὡς τεθνηκότα*, *bore him forth* (for burial) *as if he were dead*.

7. *καρπαταί*, *karpaia*, a mimetic dance. S. § 181. 2; H. § 547. b; K. § 159. 2; C. § 630.

8. *σπείρει καὶ ζευγηλατεῖ*. This was done in pantomime. — *ληστής*, i. e. a pretended robber. — *ἐν ῥυθμῷ πρὸς τὸν αὐλόν*, *rhythmically to the flute*, i. e. in time with the music of the flute. — *τῷ χεῖρι*. S. § 157. 1. b; H. § 521.

9. *καὶ τότε—τότε δέ*, *at one time—at another*. — *ὡς δύο ἀντιπατωμένον*, *as if two were opposed to him*. — *ἐξευβίστα*, *threw himself head foremost*, i. e. he performed a kind of *somersault*.

10. *Περσικόν*, sc. *ἔρχημα*, a *Persian dance*, which, from the genuflexions with which it was performed, was called *ἐκλασμα*. Cf. Cyr. VIII. 4. § 12.

11. *προσδοίς*, *solemn thanksgivings*, when *psæans* were sung to Apollo and the other gods.

12. *Πυβίχην*. The movements of this war-dance were very light and

rapid. Hence the name of the Pyrrhic foot (υυ). In the Doric states, where its origin is to be traced, it served as a preparation for war, but at Athens and other of the non-Doric cities, it was merely mimetic to entertain company. It was introduced to the public games at Rome by Julius Cæsar.

13. αἱ τρεψάμεναι. A sportive exaggeration of what is narrated, I. 10. § 3.

15. Ἀρμήνην, now called Ak-Liman, i. e. the White Harbor. — μεδίμνους. The *medimnus* was the principal dry-measure of the Greeks, and contained 11 galls. 7.1456 pints. — κεράμια. This was a liquid-measure containing 5 galls. 7.577 pints. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 616.

18. νικώσης, sc. γνώμης, the prevailing opinion, i. e. the will of the majority.

20. πῇ μὲν corresponds with ὅποτε δ' αὖ, § 21 infra. Cf. N. on III. 1. § 12. — νομίζων, when he reflected. — τυχόν, accus. abs. used adverbially, perchance, possibly. S. § 226. a; H. § 792. a; C. § 643.

21. αὐτοκράτορα γενέσθαι ἔρχοντα, to be commander-in-chief. — τὴν προεργασμένην δόξαν, the glory which he had previously obtained in conducting the retreat of the army.

22. δύο ιερεῖα. Zeune remarks, that two or more victims were brought to the altar, so that if auspicious omens did not attend the sacrifice of the first, another might be slain.

23. δεξιόν. "When the Greeks were seeking omens from the flight of birds, they stood with the face to the north. Hence the favorable quarter of the heavens was on their right. The Romans, on the contrary, when taking auguries of this sort, looked towards the south, and therefore the propitious region of the heavens was on their left. This will account for the apparent disagreement in the writings of the two people, the Roman omen on the left being fortunate, which to the Greek would have been unlucky, and *vice versa*. As it respects the kind of omens, sometimes the mere appearance of a bird was deemed sufficient (especially if it appeared to a traveller on his road); thus the Athenians always considered the appearance of an owl as a lucky sign; hence the proverb, γλαῦξ ἵπταται, the owl is out = we shall have good luck." Smith's Dict. Gr. and Rom. Antiq. p. 348. — ὅτι μέγας μὲν οἰωνός is conformed to ἔλεγεν, the construction suited to ὥσπερ being μέγαν μὲν οἰωνόν. — μέγας, i. e. portending great things. — οὐκ ἰδιωτικός. The omen was to a person of official dignity, inasmuch as the eagle was the bird of Zeus. — ἐπίπονος, portentous of great toil. — χρηματιστικόν, relating to an increase of wealth. — μᾶλλον, sc. ἢ καθήμενον, rather than while in a sitting posture.

25. προεβάλλοντο αὐτόν, they proposed him (i. e. Xenophon).

26. εἴπερ ἀνδρωπός εἰμι = since I have all the feelings of a man, in respect to an appointment so honorable. — ἐμοὶ . . . τοῦτο, nor furthermore do I think it at all safe for me.

28. *πέρα*, *beyond*, is here taken absolutely (Butt. Lexil. No. 91), somewhat in the sense of *ὕπὲρ τὸ μέτρον*. — *ἄκυρον*, *without authority* = null and void.

29. *εἰ τινα*. He seems to refer to Chrisophus, and therefore, in order to give no offence, employs *ἀχθόμενον* instead of *στασιάζοντα*.

31. *πλείονος ἐνδείαν*, *there was need of a more cogent reason*, viz., that drawn from the will of the gods. — *ἐμνύω* . . . *πῶσας*. The same formula of swearing is found, VII. 6. § 18; Cyr. VI. 4. § 6. So Demosth. de Cor., τοῖς θεοῖς εὐχομαι πᾶσι καὶ πῶσας. — *ἢ μὴν* confirms the oath. — *ἐμοὶ* before *ἐπιστῆναι* limits *βέλτιον*. — *ἔστι* . . . *γινῶσκει* = *διαφανῶς*, § 24. — *ἰδιώτην* signifies in this place one who is *unskilled* in the science of divination.

32. *οὐδ' ἂν ἐγὼγε ἐστασίαζον*. A similar protestation to the one made by Xenophon, § 29. — *Ξενοφῶντα* . . . *ἐλόμενοι*, *yet, said he, you have done a favor to Xenophon by not choosing him*. What is here said shows that the worst fears of Xenophon would have been realized, had he accepted the command offered to him. — *καὶ μάλα* . . . *συνέλαρον*, *and that too in spite of my efforts to silence him*. — *Ὁ δέ*, i. e. Dexippus. — *αὐτὸν* refers to Xenophon.

CHAPTER II.

1. *Θερμάδοντος—Ἰριος*. See N. on V. 6. § 9. Xenophon inadvertently makes these rivers to have been passed on this journey, whereas they lie between Cotyora and Sinope.

2. *ἐπὶ τὸν Κέρβερον—καταβῆναι*. “Male vertit Hutchinsonus *ad Cerberum descendisse*, quod esset, *πρὸς Κέρβερον*. Verte *ad Cerberum petendum descendisse*.” Porson.

3. *Λύκος*, *Lycus* (Wolf), now called the Kilij-su or Sword river, names given it doubtless from its sudden and destructive risings.

4. *Θαυμάζω—τῶν στρατηγῶν*. The gen. in this case, shows in whom a certain quality is found, which quality is contained in the proposition beginning with *ὅτι οὐ*. *I wonder at the generals* = I wonder at this (i. e. *ὅτι* . . . *στρατηγῶν*) in the generals. Cf. Mt. § 317. Obs.; S. § 193; H. § 577. a; C. § 551.

5. *Ἄλλος* . . . *μυρίους*, *another said*, ‘not less than ten thousand.’ The ellipsis of *ἐκέλευε αἰτεῖν* gives life to the passage. — *ἡμῶν καθημένων*, *while we are sitting here in consultation*.

6. *προὔβαλλοντο*, *they began to nominate*. — *Οἱ δ' ὀρχυρῶς ἀπεμύχοντο*, *but they wholly declined the service*.

8. *τὴν ἀγορὰν*, *the market*, i. e. provisions sold in the market.

9. διαφείρειν τὴν πρᾶξιν follows ἡτιώτο as the gen. denoting the crime. S. § 194. 4; H. § 577. b; C. § 553; K. § 158. 6. II.

10. ὅνα Ἀθηναίων. They considered Xenophon as the real leader, although Chrisophus had been chosen to the office. — τὸ δ' . . . εἶναι, *but that the rest of the army was nothing comparatively.* — καὶ ἦν δὲ κ. τ. λ. An explanatory clause thrown in by the historian.

14. αὐτοὶ refers to Chrisophus and Neon. — διὰ ταῦτα, i. e. for the reasons just mentioned. — τοῖς γεγενημένοις, i. e. his loss of the chief command, and the desertion of his soldiers.

15. ἔτι μὲν, *for some time.* — παραμειναντας refers to the third division of the army, spoken of in the following section.

17. κατὰ μέσον πως τῆς Θρᾷκης, *about the middle of Thrace.*

CHAPTER III.

1. Ὅν μὲν οὖν κ. τ. λ. Schneid., Krüg., and some others, make this exordium to commence the sixth book. It is omitted in the Eton MSS., and bracketed by Dind., Born., and Poppo.

2. Οἱ μὲν Ἀρκάδες, i. e. the division which followed Lycon and Callimachus, and were now led by ten generals. — τὸ αὐτοῦ λόχος, *his own division* (literally, *lot, portion*), consisting of 450 men.

3. Συνεβάλοντο δὲ καὶ λόφον, *they agreed also upon a hill.*

4. τὸ συγκείμενον, sc. χωρίον, *the place of rendezvous.*

5. τέως, i. e. until they came to the ravine. — τρέπονται, sc. of Θρᾷκες. — ἀποκτινύσιν, 3 pers. plur. pres. of ἀποκτίννυμι. S. § 123; H. § 402. 2. h. — λόχου limits στρατιώτας understood, with which δεκά μόνους agrees.

6. αἱ πλείους συνέβρον, *the numbers were continually increasing.*

7. οἱ δὲ refers to the Thracians. — ἐποίουν, sc. of Ἕλληνες.

8. τῶν μὲν refers to the Greeks, τῶν δὲ to the Thracians. — τελευτῶντες, *at last.*

10. τὰ μὲν ἄλλα, i. e. the other conditions of the treaty. — οὐκ ἐδίδωσαν, *were unwilling to give*, "usu in hoc verbo frequentissimo." Krüg. — ἐν τοῦ-τε ἰσχυρο, *in this thing the treaty hung*, i. e. the disagreement respecting the giving of hostages put a stop to the treaty.

11. Ξενοφῶντι—πορευομένῳ, *while Xenophon was marching.* Cf. Butt. § 145. 5; Mt. § 562. 2.

12. εἰ ἐκείνοι. The common reading is εἰ καὶ ἐκείνοι ἀπολούνται, *also if they perish*, a sense not unsuited to the context.

14. στρατοπεδεύομεθα. S. § 218. 2; H. § 720. a; K. § 153. (a); C. § 525. — καιρὸς refers to time, i. e. *time for supper.* Some refer it to a place suitable for pitching a camp, and at a convenient distance from the

enemy. Weiske thinks that reference is had to a due amount of exercise, so that the army might partake of their repast before becoming greatly fatigued.

15. This section is parenthetic. — *eis τὰ πλάγια*, i. e. the parts lateral to their march. — *καλεῖν* in order that these numerous fires might strike the Thracians with terror. Cf. § 19 infra.

16. *Χρυσόπολιν*, *Chrysoopolis*, the Golden city, now called Uskudar or Scutari, the Asiatic suburb of Constantinople, on the eastern shore of the mouth of the Bosphorus.

17. *κάκιόν ἐστι διακινδυνεύειν*, it is more hazardous to encounter danger. — *eis ταῦτον ἐλθόντας*, having come into the same place = having united our forces. — *κοινῇ . . . ἔχειν*, to make common cause in effecting our safety. *ἔχειν* with the gen. signifies, to cleave to, to keep hold of. Cf. Mt. § 380. 6; S. § 192. 1; H. § 574. b. — *παρασκευασαμένους τὴν γῆμην*, having come to the determination. — *ὥς νῦν—ἔστιν*, that now is the time.

18. *τοὺς μεγαληγορήσαντας ὡς πλέον φρονούντας*, those who boasted of having wisdom superior to us. — *ταπεινώσαι*, to humble. This beautiful sentiment reminds us of a letter of the Sultan Barsebai, quoted by Stocker (N. on Herod. VII. 10. § 5) from De Sacy's Chrestom. Arab. "These are the words of the Most High: 'How many times has it not happened by divine permission, that a small troop has vanquished a numerous army!'" — *ἀπὸ τῶν θεῶν ἀρχομένους* = beginning every enterprise by asking counsel of the gods.

19. *ἐφ' ὅσον καλῶς εἶχεν*, as far as it was proper. — *ἐπιπαρόντες*, going up. Cf. Thucyd. V. 10. § 8, with Bloomfield's note. — *ἡ στρατιὰ = οἱ ὀπλῖται*, by its opposition to the preceding *οἱ πελτασταί*.

22. *ἐλάνθανον . . . γενόμενοι*, found themselves unawares upon the hill. *ἐπολιορκούντο* has the force of the pluperfect.

23. *τῶν καταλελειμένων*, i. e. the old men and women, spoken of in the preceding section.

24. *κατὰ . . . ὁδόν*, in the way leading to Calpe. — *ἀφίκοντο εἰς τὸ αὐτό*, i. e. *συνέμιζαν ἀλλήλοις*. Krüg.

25. *τοῦτο*, i. e. an attack upon them by night.

26. *τὰ παρ' ἡμῶν*, our situation.

CHAPTER IV.

1. *τῇ ἐν τῇ Ἀσίᾳ*. The Thracians had long before this crossed over on the Asiatic side of the Bosphorus, and spread themselves in the fertile plains of Mysia and Phrygia.

2. Καὶ τρέφει . . . πλοῦς. The idea is, that the distance from Byzantium to Heraclea could only be rowed by a galley in one of the longest days. *ἡμέρας πλοῦς* is like our expression, 'a day's sail.' — *ἐκπίπτοντας*, *being shipwrecked*.

3. ἐν τῇ θαλάττῃ προκείμενον, *extended into the sea* = a promontory. — τὸ μὲν—καθ' ἑκόν, ὁ δὲ αὐχὴν, and τὸ δ' ἐντὸς—χωρίον are in apposition with *προκείμενον χωρίον*, as parts subjoined to a whole. Mt. § 432. 3. ἐστὶ, however, may be supplied after these nominatives. — αὐχὴν, *neck of land*. The foundation of this metaphor is obvious. — ἐντὸς τοῦ αὐχένος = comprised within the limits of the promontory. — ἀνδράποισι limits *ικανόν*, and the infin. *οἰκῆσαι* is referable to S. § 222. 6.

7. εἰς δὲ . . . γινόμενον. The usual interpretation, and one which is adopted by Weiske, Zeune, Born., Pop., and Krüg., is "*in loco qui facile futurus fuisset oppidum*."

8. ἐπὶ ταύτην τὴν μισθοφορὰν = *for the sake of hire merely*. The demonstrative pronoun here expresses emphasis. Cf. Mt. § 472. b. — οἱ μὲν καὶ ἄνδρας ἔγοντες, οἱ δὲ καὶ προσαηλωκότες χρήματα. The text is so obscure, and the efforts of distinguished critics have proved so fruitless in restoring what may be deemed the true reading, that I shall only adduce Bornemann's solution, which on the whole seems preferable, viz., to reject ἄνδρας from the text, and read οἱ μὲν καὶ ἔγοντες, οἱ δὲ καὶ προσαηλωκότες χρήματα, *some bringing their fortunes (with them), and others having already spent theirs*. — τούτων ἕτεροι, *others of these*. Krüger regards ἕτεροι as here implying comparison, *others than these*. Cf. Mt. § 366. d; S. § 198. 2; H. § 585. h. πολλὰ καὶ ἀγαθὰ πρᾶττεν = *had amassed great fortunes*.

9. συνόδου depends upon *δοτέρα*. See N. on τούτων ἕτεροι, § 8. — τοὺς νεκροὺς, i. e. those who had been slain by the Thracians. — καὶ οὐχ ὅσον κ. τ. λ. Decomposition had so far progressed that the bodies could not be removed from the place. — ἔθαψαν . . . κάλλιστα, *they buried with all the honors their circumstances would permit*. ἐκ τῶν ὑπαρχόντων, *according to their means*. Cf. ἐκ τῶν δυνατῶν, IV. 2. § 23.

11. κατὰ χώραν . . . στράτευμα, *that the army should resume the same order which it had before the defection of the Arcadians*.

12. Ἦδη, *immediately*. — Ἡμεῖς, i. e. the generals. — εἴ ποτε ἄλλοτε, *if ever at any other time you were prepared to fight*.

13. μισθωσάμενος, *having hired*. "μισθῶ, *I let out*; μισθῶμαι τι, *I cause to let out to myself*, i. e. *I hire*." Butt. § 135. 8.

16. εἰς τρίς, *as many as three times*. Cf. Vig. p. 226. XIV. — ἂ ἔχοντες ἦλθον, *which they had when they came*.

18. ὥς . . . ὅτι. Matthiæ (§ 539. 2) cites this passage as illustrative of his remark, that "sometimes the construction of a proposition, which properly is independent, is connected with a parenthesis," ὅτι here depending upon ἡκου-

σα. Poppo and Krüger, however, find here two modes of construction combined in one proposition, the writer proceeding with *ἔτι*, as though he had not commenced with *ὥς*. Cf. Mt. § 632.

19. *μή* . . . *ἱερῶν*, since the sacrifices were not propitious.

20. *σχεδόν* . . . *στρατιῇ*, almost all the army. — *διὰ* . . . *πάντων*, because it concerned all.

21. *ἴσως* . . . *ἡμῖν*, perhaps the victims may be favorable to us. Cf. Thucyd. V. 54. § 2.

22. *προδουμείσθαι εἰ τι ἐν τούτῳ εἴη*. Of the various solutions given to this troublesome passage, that seems most satisfactory which supplies *σκοπεῖν* before *εἰ* (Mt. § 526), and refers *τούτῳ* to *τῇ δέματι* understood from *ἰδόντες*: to pay close attention to the circumstances attending this sacrifice.

24. *οὐ μείων πεντακοσίων*. Bornemann, following the common reading, inserts *ἡ* after *μείων*. For its omission, cf. Mt. § 455. Obs. 4.

25. *τριάκοντα*. Krüger edits *πεντήκοντα*, on the ground that *τριάκοντα* would make the number too small. But it should be remembered that prompt assistance was needed, and hence the young and active were selected for the relief-party.

CHAPTER V.

2. *ἐπεξόδια*, sc. *ἱερὰ*. This sacrifice was offered by generals before setting out on an expedition, in order to ascertain from the accompanying signs whether the enterprise would be successful or not.

4. *Ἐπεὶ δ' . . . αἰρούς*, when the captains and soldiers (of Neon) had left (Weiske, *vellent relinquere*, but Born. more correctly, *reliquissent*) them, i. e. Neon and *τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα*.

7. *ἔξω τῶν κωμῶν*, outside of the villages so as not to be molested by the enemy. — *ἐντὸς τῆς φάλαγγος*, within the phalanx. No parties were permitted to leave the lines for the sake of plunder.

9. *λόχους φύλακας*, companies of reserve. — *οἱ πολέμοι . . . ἀκεπαλοὶ*, the enemy, when thrown into disorder (by the main body of the Greeks), may meet these bodies (of reserve being) in good order and vigorous. *ἀκεπαλοὶ*, literally, not having mixed with the combatants; hence *fresh*, vigorous for action.

10. *ὥς μή ἱσθῆκωμεν*, so that we may not be standing still, which would appear to the enemy the result of fear.

13. *ὃ τι . . . πορείαν*, what it was which stopped the march. S. § 225. 1; H. § 786; K. § 148. 6.

14. *οὐδένα . . . ἐδελούσιον*, have never led you into unnecessary (literally, voluntary) danger. *προξενέω*, to be the *πρόξενος* of one, to introduce one to

another, as a *πρόξενος* would, the citizen of a state connected by hospitality; hence tropically, to lead one into a place or situation. As parallel to *κίνδυνον ἐδελοῦσιν*, cf. *ἐκουσίῳ κινδύνῳ*, Thucyd. VII. 8. § 3; *αὐθαγέτους κινδύνους*, VIII. 27. § 3. There are some, however, who prefer to join *ἐδελοῦσιν* to the preceding *μέ*. — *οὐ γὰρ . . . ἀνδρείωτα*, for I see you in no want of glory as it relates to bravery, i. e. glory resulting from bravery.

16. *μεταβαλλομένους*, sc. *τὰ ὅπλα*, with weapons turned away (literally changed) = with the back to the enemy.

18. *Τὸ δὲ . . . ἄξιον*; since we must fight, is it not an advantage worth seizing upon, to cross over and place a valley in our rear? The subject of this sentence is *τὸ—ποιήσασθαι*. — *εὕπορα*. Some of the greatest masters in the science of war, have laid it down as a rule, to leave open to the enemy a way of retreat, in order that they may not fight with the bravery of despair.

19. *τῶν ἄλλων ὧν διακεπορέμεθα χωρίων* by attraction for *τῶν ἄλλων χωρίων ἃ διακεπορέμεθα*.

20. *δρεψόμεθα*, fut. mid. shall support ourselves.

21. *οἰῶντο αἰσι* refers to the eagle spoken of, § 2 supra. — *ἴωμεν ἐπὶ τοὺς ἄνδρας*. The asyndeton gives life and force to the exhortation.

22. *ᾧ . . . ὧν*, in whatever part of the valley each one happened to be. — *τὴν γέφυραν*. This shows that the *νότος* was a marshy valley, or that in certain seasons of the year water flowed through it as in a *χαράδρα*. Some think that *γέφυραν* in this passage means nothing more than a narrow way. — *ἐξεμυρύνοντο*, they defiled.

23. *δρόμῳ διώκειν*, to go running. The transitive sense of *διώκω* is the more usual one. Cf. Butt. Lexil. No. 40. p. 232.

29. *ἀπέθανον ὃ ὀλίγοι* refers to the enemy.

CHAPTER VI.

2. *ἐλάμβανον οἱ ἐξόντες*, i. e. the plunder belonged to those who took it. Schneider added the article, which is retained in the best editions.

3. *κατήγον*, sc. *τὰς ναῦς*, brought their ships into port.

5. *τινὲς οἰχόμενοι ἄλλοι ἄλλῃ*. The readings of the MSS. are various. The text is Dindorf's, which Poppo approves, and which differs only from Schneider's reading in the substitution of *ἄλλοι* for *ἄλλος*. Born. proposes *τινὲς οἰχόμενοι ἄλλοσε*, which gives no suitable sense to the passage. The conjecture of Krüg. is worthy of consideration, that *καὶ* should be placed after *οἰχόμενοι*, making *ἄλλοι* eis τὸ ὄρος refer to a party who had gone to the mountain (4. § 5) for wood, there being no villages whence plunder could be taken. — *εἰλήφεσαν* refers to *ἐπὶ λείαν* *τινὲς οἰχόμενοι*, who it seems had

straggled away from the main body, and fallen in with large flocks of sheep pastured upon the mountains.

7. *περιτυχών, falling in with.* — *ἀνακαλούντες τὸν προδότην, exclaiming, "The traitor!"* The article implies that Dexippus was the one to whom of all others the epithet *προδότης* belonged. Cf. Mt. § 268, p. 470; S. § 167. 1; H. § 535; C. § 696.

8. *ταῦτα γενέσθαι* is an adnom. genitive after *αἰτιον*. For the omission of the article, cf. Mt. § 542. δ.

9. *ἀχθεσθεὶς, being chagrined.*

10. *τὸν ἄρξαντα βάλλειν*, i. e. the ringleader of those who attempted to strike Dexippus.

11. *διὰ τέλους = διὰ παντός, continually, during the whole time* of the expedition. — *ἐξ οὗ*, i. e. on account of his friendship for Xenophon. — *παρ' ὀλίγον, of little account.* — *φαῦλον, small, trifling.*

12. *οὔτος, Cleander*, who was then harmostes of Byzantium. Cf. VI. 4. § 18. — *ἀνόμους, lawless*, i. e. not subject to law, as bandits, robbers, &c. — *οὔτος δ' λόγος, this report* concerning our lawlessness.

13. *ἐγὼ μὲν οὖν* is repeated in this sentence in consequence of the parenthesis commencing with *καὶ γὰρ ἀκούω*. — *ὕμᾱς τῆς αἰτίας*. S. § 197. 2; H. § 580. 1; K. § 157. — *καταδικάζω ἑμαυτοῦ*. S. § 194. 4. c; H. § 577. b; K. § 158. R. 7; C. § 553. — *τῆς ἐσχάτης δίκης*, i. e. death.

14. *μὴ ἐκδῶτε—πολεμεῖτε*. In prohibitions or entreaties, the aor. subjunct. or pres. imperat. follows *μὴ*, according as the action is to be expressed as momentary or continued. Cf. Butt. § 148. 3; Mt. § 511. 3; S. § 218. 3; H. §§ 720. b; 723. a.

22. *ἐφ' ᾧ τε, for the purpose of.* — *Δέξιππον*. The repetition of his name gives emphasis to the treachery charged upon him in *ἀποδράντα* and *προδόντα*.

23. *τὸ ἐπὶ τούτῳ, as far as it depended upon him.* — *ἀπολώλαμεν* "aliquanto vividius est quam si dixisse ἀπωλόμεθα ἂν." Krüg. — "Ἦκουε γὰρ, ὥσπερ ἡμεῖς κ. τ. λ." It appears that the first definite information respecting these impassable rivers, was received by the Greeks at Cotyora (V. 6. § 9), after Dexippus had deserted. Reference in this place is therefore doubtless had to some general report of the difficulties attending a journey by land, made to the Greeks while they lay at Trebizond.

24. *Τοῦτον . . . ἀφελόμεν, from a fellow of such a character I rescued the man.* Cf. N. on III. 1. § 30.

27. *εἰ καὶ* may be rendered *although*, when as here the apodosis is negative.

28. *ἵνα . . . μηδεὶς, that no one might noise it abroad.* — *τοῖς λησταῖς* refers to the party who had taken the *πρόβατα* (§ 5 supra), and wished, through the aid of Dexippus, to keep them as private booty.

30. *Δρακόντιον*. The same who presided over the games, IV. 8. § 25. The reader cannot but sympathize with the army in the interest which they felt for Agasias, than whom to no captain were they more indebted for the retreat which they had so successfully and gloriously made.

34. *τὸ Σιῶ*, i. e. Castor and Pollux. — *ἄλλοι—ἤ*, *other than—different from*.

36. *ἀλλὰ, well then*. — *ἐκεῖσε*, i. e. at Byzantium.

38. *Χρυσόπολιν* (see N. on 3. § 16) may be regarded as the place where the Retreat of the Ten Thousand terminated, what follows having no direct connection with the Expedition of Cyrus.

BOOK VII.

CHAPTER I.

8. εἰ δὲ μή, *otherwise*. Cf. N. on IV. 3. § 6. — οὐ ταχὺ ἐξέρπει, *is slowly creeping out*. This shows the reluctance with which the army left the town.

11. οὐ . . . αἰτισθῆναι, *that he should blame himself* for the consequences. The threat is designedly ambiguous.

12. Κυνίαςκος. "Haud dubie Laco qui in Chersoneso bellum cum Thracibus gessit." Zeune.

17. τὴν χηλὴν (literally, *the claw*) here signifies the projecting stone work which protected the walls next to the sea from the force of the waves. By clambering up this mole, the soldiers were enabled to scale the walls and enter the city.

19. ἐνθον, i. e. within their houses. So Weiske.

20. Καλληδόνας, now Cadiqua (Καδίσιον) opposite Constantinople, on the northern shore of the Marmora.

22. Ἄλλ' εὖ τε λέγετε. By apparently acceding to the wishes of the army, Xenophon succeeded in restoring order, and prevented the soldiers from committing those excesses which in the end would have proved fatal to their best interests.

25. ἢν . . . χαρίζεσθαι, *but if we should indulge our wrath*, i. e. give scope to our desires for vengeance. — τὴν οὐδὲν αἰτίας, *in no respect to blame*. — ἂ ἔσται ἐντεῦθεν = *what will be the consequences*.

27. ἐν τῇ πόλει, i. e. ἐν τῇ ἀκροπόλει. Cf. Thucyd. II. 24. — ἔχοντες, *having charge of*, i. e. the cities here spoken of, committed themselves to the patronage and guardianship of the Athenians.

30. τοῖς τῶν Ἑλλήνων . . . τυγχάνειν, *by persuading the masters of the Greeks* (i. e. the Lacedæmonians) *to endeavor to obtain your rights*. — ἡμᾶς δεῖ κ. τ. λ., i. e. by an impotent attempt to avenge your own wrongs, you ought not to preclude yourselves from your own country.

32. καθήμενων, "*remaining in quiet expectation*." Belf. — στρατηγῶν, *desiring the office of a general*. — εἰς ἀφδονίαν = ἀφδόνως.

39. Μόλα μόλις, "*non sine magna difficultate*." Sturz.

41. Ἐπεὶ . . . ἀντὶ, lit. *but when there was wanting much to him*, i. e.

when he fell far short of having enough provisions, so that each soldier might have one day's allowance. — ἀπειπών, *resigning*.

CHAPTER II.

3. τὰ ὅπλα ἀποδιδόμενοι, *selling their weapons*.

5. ὅσον οὐ παρείη, lit. *he was only not present = he was almost present*. The phrase is elliptical: he was only so much wanting as was necessary to make him not present. Cf. Butt. § 150. p. 439; H. § 848. d; C. § 757. N.

7. κατὰ τὰ συγκείμενα, *according to agreement*. Cf. VII. 1. § 2. — Ἀναξίβιου μὲν ἡμέλησε. A merited recompense for the treachery and cupidity of the Spartan admiral.

8. Πέρινθον, *Perinthus*, a city of Thrace, W. of Byzantium, now called Erekli.

9. ὥς διαβησόμενοι, *hoping to cross over*. Cf. N. on I. 1. § 7.

10. αὐτῷ . . . πείσειν, *saying what he thought* (i. e. making such promises as he thought) *would induce him*. — οὐδὲν . . . γενέσθαι, *none of these things*, or, *nothing of this sort was possible*. Cf. N. on I. 3. § 17.

12. ἔπραττε περὶ πλοίων, *negotiated for vessels*.

13. πυροῖς ἐρήμοις, i. e. *fires having no guards around them*.

20. ἀναπηδήσαντες ἐδίωκον, *leaping upon their horses, they galloped away to inform Seuthes*.

23. κέρατα οἴνου προῦπινον, *they drank to one another in a horn of wine*.

26. Ἴδι νῦν, *come now*. — ἀφήγησαι. Xenophon here calls upon Medosades to report to Seuthes the reply made to his proposals, which Medosades does in the next section.

29. Νῦν τοίνυν, *now then*.

20. σὺ εἰδὼν εἰπέ, *do you go and say to them*.

23. εἰς . . . ἀποβλέπων, *looking (for sustenance) to the table of another*. — ἐνδύφριος, as Krüg. remarks, is equivalent to *δυστροφικός*. Cf. § 38 infra.

CHAPTER III.

2. ὁδὸν δᾶσαι, *not to go; literally, to let alone the way*.

3. οὗτος δὲ ὁ αὐτός. Some MSS. and editions omit the article, which would give the signification *hic ipse*, instead of *hic idem*, a sense which the passage evidently demands.

4. τοῦτο βουλευέσσεσθε, "*utrum Aristarcho parendum an eundum sit ad Seuthen*." Weiske.

treacherous nook and dashed in a moment upon the foaming rocks. There are few points in any sea navigated by Europeans which are so perilous." p. 83.

CHAPTER VI.

3. παράγειν, sc. the Lacedæmonian ambassadors. — ἐπὶ ξυλή, sc. τραπέζῃ.

5. Ἄρ' οὖν . . . ἀπαγωγῆς, *will he not then be opposed to our leading away the army?* In his note on ἀρα μή, Soph. Electr. 446, Prof. Woolsey cites Buttmann's acute observation (Index to Plato's Four Dialogues, 4th ed. Berlin, 1822) under ἀρα, "ἀρα μή, sicut μή solum, interrogat in re incredibili, ita tamen ut ἀρα addat fere aliquam sollicitudinem, sive veram sive fictam, ne forte ab altero affirmetur." Cf. Mt. § 608. Obs. 3.

15. περὶ ὧν = ἐκείνων περὶ ὧν, of which equivalent, ἐκείνων limits αἰτίας. Sturz makes περὶ ὧν = περὶ ἐκείνων περὶ ὧν.

16. τὰ . . . τεχνάζειν, *that I, having received your pay from Seuthes, am managing to deceive you.* — ὧν = ἐκείνων δ', of which ἐκείνων depends on στεροῦτο. S. § 200. 3; H. § 580. 1; K. § 157.

17. ἔάν . . . χρήματα, *if you exact from him the money.*

19. μὴ . . . ἐνιοί, *no, not even as much as some of the captains.*

20. τῇν γνῶμην. Xenophon uses a mild expression because Seuthes was present.

21. αἰσχύνη. Cf. N. on II. 3. § 22.

22. εἰ γε . . . φυλακή, "*si qua est ab amicis cautio.*" Krüg.

23. τοῦτου ἐναντίον, *in the presence of this man.*

24. προσίτε. The common reading is προσίητε, which Mt. (§ 525. d) disapproves, because a repeated action is spoken of. — δταν. The Attics seldom use this form of the compound relative. Cf. Butt. § 77. N. 4.

26. κατακεκωότες. The common reading is κατακωότες. Cf. Butt. Irreg. Gr. Verbs, p. 157; Carmichael, Gr. Verbs, Obs. sub voce κτείνω; Mt. § 498. p. 836. — ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, "*cum officio suo functus tum prætur officii necessitatem.*" Zeune. These words correspond to our phrase, 'in turn and out of turn.'

41. ἐξόμεθα αὐτοῦ, *we shall lay hold of him.*

43. ἐν ἀπορήτῳ ποιησάμενος, *having enjoined secrecy.*

CHAPTER VII.

3. Προλέγομεν, *we forewarn.* — εἰ δὲ μή, *otherwise.*

6. ἡβλίζον, *remained; literally, encamped in the open air.* Cf. II. 2. § 17.

7. *κατὰ ἀφ' ὧν*. Krüg. concurs in Weiske's conjecture, that these words should be placed before *χώρας*. But if *ἐχόντων* be substituted for *ἐκόντων*, the difficulty, resulting from the present collocation, disappears.

8. *οὐχ ὅπως*, *not only not*. On this phrase, cf. Butt. § 150. p. 438; Mt. § 623.

14. *τὰ δίκαια*, *their wages*; literally, *what is just*, or *due*.

15. *λέγειν*. Supply *λέγε δὴ*. The first of two contrary conditional propositions, is sometimes found without the apodosis. Cf. Butt. § 151. IV. 2; Mt. § 617. a.

22. *Πρῶτον . . . καταστήσαντας*, *for in the first place, I know that, next to the gods, these have made you distinguished*; literally, *have set you in a conspicuous place*.

24. *πλανώμενους*, *wandering about*. "Significanter pro *ὄντας*." Weiske. — *τούτων . . . βία*, *the words of these are not less effectual to accomplish what they desire, than the force of others*.

29. *ἀνάγκη*, *by necessity*, is opposed to *φύλαξ*.

33. *ἐγκαλοῦσιν*, *they demand in payment*. This verb is used of a creditor summoning the debtor into court, in order to obtain judgment in his favor.

40. *Αἰσχρὸν γὰρ ἦν*, *for it would have been disgraceful*. For the omission of *ἔν*, cf. Mt. § 508: *Obs.* 2.

47. *οἱ προεμένους εὐεργεσίαν*, *having been first to show you kindness*. Schneider says that *προέσθαι τινι εὐεργεσίαν* is significantly said, "*cum quis prior beneficium confert in aliquem, incertus an gratiam apud illum sit initurus*." Cf. Plato's *Gorgias*. 520. C., with Woolsey's note.

51. *Ταῦτα . . . οἶόν τε*, *it is impossible that these things should be so*.

53. *ἀλλ' ἢ μικρόν τι*, *except a very little*.

54. *τίνος . . . ἔχειν*, *whose talent shall I say I have?* i. e. I shall be obliged to distribute this talent (thy present) also, and then say I have nobody's talent in my possession; I shall lose it. — *τοὺς πέρους*. Cf. VII. 6. § 10.

57. *οὐ προσήει*, *did not come near* the Lacedæmonian leaders who were distributing the money among the soldiers. His object was to avoid censure, by abstaining from all participation in the affair. — *οἶκαδε*, i. e. *ἐς οἶκαδε ἀπὸν*. Krüg.

CHAPTER VIII.

3. *παρεστήσαστο*, *placed by his side, caused to stand near*.

4. *Ἐμπόδιος*, *obstacle, hinderance*. — *δολοκαυτεῖν*, *to offer a holocaust*, i. e. to burn the whole victim upon the altar.

6. *παπράκεναι*, perf. infin. of *παπράσκει*. — *λυσόμενοι*, *ransoming*, *redeeming*, which is the leading sense of *λύω* in the middle.

9. *αὐτόν*, i. e. Xenophon.

20. *ἀφυλακτεῖν*, sc. *τοὺς πολεμίους*.

21. *ἔχουσας*, *reaching to*.

24. Zeune estimates the whole distance travelled $1089\frac{1}{2}$ Saxon miles each = $2\frac{1}{2}$ British miles.

TABLE OF MARCHES, DISTANCES, AND HALT-DAYS IN
THE ANABASIS.

NAMES OF PLACES.	NO. OF MARCHES.	PARASANGÆ.	HALT-DAYS.
From Sardis to the river Mæander, I. 2. § 5.....	3	22	—
Colossæ, § 6.....	1	8	7
Celænæ, §§ 7-9.....	3	20	80
Peltæ, § 10.....	2	10	8
Κεραυὸν Ἀρυοῦ, § 10.....	2	12	—
Plain of Caystrus, § 11.....	3	80	5
Thymbrium, § 18.....	2	10	—
Tyriæum, § 14.....	2	10	3
Iconium, § 19.....	3	20	3
Through Lycaonia, § 19.....	5	30	—
Dana or Tyana, § 20.....	4	25	3
Tarsus, § 23.....	4	25	20
River Sarus, 4. § 1.....	2	10	—
River Pyramus, 4. § 1.....	1	5	—
Issus, 4. §§ 1-3.....	2	15	3
Pylæ Syriæ, 4. § 4.....	1	5	—
Myriandrus, 4. § 6.....	1	5	7
Chalus, 4. § 9.....	4	20	—
River Daradax, 4. § 10.....	5	30	—
Thapsacus, 4. § 11.....	3	15	5
River Araxes, 4. § 19.....	9	50	3
Corote, 5. §§ 1-4.....	5	35	—
Pylæ Babylonæ, 5. § 5.....	13	90	—
Through Babylonia, 7. §§ 1-14.....	4	15	—
* Battle Ground, 8. § 1. 10. § 1.....	1	4	—
Night March to Arisæus.....	1	4	—

* This march is not included in the enumeration made in the note on II. 2. § 4.

MARCHES, DISTANCES, AND HALT-DAYS IN THE RETREAT.

NAME OF PLACE.	NO. OF MARCHES.	PARASANGS.	HALT-DAYS.
With Arisus, II. 2. § 18; 3. §§ 10, 17; 4. § 1.	2	2	24
Wall of Media, II. 4. § 12.	2	8	—
Sitace on the river Tigris, II. 4. § 18.	4	20	—
Opis on the river Phrygia, II. 4. § 25.	4	30	—
Through Media, II. 4. § 27.	5	20	3
River Zabatus, II. 4. § 28; 5. § 1.	1	—	1
Villages where they enrolled slingers, &c., III. 3. § 11; 4. § 1.	1	—	—
Larissa on the Tigris, III. 4. §§ 6, 7.	1	6	—
Mespila, III. 4. § 10.	1	4	1
Villages, III. 4. §§ 18-18.	1	—	—
Through the Plain, III. 4. § 18.	5	—	3
Villages where the wounded were taken care of, III. 4. §§ 28-31.	1	—	—
Through the Plain, III. 4. § 31.	1	—	—
Night March, III. 4. § 37.	4	2	—
Villages in the Plain, III. 4. § 37-5. § 1.	4	—	—
Return March, III. 5. § 13.	1	—	—
Through the Carduchian Mts. IV. 1. § 5-3. § 8.	7	—	1
Through the Plain of Armenia, IV. 4. § 1.	1	5	—
Sources of the Tigris, IV. 4. § 5.	2	10	—
River Teleboas, IV. 4. § 8.	3	15	—
Through the Plain to Villages, IV. 4. § 7.	3	15	—
To the Pass, IV. 5. § 7.	1	—	—
Eastern Branch of the Euphrates, IV. 5. § 2.	3	15	—
Through the snow, IV. 5. § 3.	3	15	—
Refreshment Villages, IV. 5. § 7-6. § 1.	1	—	7
With the <i>κωμάρχης</i> , IV. 6. § 2.	3	—	—
River Phasis (the <i>Arras</i>), IV. 6. § 4.	7	35	—
Mountains occupied by the Taochians, &c., IV. 6. § 5-27.	5	30	—
Through the country of the Taochi, IV. 7. § 1.	2	10	—
Through the Chalybian country, IV. 7. § 15.	7	50	—
Through the Scythian country, IV. 7. § 18.	4	20	3
Gymnias, IV. 7. § 19.	4	26	—
Mount Theches, IV. 7. §§ 19, 20.	5	—	—
Through the Macronian country, IV. 8. §§ 1-5.	3	10	—
Sickness caused by the honey, IV. 8. §§ 20-22.	—	—	—
Trapezus, IV. 8. § 23.	2	7	30
Cerasus, V. 3. § 2.	3	—	10
To the country of the Mossynœcians, V. 4. § 2.	1	—	—
Through the Mossynœcian country, V. 5. § 1.	5	—	—
Chalybians, V. 5. § 1.	1	—	—
Through the Thibarenian country to Cotyora, V. 5. § 8.	2	—	45
By sea to Sinope, VI. 1. §§ 14-17.	2	—	5
By sea to Heraclea, VI. 2.	2	—	—
Port of Calpe, VI. 3. § 24.	5	—	—
Chrysopolis, VI. 6. § 33.	6	—	7

REFERENCES

TO

KÜHNER'S ELEMENTARY GREEK GRAMMAR.



THE following references to Kühner's Elementary Greek Grammar, translated from the German, by S. H. Taylor, Principal of Phillips Academy, Andover, Mass., have been prepared in compliance with the request of many teachers, who have adopted that excellent grammar in their respective institutions.

These references extend only through the first book, the references in the Notes being deemed sufficient for the remaining books. The numerals refer to the sections of the Grammar.

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TO

PROFESSOR HADLEY'S GREEK GRAMMAR.

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AMPHICRATES—is slain, IV. 2. § 17.

ANAXIBIUS—admiral of the Spartan fleet is bribed by Pharnabazus to entice the Greeks by promise of a stipend to pass over from Asia to Byzantium, V. 1. § 4; VI. 1. § 16; VII. 1. § 3; forfeits his word and fraudulently ejects the Greeks from Byzantium, VII. 1. § 11; through fear of the Greeks he flees into the citadel, VII. 1. § 20; leaves Byzantium, VII. 2. § 5; sends Xenophon to the army, VII. 2. § 8.

ANTILEON the Thurian—being tired of journeying by land, proposes to the Greeks to sail home from Trebizond, V. 1. § 2.

APOLLONIDES the Lydian—on account of his cowardice is expelled from the army, III. 1. §§ 26–32.

ARBACES—commands a fourth part of the forces of Artaxerxes, I. 7. § 12; satrap of Media, VII. 8. § 25.

ARCHAGORAS—an Argive exile, IV. 2. § 13; is driven by the Carduchians from the hill on which he was keeping guard, IV. 2. § 17.

AREXION—an Arcadian soothsayer, VI. 4. § 13; 5. §§ 2, 8.

ARIEUS—commands the left wing of the army of Cyrus, I. 8. § 5; after the death of Cyrus, retreats to the previous station, I. 9. § 31; refuses the kingdom of Persia offered to him by the Greeks, II. 2. § 1; gives his plan for the retreat, II. 2. § 11; having been pardoned by the king he treats the Greeks coldly, II. 4. § 2.

ARISTARCHUS—Lacedæmonian governor of Byzantium, sells 400 of the Greeks, VII. 2. §§ 5, 6; being corrupted by Pharnabazus, he prohibits the soldiers who had followed Cyrus from passing over into Asia, VII. 2. § 12; 6. §§ 13, 14; lays snares for Xenophon, VII. 2. § 14.

ARISTEAS of Chios—a brave captain of the light-armed men, who renders the army great service, IV. 1. § 28; 6. § 20.

ARISTIPPUS of Thessaly—receives money from Cyrus, with which he raises 4000 soldiers to quell a sedition at home, I. 1. § 10; he gives Menon the command of these, II. 6. § 28.

ARISTON an Athenian—is sent as an ambassador to the Sinopians, V. 6. § 14.

ARISTONYMUS of Methyria in Arcadia—a brave captain of the heavy-armed soldiers, IV. 1. § 27; 6. § 20; 7. § 9.

ARTACAMAS—satrap of Phrygia, VII. 8. § 25.

ARTAGERSES—commands 6000 horsemen in the army of Artaxerxes, I. 7. § 11; is killed by Cyrus in the battle at Cunaxa, I. 8. § 24.

ARTAOZUS—a friend of Cyrus, II. 4. § 16; 5. § 85.

ARTAPATES—a most faithful eunuch of Cyrus, I. 6. § 11; dies upon the body of Cyrus, I. 8. § 28.

ARTAXERXES (Mnemon)—son of Darius and Parysatis and the elder brother of Cyrus, I. 1. § 1; succeeds to the kingdom of his father, I. 1. § 3; is wounded by Cyrus in battle, I. 8. § 26; plunders the camp of Cyrus, I. 10. § 1; is terrified at the approach of the Greeks, II. 2. § 18; 3. § 1; demands the arms of the Greeks, II. 1. § 8; makes a league with the Greeks, II. 3. § 25; slays the five generals who had been treacherously seized by Tissaphernes, II. 6. § 1.

ARTIMAS—satrap of Lydia, VII. 8. § 25.

ARTUCHAS—a commander of the king's mercenaries, IV. 3. § 4.

ARYSTAS of Arcadia—a man of a voracious appetite, VII. 3. § 23.

ASIDATES—a rich and noble Persian, is taken with his family and riches by Xenophon, VII. 8. § 22.

BASIAS of Arcadia—is slain by the Carduchians, IV. 1. § 8.

BELESIS—satrap of Syria and Assyria, I. 4. § 10; VII. 8. § 25.

BITO—brings money to the army, VII. 8. § 6.

BOISCUS—a Thessalian pugilist, base and indolent, V. 8. § 23.

CALLIMACHUS of Parrhasia—a brave captain of the heavy-armed soldiers, IV. 1. § 27; strives for the pre-eminence with the other captains, IV. 7. §§ 8, 10; is sent as an ambassador to the Sinopians, V. 6. § 14; also to Heraclea, VI. 2. § 7; at his instigation, the Arcadians and Achaïans separate from the rest of the army, VI. 2. §§ 9, 10.

CERPHISODORUS—an Athenian captain who was slain by the Carduchians, IV. 2. §§ 13, 17.

CHARMINUS—a Lacedæmonian who came as an ambassador from Thimbron, VII. 6. § 1; defends Xenophon, VII. 6. § 39.

CHIRISOPHUS—brings 700 heavy-armed men to the assistance of Cyrus, I. 4. § 3; is sent to Ariæus, II. 1. § 5; praises Xenophon, III. 1. § 45; exhorts the leaders of the army, III. 2. § 2; differs in a single instance from Xenophon, IV. 6. § 3; sails from Trebizond to procure ships for transporting the army, V. 1. § 4; returns with only a single galley, VI. 1. § 16; receives the command of the whole army, VI. 1. § 32; is soon deprived of it, VI. 2. § 12; is taken sick and dies, VI. 4. § 11.

CLEENETUS—a captain who fell while attacking a stronghold near Trebizond, V. 1. § 17.

CLEAGORAS—a painter of the dreams in the Lyceum, VII. 8. § 1.

CLEANDER—a Lacedæmonian governor of Byzantium, VI. 4. § 18; comes to Calpe, VI. 6. § 5; forms a league of hospitality with Xenophon, VI. 6. § 35; VII. 1. § 8; is forbidden by the auguries to receive the command of the army which was offered to him, VI. 6. § 36.

CLEANOR of Orchomenus—one of the oldest of the officers, II. 1. § 10; bitterly inveighs against Ariæus, II. 5. § 39; is chosen a general in the place of Agias the Arcadian, III. 1. § 47; exhorts the leaders to punish the Persians for their perfidy, III. 2. § 4; commands the heavy-armed Arcadians, IV. 8. § 18; is requested by Xenophon to closely inspect the sacrifices, VI. 4. § 22; desires the army to enter into the service of Seuthes, VII. 2. § 2; his devotion to Xenophon, VII. 5. § 10.

CLEARETUS—a captain who perished in a rash attack upon a barbarian village, V. 7. §§ 14–16.

CLEARCHUS—a Lacedæmonian exile, hires forces with money which he received from Cyrus, I. 1. § 9; 3. § 3; II. 6. § 4; joins Cyrus at Celæne with 1000 heavy-armed soldiers, 800 Thracian targeteers, and 200 Cretan archers,

I. 2. § 9; commands the left wing in a review, I. 2. § 15; narrowly escapes death from his soldiers, I. 3. § 1; allays the sedition, I. 3. § 3 seq.; is assaulted by the soldiers of Menon, I. 5. § 12; is present at the trial of Orontes, I. 6. § 5; commands the right wing in battle, I. 8. § 4; is praised as an able commander, II. 3. § 11; 6. § 8; his conference with Tissaphernes, II. 5. § 31; is slain, II. 6. § 1; his character, II. 6. §§ 1-15.

CLERONTYX—a brave Lacedæmonian killed by the Carduchians, IV. 1. § 18.

CERATADES—a Theban who offered to take command of the Greeks, VII. 1. § 33.

CORYLAS—a satrap of Paphlagonia, VII. 8. § 25; V. 5. § 12; 6. § 11; makes a league with the Greeks, VI. 1. § 2.

CTESIAS—a Greek physician in the service of Artaxerxes, whom he heals of his wounds, I. 8. § 26; his account of the battle at Cunaxa cited, I. 3. § 27.

CYRUS the Younger—brother of Artaxerxes, is appointed by his father a satrap, I. 1. § 2; on a false accusation is apprehended by his brother, I. 1. § 3; liberated at the suit of his mother and sent back to his province, where he secretly prepares for war, I. 1. § 6; marches from Sardis against his brother, I. 2. § 5; is visited by Epyaxa, I. 2. § 12; gives presents to the Cilician king, I. 2. § 27; is troubled at the sedition of the soldiers of Clearchus, I. 3. § 8; promises to increase the pay of the soldiers, I. 3. § 21; exercises clemency towards Xenias and Pasion who had deserted him, I. 4. § 8; orders the park of Belesis to be cut down, I. 4. § 10; intervenes between Clearchus and Menon, I. 5. § 16; brings Orontes to trial, I. 6. §§ 6-9; harangues the Greek generals and captains, I. 7. § 8; gives a large reward to Silanus, I. 7. § 18; enters into battle with his head unarmed, I. 8. § 6; rides out to view the hostile armies, I. 8. § 14; kills Artagerxes in battle, I. 8. § 24; wounds Artaxerxes, I. 8. § 26; is killed, I. 8. § 27; his eulogy, I.

DAMARATUS—a Lacedæmonian exile, II. 1. § 3; VII. 8. § 17.

DARIUS (*Nothus*)—king of Persia and father of Artaxerxes Mnemon and Cyrus the Younger, I. 1. § 1.

DEMOCRATES—a man of truth and fidelity, IV. 4. § 15.

DERCYLLIDAS—a Lacedæmonian commander, V. 6. § 24.

DERNES—a Persian satrap, VII. 8. § 25.

DEXIPPUS—treacherously deserts the army, V. 1. § 15; VI. 6. § 5; calumniates Xenophon to Anaxibius, VI. 1. § 32; accuses the army to Cleander, VI. 6. § 9; is accused by Agasias, VI. 6. § 22; is killed by Nicander, V. 1. § 15.

DRACONTIUS—a Spartan exile, presides over the games at Trebizond, IV. 8. § 25; is sent to Cleander to procure the release of Agasias, VI. 6. § 8.

EPISTHENES of Amphipolis—commands the targeteers in the battle of

CUNAXA, I. 10. § 7; receives from Xenophon the guardianship of a boy, IV. 6. § 1; whom he takes with him to Greece, IV. 6. § 3.

EPISTHENES of Olynthus—puerorum amator formosorum, VII. 4. § 7.

EPYAXA—the Cilician queen, comes to Cyrus, I. 2. § 12; requests him to show her his army, I. 2. § 14; is sent back to Cilicia, I. 2. § 20; persuades her husband to receive Cyrus, I. 2. § 27.

ERXONICUS—closes the gates of Byzantium against the Greeks, VII. 1. § 12; flees to the citadel, VII. 1. § 20.

EUCLIDES—a soothsayer, son of Cleagoras, VII. 8. § 1; gives money to the army, VII. 8. § 6.

EUODEUS—a captain wounded by the Thenoi, VII. 4. § 18.

EURYLOCHUS—protects Xenophon with his shield, IV. 2. § 21; his bravery, IV. 7. §§ 11, 12; is sent to Anaxibius, VII. 1. § 32; advises to demand pay of Seuthes, VII. 6. § 40.

EURYMACHUS—a Dardanian, V. 6. § 21.

GLUS—son of Tamos, II. 1. § 3; promises rewards from Cyrus to the Greeks, I. 4. § 16; extricates the wagons from the mud, I. 5. § 7; announces the death of Cyrus to the Greeks, II. 1. § 3; watches the Greeks, II. 4. § 24.

GNESIPPUS—an Athenian captain, VII. 3. § 28.

GOBRYAS—one of the generals of Artaxerxes, I. 7. § 12.

GONGYLUS—an Eretrian, VII. 8. §§ 8, 17.

GORGAS LEONTINUS—the teacher of Proxenus, II. 6. § 16.

GORGIO—brother of Gongylus, VII. 8. § 8.

GRECIANS—manner in which they are assembled by Cyrus to go against the king, I. 1. §§ 6–11; their number, I. 2. § 9; are unwilling to march against the king, I. 3. § 1; 4. § 12; rout the barbarians opposed to them in the battle of Cunaxa, I. 8. § 21; 10. § 11; return to their camp, I. 10. § 17; are afflicted at the news of the death of Cyrus, II. 1. § 4; march to join Arizæus, II. 2. § 8; encamp separately, II. 4. § 1; come to the river Zabatus, where their leaders are treacherously seized and slain by Tissaphernes, II. 5. § 31; their discouragement, III. 1. § 3; their courage is aroused by Xenophon, III. 1. §§ 15–44; elect new commanders, III. 2. § 47; pursue their march fighting, III. 3. § 7; defeat the Persians, III. 4. § 15; and drive them from the heights, III. 4. § 25; pass with difficulty through the country of the Carduchi, IV. 1. § 8; with whom for seven days they are obliged continually to fight, IV. 3. § 2; traverse Armenia, IV. 4. § 1; suffer from snow and cold, IV. 5. § 3; reach the Phasiani, IV. 6. § 24; attack the Taochi, IV. 7. § 2; are opposed by the Chalybes, IV. 7. § 15; proceed through the country of the Scythini, IV. 7. § 18; make a league with the Macrones, IV. 8. § 7; conquer the Cholci, IV. 8. § 19; reach Trebizond, IV. 8. § 22; attack the Drylæ, V. 2. § 1; take the chief city of the Mosynœci, V. 4. § 26; make a league with

the Tibareni, V. 5. § 3; sail from CORYORA to SINOPE, VI. 1. § 14; thence to HERACLEA, VI. 2. § 2; divide into three bodies, VI. 2. § 16; reunite, VI. 4. § 1; conquer the Bithynians, VI. 5. § 31; reach CHRYSOPOLIS, VI. 6. § 38; cross to BYZANTIUM, VII. 1. § 7; from which place they are excluded, VII. 1. § 16; force their way in, VII. 1. § 17; enter the service of SEUTHES, VII. 3. § 1; assist him in conquering the Thracians, VII. 3. § 34-48; have difficulty in obtaining their pay, VII. 7. § 56; sail to LAMPEACUS, VII. 8. § 1; reach PERGAMOS, VII. 8. § 7; and join the army of THIMBRON, VII. 8. § 24.

HECATONTYMUS—an ambassador from SINOPE to the Greeks, V. 5. § 7; threatens war, V. 5. §§ 10-12; advises the Greeks to proceed by sea and not by land, V. 6. §§ 3, 10.

HEGESANDER—an Athenian captain, VI. 3. § 6.

HELLAS—wife of GONGYLUS, VII. 8. § 8.

HERACLIDES of MARONEA—advises the Greeks to make presents to SEUTHES, VII. 3. §§ 16-29; booty is delivered to him to be sold, VII. 4. § 2; calumniates XENOPHON to SEUTHES, VII. 5. § 6; accuses him to the LACEDÆMONIANS, VII. 6. § 4.

HERCULES—the Greeks offer sacrifices to him at TREBIZOND, IV. 8. § 25; VI. 5. §§ 24, 25; XENOPHON sacrifices to him, VI. 2. § 15; the place where he descended for CERBERUS, VI. 2. § 2.

HIERONYMUS EUODEUS—a captain wounded by the Thynians, VII. 4. § 18.

HIERONYMUS of ELIS—the oldest captain of PROXENUS, III. 1. § 34; VI. 4. § 10; is sent by XENOPHON to ANAXIBIUS, VII. 1. § 32; is wounded by the Thynians, VII. 4. § 18.

ITABELIUS—brings aid to ASIDATAS, VII. 8. § 15.

JUPITER—*Ζεύς*, III. 2. § 4; *Ζωστήρ*, III. 2. § 9; IV. 8. § 44; *Βασιλεὺς*, VI. 1. § 22; *Μεταχίος*, VII. 8. § 4.

LACEDÆMONIANS—their brevity of expression, III. 1. § 46; 2. § 2; are taught in youth to steal, but are punished if detected, IV. 6. § 14; contend with the Athenians for the supremacy in Greece, VI. 1. § 27; the places subjected to their command, VII. 1. § 28; reward XENOPHON, VII. 8. § 23.

LOTOPHAGI—III. 2. § 25.

LYCIUS son of POLYSTRATUS—an Athenian commander of the cavalry of the Greeks, III. 3. § 20; IV. 3. § 22; IV. 7. § 24.

LYCIUS a SYRACUSAN—sent as a scout by CLEARCHUS, I. 10. § 24.

LYCON an ACHÆAN—opposes XENOPHON, V. 6. § 27; persuades the army to demand supplies of the HERACLEANS, VI. 2. § 4; is sent on this business to HERACLEA, VI. 2. § 7; excites a sedition, VI. 2. § 9.

MÆSADES—king of Thrace, and father of SEUTHES, VII. 2. § 32.

MEDOCUS—king of the Odryssæ, VII. 2. § 32.

MEDOSADES—is sent by Seuthes to Xenophon, VII. 1. § 6.

MEGABYZUS—guardian of the temple of Diana, at Ephesus, V. 3. § 6; restores the treasure committed to him by Xenophon, V. 3. § 7.

MEGAPHERNES—a Persian officer who conspired against Cyrus and was executed, I. 2. § 20.

MENON a Thessalian—brings troops to Cyrus, I. 2. § 6; is sent by Cyrus into Cilicia, as an escort of Epyaxa, I. 2. § 20; is first to cross the Euphrates, I. 4. § 13; some of his soldiers attack Clearchus, I. 5. § 11; commands the left wing of the Greeks in the battle of Cunaxa, I. 8. § 5; is sent to Arisæus, II. 1. § 5; remains with him, II. 2. § 1; is suspected by Clearchus of treachery, II. 5. § 28; is taken by Tissaphernes, II. 5. § 31; and put to an ignominious and lingering death, II. 6. § 29; his character, II. 6. § 21.

MIDAS—king of the Phrygians, who is said to have caught the Satyr, I. 2. § 13.

MILESIA—a concubine of Cyrus, I. 10. § 3.

MILTOCTHES a Thracian—deserts with some troops to the king, II. 2. § 7.

MITHRIDATES—a friend of Cyrus, II. 5. § 35; gives treacherous advice to the Greeks, III. 3. §§ 2-4; attacks them on their march, III. 3. § 6; attacks them the second time, III. 4. §§ 2, 3; but is repulsed, III. 4. § 4; is satrap of Lyconia and Cappadocia, VII. 8. § 25.

MYROS a Mysian—executes a stratagem for Xenophon in the retreat from the Drylæ, V. 2. § 29; is wounded, V. 2. § 32; dances at an entertainment, VI. 1. §§ 9-12.

NEON an Asinæan—in the absence of Chirisophus receives his share of the booty, V. 3. § 4; commands in the place of Chirisophus, V. 6. § 36; calumniates Xenophon, V. 7. § 1; persuades him to march by himself, VI. 2. § 13; on the death of Chirisophus is elected in his place, VI. 4. § 11; heads a foraging party, VI. 4. § 23; is left with others to guard the camp, VI. 5. § 4; demands of Cyrtades provision for the army, VII. 1. § 41; desires to be general of the whole army, VII. 2. § 2; separates himself from the rest of the army, VII. 2. § 11.

NICANDER a Lacedæmonian—kills Dexippus, V. 1. § 15.

NICHARCHUS—an Arcadian captain who announces to the Greeks the seizure of the generals, II. 5. § 33; deserts with twenty men to the Persians, III. 3. § 5.

NICOMACHUS an Etæan—commands the light-armed troops, IV. 6. § 20.

ORONTES—a Persian related to the king, lays snares for Cyrus, I. 6. § 1; is tried, I. 6. §§ 6-9; and condemned to death, I. 6. § 10.

ORONTAS—son-in-law of the king, II. 4. § 8; accompanies Arisæus and Tissaphernes, II. 4. § 9; 5. § 40; satrap of Armenia, III. 5. § 17; IV. 3. § 4.

PARYSATIS—wife of Darius and mother of Artaxerxes and Cyrus, I. 1. § 4; prefers Cyrus to Artaxerxes, I. 1. § 4; her villages in Syria, I. 4. § 9; and in Media, II. 4. § 27.

PASION a Megarean—brings to Cyrus 700 men, I. 2. § 3; is deserted by some of his soldiers, I. 3. § 7; he leaves Cyrus, I. 4. § 7.

PATAGYAS—a Persian faithful to Cyrus, I. 8. § 1.

PHALINUS—a Greek who was with Artaxerxes, and sent by him to command the Greeks to lay down their arms, II. 1. § 18.

PHAENABAZUS—satrap of Bithynia, VII. 8. § 25; his cavalry attack the Greeks, VI. 4. § 24; his troops are defeated, VI. 5. § 26; requests Anaxibius to remove the Greeks from Asia, VII. 1. § 2; afterwards neglects him, VII. 2. § 7; treats with Aristarchus, VII. 2. § 7.

PHILESIUS an Achaean—elected general in the place of Menon, III. 1. § 47; said to be one of the oldest of the generals, V. 3. § 1; speaks against Xenophon, V. 6. § 27; is fined for embezzlement of effects committed to his charge, V. 8. § 1; is sent as an ambassador to Anaxibius, VII. 1. § 32.

PHILOXENUS a Pellenian—his bravery in storming a fort of the Drylae, V. 2. § 15.

PHOCAIS or the Phocian concubine of Cyrus, I. 10. § 2.

PHRASIAS—an Athenian captain, VI. 5. § 11.

PHRYNISCUS an Achaean general—remains with the Greeks, VII. 2. § 1; wishes to march to Seuthes, VII. 2. § 2; receives money from Seuthes, VII. 5. § 4; refuses to serve Seuthes without Xenophon, VII. 5. § 10.

PIGRES—interpreter to Cyrus, I. 2. § 17; I. 8. § 12; helps to extricate the carriages from the mud, I. 5. § 7.

POLUS—is reported as coming to succeed Anaxibius as commander of the fleet, VII. 2. § 5.

POLYBOTES—an Athenian captain, takes possession of a village, II. 5. § 24.

POLYCRATES—an Athenian captain, occupies a village, IV. 5. § 24; appointed to collect ships at Trebizond, V. 1. § 16; goes with Xenophon to Seuthes, VII. 2. § 17; defends Xenophon, VII. 6. § 41.

POLYNICUS—an ambassador from Thimbron to the Greeks, VII. 6. §§ 1, 39, 43; VII. 7. §§ 13, 56.

PROCLIS son of Demaratus—informs the Greeks of the death of Cyrus, II. 1. § 3; goes to Arisæus and returns, II. 2. § 1; brings aid to Xenophon, VII. 8. § 17.

PROXENUS a Boeotian (II. 1. § 10)—raises troops for Cyrus as if to go against the Pisidians, I. 1. § 11; joins him with his troops, I. 2. § 3; is accompanied by Xenophon, III. 1. § 4; attempts to reconcile Clearchus and Menon, I. 5. § 14; his station at the battle of Cunaxa, I. 8. § 4; responds to the messengers sent by the king to demand the arms of the Greeks, II. 1. § 10; walks with Xenophon before the camp, II. 4. § 15; is treacherously

seized by Tissaphernes, II. 5. § 31; and put to death, II. 6. § 1; his character, II. 6. §§ 16-20.

PYRRHIAS—an Arcadian captain, VI. 5. § 11.

PYTHAGORAS a Lacedæmonian—commands the fleet sent by the Lacedæmonians to the aid of Cyrus, I. 4. § 2.

RHATHINES—is sent by Pharnabazus with troops against the Greeks, VI. 5. § 7.

RHOPASAS—governor of Babylon, VII. 8. § 25.

SAMOLAS an Achaean—sent to Sinope for ships, V. 6. § 14; commands a detachment of reserve in the battle with Rhathines, VI. 5. § 11.

SEUTHES king of Thrace—invites the Greeks to enter his service, VII. 1. § 5; is visited by Xenophon, VII. 2. § 17; relates his history and fortunes, VII. 2. § 32; calls the Athenians his relatives, VII. 2. § 31; 3. § 15; gives an entertainment to the Grecian leaders, VII. 3. § 15; marches with his Greek allies against some villages, VII. 3. §§ 40-48; which he burns, VII. 4. § 1; orders the prisoners to be slain, VII. 4. § 6; pays the officers, but gives to the army only twenty days' pay, VII. 5. §§ 2-9; is prejudiced by Heraclides against Xenophon, VII. 5. §§ 7, 8; agrees to give up the Greeks to the Lacedæmonians, VII. 6. § 3; is persuaded by Xenophon to pay the Greeks in full, VII. 7. § 55; but does not perform his promise to Xenophon, VII. 5. § 8; VII. 6. § 18; VII. 7. § 39; wishes him to remain with him, VII. 6. § 43; VII. 7. § 50.

SILANUS an Ambracian soothsayer—receives ten talents from Cyrus on the accomplishment of his prediction, I. 7. § 18; V. 6. § 16; divulges the secrets of Xenophon, V. 6. §§ 17, 29; is threatened by the soldiers if he should desert them to go home, V. 6. § 34; escapes from Heraclea, VI. 4. § 13.

SILANUS—gives the signal with the trumpet, VII. 4. § 15.

SMICRES—commander of a body of Arcadians, is killed by the Thracians, VI. 3. § 4.

SOCRATES the Achaean—enrols forces for Cyrus, I. 1. § 11; joins Cyrus with his troops, I. 2. § 3; is treacherously seized by Tissaphernes, II. 5. § 31; and put to death, II. 6. § 1; his character, II. 6. § 80.

SOCRATES the Athenian philosopher—is consulted by Xenophon respecting his expedition, III. 1. § 5; his reply, III. 1. § 7.

SOPHÆNETUS a Stymphalian (called I. 2. § 9 an Arcadian)—is on friendly terms with Cyrus, I. 1. § 11; brings troops to him, I. 2. § 3; goes to meet Ariæus, II. 5. § 37; is left to guard the camp, IV. 4. § 19; is said to be one of the oldest generals, V. 3. § 1; is fined for neglect of duty, V. 8. § 1.

SOSIAS (or Socrates) a Syracusan—comes to Cyrus with troops, I. 2. § 9.

SOTERIDAS a Sicyonian—a worthless soldier, who reproaches Xenophon, III. 4. § 47.

SPITHRIDATES—is sent by Pharnabazus against the Greeks, VI. 5. § 7.

STRATOOCLES—commands the Cretan archers, VI. 2. § 28.

SYENNESIS—king of Cilicia, I. 2. § 12; VII. 8. § 25; guards the Cilician pass against Cyrus, I. 4. § 4; leaves the pass, I. 2. § 21; on the approach of Cyrus, abandons the city Tarsus, I. 2. § 24; is persuaded by his wife to give himself up to Cyrus, I. 2. § 26; assists Cyrus with money and receives honorable presents from him, I. 2. § 27.

TAMOS an Egyptian—commands the combined fleet of the Lacedæmonians and Cyrus, I. 2. § 21; having previously commanded the fleet of Cyrus in the siege of Miletus, I. 4. § 2; the father of Glus, II. 1. § 8.

TERES—an ancestor of Seuthes, VII. 2. § 22.

TERIBAZUS—a satrap of Western Armenia, IV. 4. § 4; and governor of the Phasians and the Hesperitana, VII. 8. § 25; makes a treaty with the Greeks, IV. 4. § 6; but plots against them, IV. 4. § 18; his tent is taken, IV. 4. § 21.

THARYPAS—connected with Menon, II. 6. § 23.

THROGENES—a Locrian captain wounded by the Thynians, VII. 4. § 18.

THEOPOMPUS an Athenian—refuses to surrender, II. 1. § 10; called by Phalinus a youth and philosopher, II. 1. § 18.

THIBRON or **Thimbron**—invites the Greeks with Xenophon to join him against Tissaphernes, VII. 6. § 1; makes war with them against Tissaphernes and Pharnabazus, VII. 8. § 24.

THORAX a Boeotian—opposed to Xenophon, V. 6. § 19.

TIMASION a Dardanian—elected general in place of Clearchus, III. 1. § 47; VI. 1. § 32; an exile from Troy, V. 6. § 21; had formerly served with Clearchus and Dercyllis in Asia, V. 6. § 24; one of the youngest of the generals, III. 2. § 27; tries to prevent Xenophon from founding a city in Pontus, V. 6. § 19; commands the cavalry, VI. 3. § 22; 5. § 28; VII. 3. § 46; remains with the army, VII. 2. § 1; wishes to cross from Byzantium into Asia, VII. 2. § 2; receives money from Seuthes, VII. 5. § 4; refuses to serve in the war without Xenophon, VII. 5. § 10.

TISSAPHERNES—goes up with Cyrus to Darius, I. 1. § 2; calumniates Cyrus to his brother, I. 1. § 2; kills some and banishes others of the Milesians, I. 1. § 7; discloses the design of Cyrus to the king, I. 2. § 4; II. 3. § 19; is one of the four generals of the king, I. 7. § 12; informs the king that the Greeks have conquered, I. 10. § 5; professes good-will to the Greeks, II. 3. § 18; makes a league with the Greeks, II. 3. § 26; endeavors to remove their suspicions of him, II. 5. § 16; treacherously seizes the leaders of the Greeks, II. 5. § 32; attacks the Greeks, III. 4. § 18; the Lacedæmonians declare war against him, VII. 6. §§ 1-7; 8. § 24.

TOLMIDES an Elean—the best crier in the army of the Greeks, II. 2. § 20; III. 1. § 46.

ULYSSES—alluded to as returning asleep to Ithaca, V. 1. § 2.

XANTICLES an Achæan—elected a general in the place of Socrates, III. 1. § 47; is fined for embezzlement of effects committed to his charge, V. 8. § 1.

XENIAS a Parrhasian—accompanies Cyrus on his visit to Darius, I. 1. § 2; assists him in his expedition against Artaxerxes with 4000 troops; I. 2. § 8; celebrates the *Δόξα* at Peltæ, I. 2. § 10; some of his soldiers desert to Clearchus, I. 3. § 7; in consequence of which he secretly leaves the expedition, I. 4. § 7.

XENOPHON an Athenian—on friendly terms with Proxenus, by whom he is invited to share the fortunes of Cyrus, III. 1. § 4; he consults Socrates, III. 1. § 4; is referred by him to the Delphic oracle, III. 1. § 5; goes to Cyrus at Sardis, III. 1. § 8; acquaints Cyrus with the watch-word of the Greeks, I. 8. § 15; answers Ariæus, II. 5. § 41; his dream, III. 1. § 11; awakes and summons the captains of Proxenus, III. 1. § 15; harangues them, III. 1. §§ 15-25; is elected general in the place of Proxenus, III. 1. § 26; degrades Apollonides, III. 1. § 30; advises the generals, III. 1. §§ 35-44; exhorts the soldiers, III. 2. §§ 7-32; proposes a plan for the march, III. 2. §§ 84-89; pursues the enemy unsuccessfully, III. 3. § 8; and is therefore blamed by the older generals, III. 3. § 11; appoints slingers and cavalry, III. 3. § 20; reaches the summit of a mountain before the enemy, III. 4. §§ 44-49; is reproached by Soterides, III. 4. § 46; advises Chirisophus to spare the country, III. 5. § 4; deceives the Carduchians by a stratagem, IV. 2. § 2; is deserted by his armor-bearer, IV. 2. § 21; sees a vision in sleep, IV. 3. § 8; performs libations, IV. 3. § 13; repulses the Carduchians in passing the river Centrites, IV. 3. §§ 20-34; relieves some famishing soldiers, IV. 5. § 8; encourages those who are overcome with cold, IV. 5. § 16; passes the night in the open air without fire or food, IV. 5. § 21; joins Chirisophus, IV. 5. § 23; treats with kindness an Armenian chief, IV. 5. §§ 28-36; disagrees with Chirisophus, IV. 6. § 3; his advice followed in attacking some heights, IV. 6. §§ 10-21; he advises to change the order of march, IV. 8. §§ 10-13; gives employment to the Greeks during their stay at Trapezus, V. 1. §§ 5-8; leads them against the Drylians, V. 2. §§ 1-32; treats with the Mossynœcians, V. 4. § 5; encourages the soldiers, V. 4. §§ 19-21; answers the Sinopian ambassadors, V. 5. § 13; attempts to found a city in Pontus, V. 6. § 15; but is prevented by some of the other leaders, V. 6. §§ 19-35; repels the accusations made against him, V. 7. §§ 5-12; charges disorder upon some of the soldiers, V. 7. §§ 13-33; purifies the army, V. 7. § 35; is accused of insolence in the exercise of command, from which charge he defends himself, V. 8. §§ 1-26; refuses the office of commander-in-chief, VI. 1. §§ 19-31; consults Hercules on the expediency of continuing with the army, VI. 2. § 15; marches to the assistance of the Arcadians, VI. 3. § 19; exhorts the soldiers, VI. 5. § 14; quells a disturbance among the troops, VI. 6. § 8; urges them to obey Clean-

der, VI. 6. § 12; appeases their fury against the Byzantians, VII. 1. § 22; takes leave of the army, VII. 1. § 40; is sent back to them by Anaxibius, VII. 2. § 8; Aristarchus plots against him, VII. 2. §§ 14-16; he goes to Seuthes, VII. 2. § 17; conducts the Greeks to Seuthes, VII. 3. § 7; by whom he is entertained, VII. 3. §§ 15-33; is reproached by some of the army, VII. 6. §§ 7-10; defends himself, VII. 6. §§ 11-38; replies to Medosades, VII. 7. §§ 4-10; persuades Seuthes to pay the Greeks, VII. 7. §§ 21-57; is compelled by want to sell his horse, VII. 8. § 2; is well received at Pergamos, VII. 8. § 8; besieges Asidates, VII. 8. §§ 11-19; makes him prisoner and takes all his effects, VII. 8. § 22; is received with honor by the Lacedæmonians, VII. 8. § 23; makes an offering afterwards at Delphi in his own name and that of Proxenus, V. 3. § 5; is exiled from Athens, V. 3. § 7; VII. 7. § 57; takes up his abode at Scillus, where he builds a temple to Diana, V. 3. §§ 6-12.

XERXES—defeated by land and sea by the Greeks, III. 2. § 18; after his retreat from Greece, builds a citadel and palace at Celsanæ, I. 2. § 9.

ZELARCHUS—a commissary, V. 7. §

THE END.





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